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JOURNAL
OF
THE CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY:

EDITED BY
THE SECRETARY,

1865—6.

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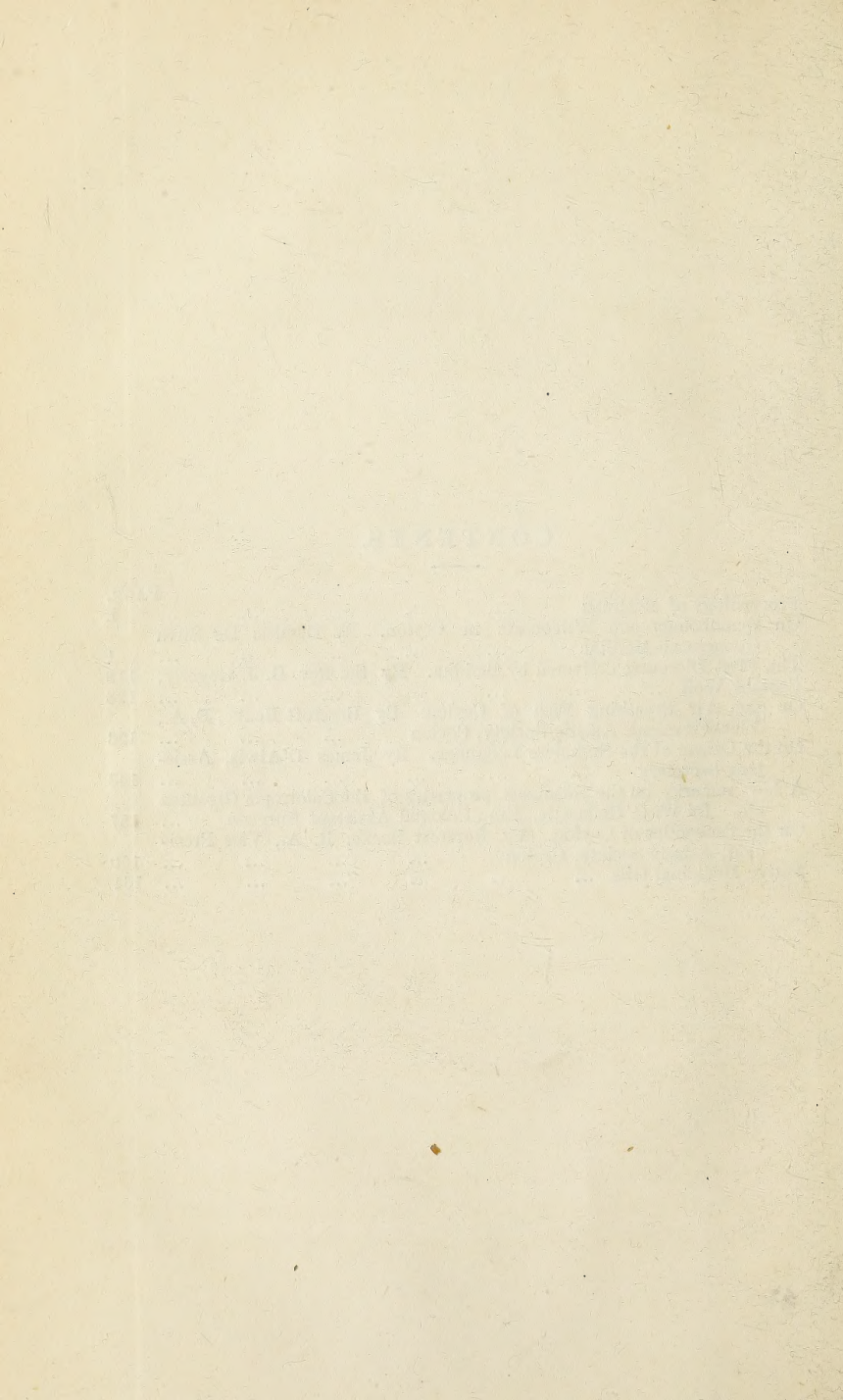


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PROCEEDINGS OF MEETINGS
OF THE
CEYLON ASIATIC SOCIETY.

GENERAL MEETING.

HELD 21ST JUNE, 1862.

Rev. B. Boake, Vice-President, in the Chair.

The Secretary referred to the arrangement for the transfer of the Military Medical Museum to the Society, which had been completed by the Secretary receiving the Museum keys.

The conditions of the transfer were then read and confirmed; one of these declared that all Military Medical Officers now resident, or who may hereafter reside in Ceylon, be Honorary Members of the Society without entrance fee or subscription.

The following papers were then submitted to the Meeting:—

Descriptive notices of the Raw Products of Ceylon by H. Mead.

The Quassia wood of Ceylon by W. C. Ondaatjie.

The Medicinal substances of the Native Bazaars by W. Ferguson.

On the Buddhist Scriptures by J. De Alwis.

Notes on the rain-fall in Colombo during 6 years accompanied by tables and a diagram by J. Capper.

General Meeting, March 7th, 1863.

Rev. B. Boake, Vice-President, in the Chair.

The Secretary reported the progress made in regard to the increased accommodation required for the Society's Museum in consequence of the amalgamation with it of the Military Medical Museum.

The Governor had approved of the proposed plan for adding a floor to the present building, by which means it would be made to correspond with the opposite wing of the buildings occupied by the Treasury, but there were difficulties in carrying out the plan, owing to the large amount of work on hand in the Civil Engineer's Department. The cost of the building was estimated at £450 and there was no doubt that His Excellency would sanction the appropriation of such a sum. At present the contents of the Military Museum remained in their original rooms which might at any time be required for other purposes.

After reading a list of the books and Periodicals received since the last meeting and the election of new members, the following papers were read.

On the romanization of the Sinhalese Alphabet by R. C. Childers, Esq.

Remarks on the weather during 1862 by J. Maitland, Esq.

Translation of a portion of the Salaḥini Sanxexo by R. C. Childers, Esq.

General Meeting, October 31st, 1863.

Rev. B. Boake, Vice-President, in the Chair.

After the transaction of general business the Secretary reported that the Governor had sanctioned the introduction into the Supply Bill for 1864 of a vote for £513, the estimated cost of enlarging the premises occupied by the Society, in order to enable it to receive the Museum of the Military Medical Department.

Mr. Ondaatjie exhibited a specimen of the inspissated juice of the *Alstonia Scholaris*, which he stated to be a substitute for Gutta-percha. It possesses the same properties and is as workable as the latter. It readily softens when plunged into boiling water, is soluble in Turpentine and Chloroform, receives and returns impressions, and is adapted for seals to documents. The tree abounds with milky juice like the Gutta-percha, has a fleshy bark and porous wood, and belongs to the order Apocynæa.

The following papers were then read—

On the air-breathing fishes of Ceylon by Rev. B. Boake.

On Devil Worship by D. De Silva Gooneratne Modliar.

Buddha's First Sermon translated by Rev. D. J. Gogerly, contributed by Rev. R. S. Hardy.

The Origin of the Sinhalese language by James Alwis, Esq.

Buddha's discourse on caste by L. De Zoysa, Esq.

On the poisoning properties of the *Calotropis Gigantea* by W. C. Ondaatjie, Esq.

General Meeting, September 3rd, 1864.

Rev. B. Boake, Vice-President, in the Chair.

The Secretary made a brief statement in reference to the position of the Society and the arrangements in regard to the Museum.

Last year Sir C. MacCarthy promised a public grant for the purpose of enlarging the Society's rooms, to enable it to receive the collection presented by the Military Medical Department. On the faith of this promise the Society paid to the Medical Department from its limited funds about £502, being the value of the cases and stands containing the collection. A vote of £513 was placed in the Supply Bill for 1864 for enlarging the premises, but was afterwards withdrawn. This year the Committee applied to Government for £100 to enable it to receive a portion of the Military Museum within the existing premises, to which request the Government replied that there were no funds at its disposal, and the vote could not be entertained in the Supplementary Supply Bill for this year. The balance of the Society's funds in the hands of the Treasurer was only £15, it was therefore impossible to go on with the printing of the Journal.

The following gentlemen were elected members of the Society:—

Messrs. R. Tatham, J. Winzer, C. Ferdinand, J. Martensz, W. H. Harrison, R. Jones.

The following new rules was proposed and adopted:—

“That members returning from Europe be allowed to rejoin without any further payment than the current subscription.”

Papers were then read—On the origin of the Sinhalese language, Part II. by J. De Alwis, Esq.

On Taxidermy by W. H. Harrison, Esq.

Papers relating to the surrender of the Dutch Forts to the British from the Dutch records by Mr. W. Gonetilleke.

General Meeting, Saturday, May 13th, 1865.

The Rev. B. Boake, Vice-President, in the Chair.

The Secretary read a report setting forth the absence of any fresh papers for reading, and the state of the Society's funds. The Governor had declined to give the sum of £50 in addition to withholding the vote for adding to the accommodation of the building to enable it to receive the articles from the Military Medical Museum.

Subscriptions for the current year had not been collected, as it was not clear that it was desirable to ask for them, as no business had been transacted.

At the conclusion of the report Mr. Capper expressed his wish to resign the Office of Secretary, it was resolved accordingly, that Mr. Steward be appointed Secretary, and that the thanks of the Society be given to Mr. Capper for his services during the long time he had acted as Secretary. It was also resolved "that a deputation should wait upon the Governor shortly after his arrival in Colombo, to request His Excellency to become the Patron of the Society, and at the same time to urge its claims to a small grant from the Public funds, and that the deputation should consist of Sir Edward Creasy, Mr. Layard, Mr. Wall, Mr. Lorensz, Mr. Capper and the Secretary."

General Meeting, November 2nd, 1865.

*Present:—*The Chief Justice Sir Edward Creasy, in the Chair.

The Hon'ble Mr. Justice Temple, Rev. B. Boake, Rev. J. Nicholson, Messrs. J. A. Caley, C. A. Lorensz, R. Dawson, J. P. Green, W. C. Ondaatjie, W. Ferguson, L. De Zoysa, G. S. Steward.

The following gentlemen were proposed and elected Members of the Society.

The Rev. J. S. Mill, S. T. Richmond, Esq., George Hawkins, Esq., Hugh Nevill, Esq., A. Primrose, Esq., Mr. Holdsworth was also proposed and elected an Honorary Member.

The following motions were then proposed and carried:—

1st. Proposed by Dr. Fraser, seconded by Mr. Lorensz, that the Chief Justice, the Bishop, and the Hon'ble Mr. Justice Temple be requested to become Vice-Patrons of the Society.

2nd. Proposed by the Hon'ble Mr. Justice Temple, seconded by J. A. Caley, Esq.

That the Committee do consist of the following gentlemen:—

President.

Dr. Fraser.

Vice-President.

The Rev. Barcroft Boake.

Treasurer.

S. Rains, Esq.

Conservator.

G. Hawkins, Esq.

Secretary and Librarian.

G. S. Steward, Esq.

C. P. Layard, Esq., Major Skinner, C. A. Lorensz, Esq., A. M. Ferguson, Esq., R. Dawson, Esq., K. Jones, Esq., J. De Alwis, Esq.

3rd. Proposed by Mr. Dawson, seconded by Mr. Green, that the Librarian be requested to ascertain by an examination of the books in the library, what books have been mislaid.

4th. Proposed by Major Skinner, seconded by Mr. Dawson.

That in future any member, who wishes to obtain the loan of a book, shall make application in writing for it to the Librarian, who shall file the application and make a record both of the issue and the return of the books.

5th. Proposed by Mr. Nicholson seconded by Mr. Ferguson, that the conservator be requested to compare the specimens in the

Museum with the list given in the Appendix to the 6th Report, and report the result of the enquiry to the Committee.

Mr. Lorensz stated that he had a sum of £60 in the bank in his name as Treasurer of a Society which once existed here called the Athenæum, and said that he thought it might be made use of by the Society for the purpose of bringing out the Journal. Some conversation was carried on as to the legality of this, and it was determined that Mr. Lorensz should write to all the share holders, whose addresses he could discover, to ask their permission to appropriate their funds to the purpose mentioned.

Committee Meeting, November 18th, 1865.

Present:—Dr. Fraser, Rev. B. Boake, C. P. Layard, Esq., G. Hawkins, Esq., G. S. Steward, Esq.

The question of the appointment of a Librarian at the last General Meeting was discussed and it was determined that the Secretary should see Mr. De Zoysa and ask him if he would be willing to act as joint Librarian with the Secretary, and that a General Meeting should be called as soon as possible to settle the difficulty.

The following additions to the Library were laid on the table:—

Answers from Government Agents of Galle, Jaffna and Matura, to questions addressed to them on the Natural History of their Provinces.

Proceedings of the Asiatic Society of Bengal for May, June and July, 1865.

3 Nos. Journal of Asiatic Society of Bengal Part I. No. 1. Part II. Nos. 1 and 2.

General report of Public Instruction in the Lower Provinces of the Bengal Presidency for 1863 and 1864.

Journal of the Royal Asiatic Society of Great Britain and Ireland 1865 Vol. I. Part II.

5 Nos. Annals of the Magazine of Natural History.

Sacred Books of the Buddhists compared with History and Modern Science, presented by Rev. R. S. Hardy.

The Secretary was directed to write and thank Mr. Hardy for his donation.

General Meeting, December 1st, 1865.

Present:—Rev. B. Boake, in the Chair.

Rev. J. Nicholson, Messrs. H. Nevill, L. De Zoysa, A. M. Ferguson, W. Ferguson, G. Hawkins, J. S. Mill, C. A. Lorensz, R. Dawson, A. Primrose, G. S. Steward.

Mr. Boake reported that he had received a letter from Sir Edward Creasy saying that His Excellency the Governor had consented to become the Patron of the Society.

The question of the late appointment of a Librarian was then discussed and it was agreed that Mr. De Zoysa should be asked to act as sole Librarian, which he consented to do.

Mr. W. Ferguson, Mr. J. A. Caley were added to the Committee.

It was determined that subscriptions should be considered due in January of each year, and that members who have not paid by the end of the year shall be considered to have relinquished their connection with the Society.

Mr. De Zoysa presented a copy of a Dictionary of the Pali language by Mogallana Thero with English and Sinhalese notes by Waskaduwe Subkati, Buddhist Priest.

Committee Meeting, December 9th, 1865.

Present:—Rev. B. Boake, in the Chair.

Messrs. L. De Zoysa, R. Dawson, G. S. Steward.

The following papers were laid on the table by the Secretary:—

1 Engineers Journal.

2 Nos. Journal of the Asiatic Society of Bengal Part I. No. 3 Part II. No. 3.

1 Vol. Proceedings of Asiatic Society of Bengal for September, 1865.

1 No. Annals of Magazine of Natural History,

The Secretary read a letter from the Treasurer regretting that he was not able to attend the meeting, and sending a report of the state of the Society's funds.

It was settled that Mr. Dawson and Mr. W. Ferguson should be asked to audit the accounts and prepare a report by the next Committee meeting.

General Meeting, February 23rd, 1866.

Present:—Rev. B. Boake, in the Chair.

Rev. J. S. Mill, Messrs. C. P. Layard, W. Ferguson, A. Primrose, R. Dawson, L. De Zoysa, J. A. Caley, G. S. Steward.

The following gentlemen were elected members of the Society:—

T. C. Bury, Esq., Rev. Brooke Bailey.

C. M. P. Pieris, Esq., A. Karunaratna, Esq., Cornelius Jayasinghe, Esq., Rev. J. MacArthur, S. Grenier, Esq., J. R. Blake, Esq.

It was proposed by Mr. Dawson, and seconded by Mr. Ferguson that the sum to be paid for life membership should be 10 guineas at entrance, 8 guineas after paying subscription for two years, and 7 guineas after four or more years' subscription.

Mr. Primrose was appointed Treasurer in place of Mr. Rains, who had expressed his wish to resign.

It was determined that the Committee should meet as soon as possible and make arrangements for publishing the Journal.

Committee Meeting, March 16th, 1866.

Present:—Rev. B. Boake, in the Chair.

Messrs. L. De Zoysa, A. Primrose, G. S. Steward.

The following gentlemen were appointed a reading Committee to report upon the papers:—

Rev. B. Boake, Messrs. L. De Zoysa, A. Primrose, R. Dawson, Mutu Coomara Swamy, J. De Alwis.

Committee Meeting, July 6th, 1866.

Present:—Rev. B. Boake, in the Chair.

Messrs. R. Dawson, L. De Zoysa, G. Hawkins, G. S. Steward.

The following books were laid on the table.

Engineer's Journal for January, February, March, April, May 1866.

Proceedings of Asiatic Society of Bengal for December, 1865 with Index for the year.

Journal of Asiatic Society of Bengal Part II. No. 1, 1865.

Military Sanitary Report.

Poetical version of Genesis and Exodus in Tamil by Rev. J. Mc Arthur, Jaffna, presented by the Author.

Journal of Bombay Asiatic Society 1861-62 1862-63.

3 Nos. Annals of Magazine of Natural History.

2 Photographs from Mr. Macready from Putlam.

Proceedings of Academy of Natural Sciences of Philadelphia for 1865.

A sum of £5 was put at the disposal of the Secretary for repairs.

£10 were voted for procuring things from England necessary for setting up specimens in the Museum.

It was agreed that the following papers should be published.

All the Chapters of Mr. Silva's Work on Demonology in Ceylon except chapter VIII.

Origin of the Sinhalese language by J. De Alwis, Esq.

1st discourse of Buddha.

A few remarks on the poisonous properties of Calotropis Gigantea by Dr. Ondaatjie.

A paper on fish by Revd. B. Boake.

A paper on Medicinal oils.

*LIST of Members of the Ceylon Branch of the Royal
Asiatic Society.*

Alwis, J. A.

Alwis, A.

Boake, Rev. B.

Birch, F. W.

Bailey, Rev. J. B.

Bury, F. C.

Blake, J. B.

Caley, J. A.

Capper, J.

Coomara Swamy, M.

Creasy, Hon'ble Sir E.

Dawson, R.

Dickson, J. F.

Dias, C.

Ferguson, A. M.

Ferguson, W.

Flanderka, J. L.

Ferdinands, C.

Gibson, Hon'ble W. C.

Green, J. P.

Grenier, S.

Hawkins, G. H.

Jones, Kepple.

Jayasinghe, Cornelis.

Karunaratna, M.

Lorensz, C. A.

Layard, C. P.

Marsh, J.

Morgan, Hon'ble R. F. W.

Merson, Rev. C.

Martensz, J.

Mill, Rev. J.

Mc Arthur, Rev. J.

Nicholson, Rev. J.

Nevill, Hugh.

Ondaatjie, W. C.

Pole, H.

Primrose, A.

Pieris, J. M. P.

Richmond, S. T.

Shultze, N. D.

Skeen, W.

Stewart, C. H.

Skinner, Major, A.

Steward, G. S.

Saram, F. J. De.

Thurstan, Rev. J.

Tatham, Ralph.

Temple, E.

Wall, G.

Winzer, J.

Young, Rev. J.

Zoysa, L. De

*ACCOUNT of the state of the Society's funds
by the Treasurer.*

			£	s.	d.
Balance received	-	-	25	13	8
1 Life subscription	-	-	7	7	0
Entrance fees	-	-	5	15	6
Subscriptions paid	-	-	29	8	0
Journals sold	-	-	0	10	0
Amount from Athenæum Society paid					
over by Mr. Lorensz	-	-	66	7	10
			<hr/>	<hr/>	<hr/>
			135	2	0
Paper for Printing Journal	-	-	15	0	0
Paid on account to Printer	-	-	3	10	0
Notices	-	-	0	15	0
Vote to Secretary for repairs	-	-	5	0	0
Advertising	-	-	0	2	4
Collecting subscriptions	-	-	1	17	6
Peon's wages	-	-	11	15	6
			<hr/>	<hr/>	<hr/>
			38	0	4
Balance in hand	-	-	97	1	8

JOURNAL
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On Demonology and Witchcraft in Ceylon.—By DANDRIS DE
SILVA GOONERATNE, MODLIAR.

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GENERAL REMARKS ON DEMON WORSHIP.

A belief in the realities of an invisible world of evil spirits as influencing, in a certain manner, many of the ordinary concerns of human life, has not only always formed an integral part of the creed of a large majority of mankind in every age and country of the world, but has also had, and still has, to a considerable extent, a certain strange, mysterious, and unaccountable fascination for the mind of man, even when reason happens to raise its authoritative voice of condemnation against it. Why, or how this is so—whether it is founded on any innate, morbid quality of the human heart, which men find it difficult to resist under certain circumstances, or on any intrinsic truth inherent in the nature of the thing itself, or only on mere ignorance, it is as far from my present purpose, as it is beyond my humble abilities, to discuss here. But that the belief really exists will hardly admit of a doubt.

This belief has, according to the amount of intelligence and civilization possessed by those among whom it prevails, given rise to various systems of superstition, of which some are of the most

debasing and revolting character. And although there is scarcely a single country in the world, in which this belief does not more or less prevail in some form or other, yet we do not think there is any, in which it has developed itself in such gigantic proportions, or such hideous forms, as in this beautiful Island. Elsewhere it may sometimes exercise considerable influence and even command many devoted votaries; but here it has been moulded into a regular *religion*, arranged and methodized into a system, and carefully preserved in writing: so that the amount of influence, which it exercises over the thoughts, the habits, the every day life of a Singhalese, is such as can hardly be believed by a stranger to the character of a genuine Singhalese Buddhist.

A series of writers commencing with Knox and ending with Sir Emerson Tennent, have, at different periods, during the last 200 years, given to the public the results of their enquiries and experience in matters connected with this Island, in a number of interesting and able works of which Sir Emerson's is the last and the greatest: yet none of these writers seem to have perceived, in any *adequate* degree, the extraordinary amount of gross superstition which prevails among the people, of whose manners, customs, and history they professed to treat; not that they have omitted to mention the worship of gods and demons, as well as Buddhism and a few other superstition, as existing among our countrymen, and even in some instances, gone into considerable details *respecting them*, but they do not appear to have been fully aware of the extraordinary degree of influence they exercise over the mind of a Singhalese. This is owing partly to the circumstance of these writers being Englishmen, mostly unacquainted with the native languages, and partly to a certain reluctance, which a demon-worshipper always feels, to communicate full and unreserved information to a stranger who professes a different religion, suspecting that the object of the Englishman, in seeking for information respecting a system in which he himself does not believe, is only to publish it in his books and newspapers, and thereby expose it to public ridicule.

In the following pages, we propose to class the different forms of superstition prevailing among our countrymen, under the following heads, viz:—I. DEMONISM, or the worship of demons or evil spirits; II. CAPUISM, or the worship of gods, demigods, and deified heroes; III. GRAHAISM, or the worship of planets and stars; IV. MISCELLANEOUS SUPERSTITIONS, or such as cannot properly be classed under any of the preceding heads. Not only will each of these be found to be distinct from the rest in all material points, but they also appear to have originated in the Island at different periods of time.

It is not easy, however, to fix definitely any particular period of time as that in which any of these systems of superstition *first* originated in the Island, no positive information of a very reliable character being supplied by any records of native annals now extant. Nevertheless the most reasonable supposition, and one which is supported by all who have touched upon the subject, and, to a certain extent, by the native historical records themselves, is, that the greater portion of them existed here at a very early period, long anterior to the commencement of the Christian era.

With the exception of Buddhism (also which is partly, though in some few respects only, based upon Brahminism) every species of superstition, science, or literature, which exists among the Singhalese, with certain exceptions of minor importance, may be traced, more or less directly to Brahminism and its Vedas and Shasters. Whether this is solely a consequence of Wijeyo's invasion (543 B. C.), or whether any portion of them, such as the worship of demons and of planets, had existed here even before that event, and only became assimilated to the Brahminical doctrines itself in subsequent times, it is not easy to decide; but yet, if the wild, ignorant savages, who inhabited this Island, when Wijeyo landed on it, and whom Native Chroniclers have styled *demons*, did profess any form of worship, as no doubt they must have done, it is more likely that it related to demons and planets, than to any thing else. Men steeped in complete barbarism and ignorance, separated by their insular position from the rest of the world, attributing, with



the first impulse of uneducated nature, a supernatural agency to natural causes and events, when these were beyond the comprehension of their simple intellects, and naturally impelled, therefore, in the absence of any other form of religion calculated to fill up the void in their minds, to embrace any which their untutored passions and feelings, and their immediate wants and conveniences suggested to them, as the best—men such as these are likely to coin for themselves a religion, which in every respect corresponds with their own dispositions. Sickness and death, the most direful calamities of life, with the many dreadful circumstances generally attending them, are, of all causes, those which would naturally, in those early ages of the world, excite, in an ignorant and simple mind, feelings of supernatural terror; and the rise, among such a people, of a system of worship, in which every form of disease and suffering is attributed to the agency of demons, must cease to excite wonder in any mind. If Demonism did actually exist here previous to the invasion of Wijeyo, as we think it did, a multitude of other causes and circumstances, which followed that event, as consequences of it, must have cooperated to bring it into its present condition, with its charms and spells and invocations to the Hindoo deities. These changes appear to have been going on till within the last 3 centuries.

But though we are not able to fix the exact period at which Demonism originated in the Island, we have enough of evidence to prove, that its origin could not have been later than the fifth century; for the seventh Chapter of *Maha Wanse*, a work whose authenticity has never been called in question, makes mention of *Balli*\* offerings, made to demons at the time of Wijeyo, that is five and a half centuries before the Christian Era; which shews, that, even if Demon-worship did not prevail here in the days of Wijeyo, it did so

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\* Although the books of the demon priests direct that a *balli* or image of any demon invoked on any occasion, should be formed, and offerings be made to it, yet in point of practice this image, or *balli*, has generally been dispensed with in modern times.

There is another species of *balli* made to represent, not demons, but *Planet gods*. These will come to be noticed under the head *Grahaism*.

in the days of Maha Nama Terunnanse, who was engaged in the composition of that historical work, between the years 459 and 477 A. D., that is nearly 1400 years ago.

Grahaism may, with equal reason, be supposed to have been a system of still more ancient origin; the sun, moon, and stars being the first objects of wonder, which are calculated to rouse, in an ignorant mind, feelings of superstitious adoration. But, as it at present exists, it appears to be almost wholly an emanation from Brahminism. While Capuism, on the other hand, is a mixture of Hindooism and of a more refined species of Demonism, the first derived from the continent, the latter of indigenous growth, and both mixed together into a heterogeneous system, originating probably at a period later than the two former.

Although Buddha is said to have visited Ceylon three several times before its conquest by Wijeyo, his religion was not established in it till the reign of Dewanan Piatisse, who ascended the throne 307 B. C., nearly 236 years after Buddha's death. But, from the first day of its introduction into the Island, its success seems to have been very rapid; and indeed from the despotic nature of the government, and the religious enthusiasm of the king, assisted as it was by the proselytizing spirit of Dharma Soka of India (the grandson of him who has been called *Sandracotta* by the Greek writers) its success could not but have been certain, immediate, and complete. But demonism was not displaced by it. It only took a subordinate rank. Buddhism acknowledges the existence of demons, and connives at, if it does not openly countenance, the practice of demon-worship, or at least of a great deal which belongs to it. Buddhism does not hold out worldly advantages or immediate rewards in this life to its votaries, so much as demonism does. Its task is the graver one, of pointing out a way (though an erroneous one) of obtaining salvation for the soul; an object which is to be attained, only after passing through many transmigrations of the soul, through countless millions of years—a consummation, therefore which, however devoutly wished for by a Buddhist, is still one to be attained only in another state of existence, at some

unknown distant period of time. Demonism, on the other hand, deals with the concerns of this life, and of this life alone. This, therefore, appeals more strongly to the passions and feelings, in as much as it relates to things nearer and present. Hence, demonism never lost its hold on men's minds, but, on the contrary, it still continues to be the most popular of all forms of worship prevailing among the Singhalese.

The period, at which demonism seems to have been fashioned into the form it still retains, is that which intervened between the eleventh and the sixteenth centuries, during which, owing to the numerous wars which were incessantly waged between the princes of this Island and those of Southern India, thousands of Malabars often became residents, as captive slaves or as freemen, among the Singhalese, and imparted to the latter, many of their own peculiar superstitions and notions, so that many fresh additions were made to demonism, both in the number of demons, and, especially, in the introduction of a large number of charms or spells recited at every demon ceremony now; so much, indeed, does this appear to have been the case that more than seven-eighths of the charms, belonging to Singhalese Necromancy, are in the Tamil language; a circumstance which has led many to believe, that demonism is altogether an importation from the continent. During the last three centuries, no changes whatever seem to have been made in it, or if any, only of a very trifling nature, and that too, more in the gradual alterations of the language used in the invocations, than in any thing else. Knox's short account of the form of demon-worship, which prevailed at the time he was a captive in this Island, that is 200 years ago, seems, judging even from the little he has said on the subject, to be exactly the form of worship, which at this day prevails among the people.

Thus, besides Buddhism, properly so called, there are three other forms of worship, which enter into the religious creed of a Singhalese, namely Demonism, Capuism, and Grahaism. In addition to these, there are also a variety of other minor superstitions, considered to be quite necessary to his welfare, and which, though of minor



importance, do engage, and will continue to engage, his serious attention, so long as he continues to be a Buddhist. As the first of these, viz., Buddhism, relates only to his spiritual interests, affecting him in another life, so the last three concern his temporal interests in this life; the fruits of the first being tasted only in another state of existence, while those of the last, are enjoyed immediately, and during every moment of this life. To which of these therefore a Singhalese resorts oftenest, and with the greatest eagerness, it is easy to imagine. He has one religion for his soul, and another for his body, both highly revered, and maintained as essential to his well being; a convenience which, as far as we are aware, no other nation in the world possesses.

The most remarkable feature in the character of a Singhalese is, not that he is a follower of any one of these superstitious systems, but that he is a follower of each and all of them at one and the same time; for the doctrines of some of these appear to be contradictory to, and inconsistent with, each other. For instance, Grahaism maintains, that the movements of the Planets influence man in every thing; that sometimes they bring disease, death, poverty and every other imaginable misery, not only on himself, but sometimes even on those connected with him; that at other times they give him health, wealth, honours, happiness, and every thing else desirable; but that all the aforesaid calamities may be prevented by propitiating the planets by certain ceremonies. On the other hand, the fundamental doctrine of the religion of Buddha, being, that every man is what he is, owing to *Karma*, that is, to the nature of what he has done, good or bad, in a previous state of existence, Buddhism, or at least every Buddhist Priest admits, in a spirit of compromise, as it were, that many of the calamities or turns of good fortune, which befall men, do take place according to the movements of the planets, but contend, that these movements are not arbitrary and optional with the planets themselves; that they are the result of a certain fixed order according to which the planets must move; that the planets are only a sort of intermediate agents, serving merely as blind instruments in the hands of *Karma*, to prefigure to the

world the various changes of fortune, which must come upon each man according to his *Karma*, that is, according to his good or bad deeds in a former life; and that no propitiation of the planets, or of any power whatsoever, in the whole universe, can ward off calamities, or hinder happiness and prosperity, deserved by a man on account of this inexorable Karma. Nevertheless, a Singhalese contrives to believe in all the four systems, and to be, at the same time, recognized as an orthodox Buddhist; and it would be a rare thing to meet with any one, who, in point of practice, is a votary of only one or two of the systems. The influence which these systems command, notwithstanding such inconsistencies as the above, may be judged of from the fact, that the Buddhist Priest himself, the very teacher and expounder of the religion of Buddha, has sometimes recourse to Grahism and even to Demonism. Before we proceed further, we shall make a few more general remarks on each of these systems.

I. **DEMONISM** is regarded as a means of guarding against sickness, and of curing it when it is supposed, as it almost always is, to be caused by a demon, and also as a means, in the hands of any man, of inflicting death, disease, or other calamity, on other men. A subordinate object of it is the accomplishment of purposes different from the above, such as that of protecting the fruits of a tree from pillage, of creating discord and hatred between the different members of a family, of gaining the affections of a woman, of discovering treasures hidden in the ground, and other similar purposes. The demons are regarded as beings only influenced by the worst of motives towards mankind, without a sentiment of pity, justice, or kindness, in their nature. They are made instrumental in curing diseases, as well as in inflicting them. They are to be coerced by spells, and propitiated with offerings and particular ceremonies. They cannot affect the spiritual welfare of a man in any way; but can only cause death at the most. A Singhalese demon, therefore, is a different kind of being from the demon of European superstitions or from the Diabolus of the New Testament. For, while the object of the latter is to ruin for ever the soul of a man, that of the

former is only to injure the body. A Singhalese demon is himself a being subject to death, like all other beings recognised by Buddhism, although that event may in some instances take place only at the end of some tens of thousands of years. This difference arises from the Buddhist doctrine, that there is no state of perpetual existence for any being; that happiness or misery can never be perpetual; that the rewards or punishments for the actions of one life will be reaped in one or more states of existence afterwards, and then come to an end; and that mere obedience to a demon does not necessitate any disobedience to one's religion.

In every other form of worship, which exists among men, whether it be Buddhism, Capuism, Mohammedanism, Brahminism, or any other, the objects of worship are always regarded with feelings of veneration by their votaries; but in Demonism alone, no such feelings exist in the heart of the worshipper, whose worship consists only in trying to induce them by flattery, and offerings, or to coerce them by threats, to cure, or to inflict some disease, or to secure a man from becoming liable to it at all. And yet neither the rites of Buddhism, nor of Capuism, nor even of Grahaism, are more frequently and eagerly resorted to, than those belonging to the worship of demons, who, instead of being objects of religious veneration, are only objects of indescribable dread.

One of the main differences between an educated and an uneducated intellect seems to be this—that, while the former always aims at analysis, at generalization, at resolving the mysterious and the marvellous into natural causes, at laying open the hidden and inscrutable things of nature, the latter takes the directly opposite course of indulging in the unreasonable and unaccountable pleasure of throwing a veil of mystery and darkness even over those things, which, if it were to view them rationally, it might understand, and of endeavouring, as often as possible, to give “a local habitation and a name” to what has neither. Nowhere is this strange peculiarity of the uncultivated intellect perceived in a more tangible form than in the demonology of the Singhalese.

As may naturally be expected in such a system, created and



upheld merely by popular superstition, we find that not only are many of its tenets sometimes contrary to each other, but that the *Cattadiyas* (demon priests) and even the very books, which lay down the principles of their system, often differ from each other, so much so, indeed, that it is very difficult for any one, undertaking to give a connected and consistent account of the Demonism of Ceylon, to avoid sometimes making in one part of his account a statement inconsistent with another in another part of it. But as far as the *Cattadiyas* and their followers are themselves concerned, such difficulties are easily surmounted, by their attributing all such contradictions, if pointed out, to the mysteries of the art, and to their own ignorance, rather than to any fault of the system itself.

The Priests of Demonism are styled *Yakaduras*, *Yakdessas*, or more commonly, *Cattadiyas*; and there is scarcely a single village in the Island, which does not boast of at least one. Nearly twelve months are spent in learning the trade, the most laborious and principal part of the task of a beginner being, to commit to memory the charms, invocations, and songs, which are essential to his vocation. What the number of these is, may be estimated from the fact, that some of the demon-ceremonies commence at 6 or 7 P. M. and, lasting without intermission throughout the whole night, close only about 6 or 7, and sometimes later, the next morning; during all which time the performer has to repeat from memory all his charms and songs, only now and then interrupted by a violent bout of dancing. The dancing and the singing generally go on together, except when the former happens to be of so violent a nature, as to render it impossible to continue the other along with it. The profession was in early times exclusively confined to the low Castes, such as *Tomtom Beaters*, *Durayas*, and *Jaggeries*, but at present there is no such exclusiveness, men of every caste betaking themselves to it. The first man who ever practised the art, is said to have been one *Pradeys Rosia*.

A *Cattadiya*, who is a priest, though it be of demons, is yet never looked upon as in any way distinguished from the rest of the people by any supposed sanctity of character, or by a superior degree of

intelligence; he wears no particular badge or dress like the Buddhist Priest, and receives no particular respect from any one;—his ordinary life and avocations are like those of his neighbours; and as the members of his fraternity in the same village sometimes amount to three or four, his professional income does not suffice for his maintenance. He is therefore obliged to betake himself to some other supplementary business to increase his income. His profession is looked upon only as any ordinary calling, and commands no more respect than that of a boatman, a boutique keeper, a toddy drawer, or any other common trade. There is nothing of a sacred character belonging to it, as to that of the Buddhist Priests.

II. CAPUISM, like Demonism, also refers to the interests of this world; but while the object of the latter is to inflict or cure diseases by the agency of demons, the object of the former is to protect men generally against all manner of evil, and from diseases of a particular kind, such as small pox, chicken pox, and any epidemical disease of a malignant nature, and more especially to render prosperous the various avocations and trades of the people. The *dewiyo* or gods, who are the objects of worship in Capuism, are a more exalted class of beings, not possessed of the same evil dispositions as the demons, nor bringing like them sickness and death on innocent people; but reserving their powers of doing evil only for the punishment of those, who in any way displease them. But the punishment they inflict is always out of proportion to the nature of the offence. Although not so malignant as the demons, they are yet revengeful and irascible in their nature. They are more properly called *dewatawo* or inferior gods, and are propitiated by particular ceremonies. The priests of this worship are called *Capuas*. The priestesses of one of the principal goddesses belonging to this worship, named *Pattiny deviyo*, are called *Pattiny Hamies*. These *Pattiny Hamies* are not always females, males very often assuming the office. Both *Pattiny Hamies* and *Capuas* hold nearly the same rank in the estimation of their countrymen, and lead the same sort of life, as the *Cattadiyas* already mentioned; but in earlier days they were considered to be superior to the *Cattadiyas*, and in the inland

districts of the Island they still retain this superiority to some extent. The sacred character however assigned to the Priests of Buddha is wholly denied both to the Capuas and to the Cattadiyas.

III. GRAHAISM, as it exists here at the present day, owes its origin to Judicial Astrology. The Horoscope of a man is an essential thing for determining both the nature of the planetary influence, which troubles him at any particular time with disease or some other evil, and also the nature of the particular ceremony necessary to remedy the evil. The calculations of the Astrologer shew that a certain position or a certain movement of the planets, or their arrival at a certain point of their orbit, is fraught with some calamity or some advantage to a man. When the former happens to be the case, the planet god, who is the cause of the evil, is propitiated by certain ceremonies called *Balli* ceremonies. These, being of various kinds, will come to be treated of in detail in a subsequent chapter. These *Balli* ceremonies have become more generally diffused through the Island since the reign of Sree Prakkrama Bahoo VI., who commenced his reign at Cottah in the year 1410, A. D. Before that time they were confined generally to the magnates of the land. When a king or a rich aristocrat fell sick, Brahmins and others skilled in the art were sent for from India, who sometimes also came of their own accord, and gave the benefit of their services only to those, who were able to pay them well: but Sreerahola Terunnanse, a Buddhist priest who lived during that reign, and who is reputed to have been the most learned man of his time in the Island, reduced Grahaism to its present condition, by teaching it to people of some of the low castes, and thereby rendering its benefits available to all classes of people. And so to this day, although every class of Singhalese engages in the worship, yet the office of priest or *Ballicaareya* or *Balleadura* is still held only by some of the low caste people, especially the *Berawayos* or Tomtom beaters.

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## CHAPTER II.

## THE DEMONS OR YAKSEYO.

The Demons or Yakseyo\* are a class of beings forming a large community, under a government conducted by a King, and subject to laws enacted by him for their control, any infringement of which is followed by severe punishment. Wessamonny, this dreaded king, whose subjects throng every part of the sky, carries in his hand a sword of gold, of such wondrous power, that, when he is displeased with any of his subjects, it flies out of his hand of its own accord, and, after cutting off the heads of a thousand offenders with the rapidity of lightning, returns to his hand again. His laws are such as become the character of his subjects,—cruel, severe, and merciless, death being the rule, and any lighter penalty the exception in the punishment of any crime—burning, boiling, roasting, broiling, impaling, flaying alive, pouring melted metal down the

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\* Sir Emerson Tennent in his *Christianity in Ceylon* distinguishes *Yakseyos* from *Yakkas*, and describes the former as a gentle and benevolent race of beings, and the latter as malignant spirits; whereas, the truth is that both the terms, the former being the Sanscrit, and the latter the Singhalese word, mean the same thing. There are several other names by which these beings are known such as *Yakkha* (Pali), and *Yaksaya* (a Singhalese form of the Sanscrit term). The benevolent and gentle character, attributed by Sir Emerson, is true only of a portion of those Yakseyo mentioned in the Pali Buddhistical Works. But the malignant Yakseyo, who cause disease and suffering among men, are those who are worshipped in Demonism. These latter are not mentioned in the Buddhistical works, and are the indigenous demons of Ceylon, being creations of the popular fancy, existing in the belief of the Singhalese from a period perhaps long anterior to the introduction of Buddhism into the Island.

The *Rakseyo* are a race of beings, who differ from men only in being cannibals. They live solely on human flesh, which they obtain, not from graveyards or other places where human carcasses may be had, but by actually seizing and killing living men. They have no supernatural powers whatever like the Yakseyo. This notion about Rakseyo supports the idea that in the earliest periods of time this Island must have been inhabited by a race of men, who breakfasted on their fellowmen, like the inhabitants of some of the Polynesian Islands.



throat, driving sharp nails into the crown of the head, and a variety of other punishments, numbering 32 in all, distinguish his penal code. He has viceroys, ministers, and other officers necessary for the proper administration of his government. Between His Majesty and the mass of his subjects, there is a series of chiefs in regular gradation to each other, each of whom within his own allotted sphere of action exercises almost an unlimited amount of power. He exacts from all his subjects a degree of servile obedience to his will, which not the most despotic of earthly sovereigns ever pretended to claim; and the mere mention of his name is sufficient to make any of his subjects tremble with fear. His subjects spend their time almost always in amusing diversions of various kinds. Many of them at one time were so little under his rule that they openly attacked men, and either devoured them alive bones and all, or sucked their blood. Every Saturday and Wednesday, all the respectable demons attend a sort of pandemonium called *Yaksa Sabawa*, where each chieftain gives an account of the conduct of those under him to the principal chiefs; after which, they all engage in dancing, singing, playing on musical instruments, and in the display of exploits of skill and dexterity.

Demons are of two classes, those approaching to the nature of gods, wise, powerful, and not merciless, living in the upper regions of the sky, in magnificent palaces decorated with gold, silver, and precious stones, enjoying an amount of happiness little inferior to that of the gods themselves, and sometimes called *dewatawas*; and those, who with wild, savage, gross, beastly natures, pass their time near the surface of the earth, revelling in scenes of blood and misery, bringing disease and death on men, and receiving offerings of rice, meat, and blood, in return. The former class of demons are those mentioned in the Pali works, and do not belong to Demon-worship, but the latter, being those who are supposed to afflict men, are the objects of dread and of worship among the Singhalese.\* These

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\* That none of the demons mentioned in the Buddhistical writings should be found to be objects of worship among the Singhalese, and that Demonism

are supposed to be the most terrible and hideous looking creatures in existence. Their aliment is blood and flesh, especially of human beings, but this not being allowed them now by their king, they are obliged to content themselves with making men sick, and accepting the offerings made by the sick people, which in imagination they suppose to be the flesh and blood of men, but do not, or cannot, actually eat; the only use they make of such offerings being to look at them, and enjoy the pleasure the sight affords them. By what other means they support existence, whether they take any kind of food whatever, or live by some supernatural means without the use of any food, neither the Cattadiya nor his books enable us to say.

They are said to have, in general, skins of a black colour, and large protruding eyes and hanging lips, with long white teeth, of which those called the canine, in some demons, project out of the mouth, curved like a pair of sickles. They sometimes wear about their persons venomous serpents, especially Cobras. They are invisible to men, but have the power of making themselves visible, generally in some other shape, often in that of beasts, of men or of women. As the favorite food of the cat is said to be rats, and that of tigers

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recognizes demons wholly unknown to Buddhistical literature, do in themselves constitute a strong piece of internal evidence in proof of the greater antiquity of Demonism over Buddhism in this Island. For, had the latter been the one earlier established here, the probability, amounting almost to a certainty, is that the demons recognized by Buddhism itself would have been the demons who would have become objects of worship.

If Buddha and Wessamonny are mentioned in the invocations and charms of Demonism, as they often are, it only shews the natural result of two systems, which have continued to flourish together side by side for 2000 years and upwards, trying to adjust themselves to each other as much as possible: the more so when the believer in one system happens, as is the case here, to be also a believer in the other. Buddhism being considered to be the *sacred* religion, while Demonism is only a religion relating to one's temporal interests, it is natural that the influence of the former should to a certain extent be felt on the latter.

black cattle, so the favorite dish of a demon is said to be a living man. And because he is not allowed now to indulge himself in that luxury, he therefore takes pleasure in throwing his influence on men in a certain mysterious manner, which, it is said, is a source of enjoyment to him, as if he were actually engaged in sucking the blood out of some good looking man: it is also believed that this sort of enjoyment constitutes their only means of sustaining life, and that it is quite enough for the purpose. They are a sort of ubiquitous race, and yet have certain fixed residences in the north of the sky. They have the remarkable power of observing events which take place tens of thousands of miles remote from them, and can likewise travel millions of miles in a minute. The demons belonging to the first of these two classes are neither hideous as those of the second, nor do they eat men, nor even make men sick. In person they are like the gods themselves, with skins of golden hue. They use the ambrosial heavenly food used by the gods.

The second class of demons is subdivided into four minor divisions; viz., 1. *Balli-caama* demons, or those who have a particular attachment to balli offerings; 2. *Billi-caama* demons, or those fond of offerings of living beings; 3. *Ratti-caama* demons, or those who take delight in music, dancing, and other pleasures of that kind; 4. *Hantu-caama* demons, or those who delight in inflicting death. A disease brought on by a Hantu-caama demon is considered to be incurable by any means whatever; but those inflicted by the demons of the other three divisions terminate fatally, only when proper remedies are not applied, viz., those which Demonism affords.

In *Narayena*, the principal authority on the subject of the witchcraft, and to a certain extent of the demonology of India and the neighbouring countries, there appear the names of many demons, such as Asura Yakseya, Awara Yakseya, Heyma Yakseya, Peita Yakseya, Pralaapa Yakseya, Wayissrawana Yakseya, Kaksepa Yakseya, Nischella Yakseya, Gandarwa Yakseya, Naga Yakseya, and a great many others. But although *Narayena* is the received authority on the subject of charms among the Singhalese, yet none of these demons, mentioned in it as inflicting evils on men, are

known to the Demonism of the Island. This circumstance is only another proof of the Demon-worship of the Singhalese having had an origin independent both of Brahminism or Hinduism, and of Buddhism.

According to Buddhism, neither *Brahmas*\* nor *Dewo* nor *Yakseyo* are born from the womb of a mother, but suddenly spring into existence full grown. This sort of birth is called *Oapapatika*. Nevertheless the last two classes, viz., *Dewo* and *Yakseyo* may have mothers in a peculiar fashion. For instance, if a demon seem to spring into existence from the shoulder or arm of a female demon, the latter is considered to be his mother. Marrying and giving in marriage prevail among them as well as among men. This is the account which Buddhism gives: but that given by Demonism itself differs very widely from this. It represents demons as having *human* fathers and mothers, and as being born in the ordinary course of nature. This is said to have been the case with almost every demon; but though born of human parents, all their qualities are different from those of men. They leave their parents sometime after their birth, but before doing so they generally take care to try

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\* *Brahmas* are the highest order of gods inhabiting the 16 highest heavens called *Brahma loka*, as the *Dewo* are the gods next below them in rank, inhabiting the 6 *Dewa loka* situated immediately below the former. *Yakseyo* are the demons. *Brahmas* are supposed seldom or never to interfere in the affairs of men, and are therefore never worshipped or invoked by the Singhalese; and even of the *Dewo*, the people worship only a few of the inferior classes, who do not even dwell in the 6 *Dewa loka*, but on the tops of large trees, and in the air above, not very far however from the earth, in magnificent palaces invisible to man. The *Dewo* of this latter class are called *dewata* generally, and are divided into *Tallatoo* and *Boomatoo dewo*. These are the *dewo* or gods that the people worship, as conferring benefits upon men or punishing them for their misdeeds. The more ignorant of the Singhalese Buddhists know no beings superior to these. These inferior gods are partly Hindoo deities, and partly deified heroes of the Singhalese.

The fact of *Brahmas* being mentioned by Buddha as the highest class of beings in existence, inferior only to himself, inhabiting 16 lokas or worlds, is an additional, though a collateral, proof of Brahminism being anterior to Buddhism.



their demoniac powers on them. In the first place they must pay their court to Wissamonny, or to some powerful god, and obtain from him permission to exercise their demoniac powers. They then hover about in the air, and cease to touch the ground; for walking on the ground is strictly prohibited by Wissamonny and the gods; nevertheless, whenever a man says that he has seen the apparition of a demon, he always describes him as having appeared to him walking on the ground like a man.

It also appears in the various accounts given of the birth of demons, especially in the genealogical accounts recited or chanted at the commencement of demon ceremonies, that a demon has the power at any moment (a power which he often exercises) of entering the womb of a woman, where he remains during the necessary period, assuming in their order the various conditions of a foetus conceived in the ordinary way. After the woman's delivery, the child (that is the demon) resumes the exercise of his demon peculiarities, as before. Some demons appear to have been born hundreds of times in this fashion.

If we can believe that there is any particle of truth at all in the existence and in the genealogies of these demons, that little, we think, must be this—that in the very remotest periods, when the Singlalese were peculiarly ignorant and superstitious, and when the principle of Hero-worship was carried to a height proportioned only to the ignorance of the worshipper, there may have lived particular members of the community, who distinguished themselves by extreme ferocity and cruelty of conduct, joined to considerable power, which they exercised either as kings, chiefs, or mere lawless freebooters; and that these individuals after death, and perhaps when living, were worshipped as supernatural beings possessed of irresistible powers of injuring men. We are the more confirmed in this opinion by the fact, that the dewo or gods belonging to Capuism appear to have been no more than creatures of this kind. The mythology and the apotheosis of the Greeks, of the Romans and of most other early nations of the world were, in a manner, only counterparts of this.

There is another class of demons who come into existence by *Oapapati* birth. These are called *Malla Yakseyo*, or the spirits of deceased men. If a man, who lives at enmity with another, remember, on his deathbed, just before he dies, and at the very moment of his expiring, any thing relating to that enmity, and if, instead of a feeling of forgiveness, resentment and hatred take possession of his mind, he is supposed to become, after death, a demon of this kind. These demons are not so powerful, as those mentioned above, nevertheless they too cause sickness.

There are two places distinguished as the birthplaces of many of the demons. These are *Wisala Maha Newera* (Ujayin), and *Sanku paala Newera*. These cities are said to have, on very many occasions, been laid desolate by demons, either by inflicting disease upon the citizens or by devouring them alive.

To shew the reader that the notion of the possibility of a human mother giving birth to a demon even in these days, is not at all uncommon among the people, we have only to mention an incident which is still fresh in our recollection. A poor woman of our native village gave birth to a child about 23 or 24 years ago; the infant, which was a male, had all its teeth as well developed, as a child of 5 or 6 years of age. Its head too was covered with hair about an inch long, its face was unusually long, and its mouth broader than usual in children of that age. The appearance of the child was not at all prepossessing, and all thought that it was a demon. An hour or two after its birth the grandfather dashed out its brains with a stick. To this day, the people believe that it was actually a demon and not a human being, and this belief will, we are sure, continue for centuries more. On our mentioning this circumstance some years ago, to an English gentleman now high in the Civil Service of this Island, he gave information of it to Government, who in consequence instructed the local magistrate to make an investigation into the matter. But those of the villagers, who were well acquainted with the particulars of the case, considering it more prudent to hold their tongues, than to give information in a matter, in which they were not personally interested, denied all knowledge of it.

Another child was also sacrificed to this same superstition about 25 years ago in a village near Barberyn. In this case, the child was nailed to the stem of a cocoanut tree and so left to die, the best punishment, as was thought, for a demon, who had had the impudence to be born of a human mother. We have also heard of a still more recent case, which occurred some 5 or 6 years ago in the same neighbourhood, but we are not acquainted with any of the particulars connected with it. We have likewise heard of 10 or 12 other cases of this kind, which have occurred within the last 25 years in other parts of the Island, in which ignorance and superstition triumphed both over parental affection and over common sense.

The demons can never inflict disease or receive offerings, unless they have a sort of general permission called *Wurrun*, previously granted to them by Wissamonny, or by some of his principal chiefs, or by some of the gods. And as they cannot *honestly* sustain life without afflicting men, and thereby extorting offerings, they are necessarily obliged to seek and obtain this *Wurrun*, as soon as they enter on life. Inferior and insignificant demons however live on without such a patent, by violating the law, and their sufferings and punishments are therefore very great. The principal offenders of this kind are the demons called *Malla Yakseyo*.

Like men, demons also seem to have their own fashionable hours of breakfasting, dining, and supping. *Sanny Yakseya* will accept his offerings only in the morning between 2 and 6 o'clock; *Reeri Yakseya*, *Calloo Yakseya*, *Abimaana Yakseya*, and *Totte Yakseya*, will accept their's only in the evening, between 6 and 10 o'clock; while *Maha Sohoni Yakseya*, *Hooniyan Yakseya*, *Uda Yakseya*, the female demons *Riddhi Yaksaniya* and *Madana Yakseniya* will accept offerings at no other hours than those intervening between 10 P. M., and 2 A. M.

Although it is believed that there are millions and billions of demons in existence, yet the number of those who belong to the demon worship does not exceed 50 or 60, and even of these *Reeri Yakseya*, *Calloo Yakseya*, *Sanny Yakseya*, *Maha Sohoni Yakseya*, *Calloo Cumare dewatawa*, and *Hooniyan Yakseya*, are the principal individuals, who figure in every demon ceremony in the Island.

I. REERI YAKSEYA OR REERI YAKKA\* (demon of blood) is considered to be the most cruel and powerful of all these. He is represented as having the face of a monkey, and the rest of his body like that of a man. The colour of his skin is a fiery red. He uses a red bull to ride on. There is scarcely a single disease, to which a Singhalese man is liable, in which this demon is not supposed to exert an influence. Diseases, which produce a flux of blood from the system, are supposed to be especially inflicted by him. When a man is about to die, this demon is supposed to be present by means of an *avatar*† or apparition called *Maru Avatar*, or apparition of death. On such an occasion he is supposed to assume the dimensions of a pigmy, measuring one span and six inches in height, and carrying in one hand a cock, in the other a club, and in his mouth the corpse of a man; he is supposed to be present at the death bed, or not far off, till the man dies. Every demon, as well as Reeri Yakseya, has several forms of these apparitions or disguises, which he assumes on different occasions according to circumstances, and in each of which he is called by a different name. There is however another opinion entertained by some of the Cattadiyas, that these apparitions are not different disguises of the same demon, but that they are separate individual demons, forming however a sort of confederacy, and all acting together in concert. The former, we think, is the more popular opinion of the two. Nevertheless, in the case of one demon, viz., Sanni Yakseya, these apparitions are sup-

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\* Yakseya and Yakka are synonymous terms, of which the latter however is the one which is more commonly used.

† *Avatar* is a Sanscrit term signifying the incarnation of any being or spirit in some particular shape. Among the Hindoos an avatar of being, such, for instance, as that of Vishnoo, is some condition of existence, such as that of a cow, a man, a serpent or some other, which Vishnoo chooses to assume or to be born in. An *avatar* of a demon, as understood amongst the Singhalese, means some disguise which a demon assumes for a few moments or so. It is also supposed that the demon himself is not bodily present at any place where such an avatar is seen, but that he is millions of miles distant from the scene, and yet has the power of creating these avatars and of presenting them to the eyes of men.



posed to be not his own disguised self, but separate individual demons, who act under him and in obedience to his orders. Reeri Yakseya has 18 of these apparitions, or avatars as they are called by the people. In the 1st he is called *Reeri Yakseya*; in the 2nd *Ree Raj-ja*; 3rd *Agu Raj-ja*; 4th *Pulutajja*; 5th *Reeri Gopolla*; 6th *Reeri Buddia*; 7th *Reeri Watukaga*; 8th *Reeri Billey Dewatawa*; 9th *Reeri Kavisia*; 10th *Reeri Sanniya*; 11th *Reeri Curumberaya*; 12th *Reeri Madana Yakseya*; 13th *Lay Avatar Yakseya*; 14th *Lay Caama Yakseya*; 15th *Serra Marulu Dewatawa*; 16th *Maru Reeri Yakseya*; 17th *Maru Caama Yakseya*; and in the 18th *Maru Avatar Yakseya*. Reeri Yakseya is represented to have had above a hundred different incarnations; in one of which he was the son of a king of Sanka pala Nuwera; in another, of a king of Lagal pura; in a third, of a shed-mon named Ginimuru Yaksani of a country called Hanumanta Desay; but his disposition and conduct were the same in all.

II. MAHA SONION YAKSEYA, or MAHA SONIONA means the *Great Graveyard Demon*. He is so named because he chiefly frequents graveyards. He is also supposed to haunt the summits of large rocks and hills, where he delights to surround himself with human carcasses, and to swallow huge morsels of the delicious repast, preferring the entrails above all other parts. He is 81 cubits (122 feet) high; has three eyes, four hands, and a skin of a red colour. His origin is thus given—"In ancient times, there were giants in this Island, men who could defeat even half a dozen elephants in single combat by their mere physical strength. One of these giants, by name *Jaya Sena*, was very fond of displaying his extraordinary strength, even at times when there was no occasion for it, and happening on one occasion to pick a quarrel with *Gota Imbra*, another great giant, the latter with one blow knocked off his head. Precisely at that moment the planet god *Senasura*, who was a spectator of the scene, seized a bear, and tearing off its head from its body, applied it to the headless trunk of *Jaya Sena*, to which through his supernatural power it adhered, and became a part of the body. So the deceased *Jaya Sena* instantly rose up alive as a demon, and has

since been known as *Maha Sohona* in reference to his habits of haunting graveyards.\* In those demon ceremonies, which are performed to obtain the release of a sick man from the influence of *Maha Sohona*, a certain spell or charm called *Gota Imbra Dæhænay* is made use of by the *Cattadiya*. In this charm the particulars of this event are narrated at length, and the demon is threatened with further vengeance from his late conqueror, if he does not afford immediate relief to the sufferer. *Maha Sohona* is the chief of 30,000 demons. He also shews himself to men in various disguises or apparitions when he moves about, and on each occasion rides on a particular animal. In one of these apparitions he rides on a goat, and is called *Lay Sohona* or *Blood Demon of the graveyard*; in another he rides on a deer, and is named *Amu Sohona* or the *graveyard Demon of fresh corpses*; in a third he rides on a horse, and is called *Jaya Sohona*, or the *Victorious demon of the graveyard*; in a fourth he rides on a sheep, and is called *Maru Sohona* or the *graveyard demon of death*; in a fifth he rides on an elephant, and is called *Golu Sohona* or the *Dumb demon of the graveyard*; In his own proper person as *Maha Sohona* he rides on a gigantic hog.

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\* The *graveyards* of ancient times in Southern Asia, and especially in Ceylon, were not what we commonly understand by that term now. Excepting the Buddhist priests and the aristocrats of the land, whose bodies were burnt in regular funeral piles after death, the corpses of the rest of the people were neither burned nor buried, but thrown into a place called *Sohona*, which was an open piece of ground in the jungle, generally a hollow among the hills, at the distance of 3 or 4 miles from any inhabited place, where the corpses were left in the open air to be decomposed, or devoured by dogs and wild beasts. This practice appears to have prevailed in the Island to a comparatively recent period, and in the most secluded and least civilized of the inland districts till about the beginning of this century. Although regular cemeteries are mentioned in the *Maha Wanso* in connection with Anuradhapura, especially during the reign of the Wijeyan dynasty, they do not appear to have been very general either at that time or at any subsequent period. *Maha Sohona* and other demons not having now these (*Sohon*) congenial places for demoniac conviviality, are obliged to be content with the ordinary graves and graveyards of these days.

III. MAHA COLA SANNI YAKSEYA, or the *Great Demon of the fatal diseases*, according to one account, sprang into existence from the ashes of the funeral pile of *Asoopala Cumari*, a princess of the city *Wisala Maha Nuwera*.\* Another account makes him the son of a king of a city, called *Sanka pala Nuwera*. † “This king,” says the account, during the pregnancy of his queen, made an incursion into the country in search of some article of *Dolladuk* for her, ‡ and, on returning to his palace a few days afterwards, one of the queen’s servants, who was unfriendly to her,

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\* “Wisala,” says Professor Wilson, “is a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Visala, another name of Ujayin. According to the Buddhists, it is the same as Prayaga or Allahabad; but the Ramayana places it much lower down, on the north Bank of the Ganges, nearly opposite to the mouth of the Sone; and it was therefore in the modern district of Saran, as Hamilton (Genealogy of the Hindus) conjectured.”—*Wilson’s Vishnu Purana*.

Fa Hian visited Wisala, but does not give any extended description of what he saw. Hium Thsang is more particular, and says that it had fallen into ruin, but that the circumference of the ancient foundations was upwards of twenty miles. He saw the ruins of more than a hundred monasteries. The country was rich, the soil fertile, the climate agreeable, and the inhabitants were bland in their manners, and contented with their lot. There were a few monasteries still standing, but the inmates were little better than heretics.”—*Hardy’s Manual of Buddhism*.

There is scarcely any other place more frequently alluded to in the demonology of Ceylon, than this city, which in Singhalese is generally known under the name of *Wisala Maha Nuware* which means the “great extensive city.”

† Sometimes also, called *Sakaspura*, and in Pali *Sankassa*. “A letter from Lieutenant Cunningham, R. E., to Colonel Sykes, was read before the Royal Asiatic Society, December 3, 1842, giving an account of the discovery and identification of the city of Sankasya mentioned as the kingdom of Kusadwaga in the Ramayana. It is twenty-five miles from Farrkhabad, and fifty from Kanouj on the north or left bank of the Kali Nadi. The ruins are very extensive, and there can be no doubt that they are of Buddhist origin”—*Hardy’s Manual of Buddhism*.

‡ *Dolladuk* is a strong desire which a woman during the earlier months of her pregnancy has for something, generally some article of food. This desire

wishing to ruin her, told the king that she was unfaithful to his bed. On this, the injured king ordered her to be put to death. Her body was to be cut into two pieces, of which one was to be hung upon an *Ukberiya* tree, and the other to be thrown at its foot to be devoured by dogs. When the queen heard of this, she was enraged beyond measure, because she knew that she was wholly innocent. So she said, 'if this charge be false, may the child in my womb be born this instant a demon, and may that demon destroy the whole of this city with its unjust king.' No sooner had the king's executioners done as they were ordered, than the half of the corpse, which was suspended on the tree, falling down on the ground, united itself to the other half which was at the foot of the tree; and the same instant the corpse gave birth to a demon, who first sucked his mother's breasts, then sucked her blood, and lastly devoured her, flesh and bones. He then went to the *Sohon* graveyards in the vicinity, and there lived upon the carcasses. Afterwards repairing to the city and inflicting a mortal disease on the king, he began with several other demons, who now formed his retinue, to devour the citizens, and in a short time nearly depopulated the city. The gods *Iswara* and *Sekkra*, seeing the ferocity of this new demon, came down to the city, disguised as mendicants, and after some little resistance on the part of the demon, they subdued him; on which occasion they ordered him to abstain from eating men, but gave him *Wurrun* or permission to inflict disease on mankind, and to obtain offerings from them. According to some

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is often an irresistible one. Sometimes it happens to be a very unreasonable one too. We know a woman still living, who, when in this interesting condition about 15 or 20 years ago, expressed a strong wish to eat the head of a little child, and her husband was able to moderate her cannibal propensity, only by substituting the heads of fishes and other animals for that of a child. The husband and all her relatives and neighbours suspected that such a desire could not but be a prelude to the birth of a demon, and accordingly awaited the event with much anxiety and curiosity. Happily, however, the child did not happen to have long teeth or long hair, and so had the good fortune to escape the fate which it would have otherwise met with.



accounts this demon has 4,448, and according to others 484,000 subject demons under him. He generally rides on a lion, and has 18 principal attendants, the first of whom is called *Bhoota Sanni Yakseya*, or the *demon of madness*; 2nd *Maru Sanni Yakseya*, or the *demon of death*; 3rd *Jala Sanni Yakseya*, or the *demon of cholera*; 4th *Wewulun Sanni Yakseya*, or the *demon of cold and trembling fits*; 5th *Naga Sanni Yakseya*, or the *demon of a disease resembling that from the sting of a Cobra de Capello*; 6th *Cana Sanni Yakseya*, or the *demon of blindness*; 7th *Corra Sanni Yakseya*, or the *demon of lameness*; 8th *Gollu Sanni Yakseya*, or the *demon of dumbness*; 9th *Bihiri Sanni Yakseya*, or the *demon of deafness*; 10th *Wata Sanni Yakseya*, or the *demon of diseases caused by the wind*; 11th *Pit Sanni Yakseya*, or the *demon of bilious diseases*; 12th *Sen Sanni Yakseya*, or the *demon of diseases influenced by the phlegm*;\* 13th *Demala Sanni Yakseya*, or the *Tamil demon of diseases*; 14th *Murtu Sanni Yakseya*, or the *demon of fainting fits and swoons*; 15th *Arda Sanni Yakseya*, or the *demon of Apoplexy*; 16th *Wedi Sanni Yakseya*, or the *demon of a disease which kills one instantly like a shot from a gun*; 17th *Dewa Sanni Yakseya*, or the *demon of diseases influenced by the gods*; and 18th *Aturu Sanni Yakseya*, or the servant of Maha Cola Sanni Yakseya (the chief of all the 18.) These 18 demons are not considered to be mere apparitions of the same demon, as in the case of the other Yakseyo, but separate individual demons acting together in concert with their chief Maha Cola Sanni Yakseya.

IV. ODDY CUMARA HOONIYAN DEWATAWA† is the son of *Susiri*, queen of *Sagalpura* in *Maduratta*. He always rides on

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\* *Wind, phlegm and bile* are considered by the Singhalese physicians to be the proximate causes of every sickness, to which man is liable: and in the treatment of any disease, one or more of these three agents have to be influenced.

† Though *dewatawa* is a term, which is generally applied to the inferior classes of gods, and to the superior classes of demons, that do not inflict disease on men, yet it is also sometimes applied by Cattadiyas, as in the text, to inferior or malignant demons.

a horse. He has six different apparitions; in the first he is called *Cala Oddisey*, or *demon of incurable diseases*; in the second *Naga Oddisey*, or *demon of serpents*; in the third *Cumara Oddisey*, or *demon prince*; in the fourth *Demala Oddisey*, or *Tamil demon*; in the fifth *Gopolu Oddisey*, or *demon of Cattle*; and in the sixth *Raja Oddisey*, or *Royal demon*. He is the principal demon that has much to do in that department of sorcery called *Hooniyan*.\*

V. CALU YAKSEYA, or the *Black Demon*, is so named on account of the extremely black colour of his skin. He appears in four different apparitions; in the first he is called *Calu Curumbera*, or the *blackest one*; in the second, *Rata Calu Yakseya*, or the *foreign black demon*; in the third, *Dewol Bagey Calu Yakseya*, or the *Black demon of the Dewol gods*; and in the fourth *Siddhi Calu Yakseya*, or the *Illustrious black demon*. He was generated from the ashes of the burnt corpse of Basma, an Asura.† Another account makes him a son of king Wijeyo by Cuveni. A third account says that he is the spirit of a famous giant named *Neela Maha Yodaya*, who formed one of the bodyguard of king *Gaja Bahu* (113 A. D.) He once accompanied the king on a visit to a country called *Istreepura*, which was inhabited only by females (a race of Amazons), all of whom on seeing him fell in love with him. Hundreds of them seizing him at once, each claiming him as her own, and pulling him this way and that way, he was torn to pieces in their grasp. His spirit having assumed the form of a

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\* It is not now easy to identify the *Sagalpura* mentioned in the text. Many believe it to be the *Sagal* of King Milinda, who is celebrated for his controversies with Nagesena; but this opinion is hardly tenable, when we consider that the capital of Milinda must have been somewhere in or near Cashmere, and that Messrs. Wilson, Bird, and Masson, consider it to have been situated between the rivers Ravi and Pipasa in the Punjab; while the *Sagal* of the text is expressly mentioned as being in Maduratta, which is on the opposite side of India.

† *Asuras* are a race of beings of enormous size, supposed to reside under the mythical rock *Maha Meru*. They are the Titans of Singhalese mythology.

Demon is now always trying to avenge his wrongs on the whole female sex. Women and little children are therefore supposed to suffer from his malign influence.

6. CALU CUMARA DEWATAWA or the *Black Prince* is the son of king Boksella and his queen Sonalu. He shews himself to men in seven different apparitions; in the 1st he is called *Handung Cumara*, or *Prince of sandal perfumes*;\* in the 2nd *Andung Cumara*, or *Prince of Eye Ointments*;† in the 3rd *Mal Cumara*, or *Prince of flowers*; in the 4th *Gini Cumara*, or *Prince of fire*; in the 5th *Dala Cumara*, or the *Rough Prince*; in the 6th *Sohon Cumara*, or *Prince of graves*; and in the 7th *Wata Cumara*, or

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\* There is scarcely a single offering made to any demon in which *Sandal wood* does not form a constituent part: and Demon worship, be it remembered, is a system, which seems to have prevailed here from times anterior to those of Wijeyo himself. This circumstance, taken together with the fact, that the Chinese writers actually mention Sandal wood as forming in early times an article of export from this Island, seems to favor the idea, that the article must have been growing in the Island in considerable quantities in early times, though at present specimens are to be met with only in a few spots, and those preserved rather as objects of curiosity and ornament than for use.

† The *soot*, which is produced on a piece of porcelain when held to the lighted wick of a lamp, is scraped up and mixed with a little cocoanut oil, when it acquires the name *andung* or Eye Ointment, so called because it is rubbed on the outside of the eyelids of very young infants by Singhalese mothers, who believe it to be productive of some benefit to the eyes. Can it be that this benefit is the protecting of the tender eyes of the young infant from being dazzled by too much light, that the black pigment is laid all round the cornea of the eye in order that it may imbibe all the straggling rays of light which, falling on the parts nearest to the cornea, by reflection, tend to injure the tender retina by an overabundance of light? If this be the case, it will warrant the supposition, that the Singhalese were *practically* acquainted with the Theory of Light, tens of centuries before Newton was born. The practice is one of the most ancient among the Singhalese.

This Eye Ointment also forms an important item in the offerings made to demons in many demon ceremonies: but for what use it is intended to serve a demon it is difficult to guess. In a certain ceremony performed to propitiate the demon *Calu Cumara dewatawā*, the Cattadiya, who performs the ceremony, paints his eyelids with this Ointment.

*Prince of a smooth body.* He is always tormented by the passion of love, and when his evil influence falls upon females, it is supposed to make them ill. Young and fair women are particularly exposed to his attacks. Another account says that he was the son of a king, and that afterwards on taking orders as a Buddhist priest his piety and sanctity of life became so great, that, besides other super-human powers, he acquired that of flying through the air like a bird, but that on a certain occasion, while so moving in the air, seeing the beautiful daughter of a certain king of India, he was so much struck with her beauty, that he fell in love, and losing at the same time all his supernatural powers dropped down on the very spot, where the object of his passion was standing at the time. His passion was so intense, that it broke his heart, and he died on the spot, and became a demon, since called Calu Cumara Dewatawa. He is considered to be a demon of great respectability, more civilized and less savage than the rest of his fraternity. Great care is therefore taken in the preparation of his offerings. Rice of the best quality and cooked in the best manner, the best kinds of plantains, sugar canes, oranges, king-cocoanuts, sugar, and several varieties of cakes, constitute the principal articles in the offerings made to him. His person is of a dark blue colour, and his garments of a deep black.

VII. AHIMANA YAKSEYA was born of an *Aandy*\* woman. His father was a king of Gururatta in Casee-dayse. He is known under three other names, *Ollala Yakseya*, *Malala Yakseya*, and *Cotta Yakseya* or *short demon*, so called in reference to the short stumps of his legs, which were cut off in a battle fought with king Wijeyo.

VIII. TOTA YAKSEYA, son of king *Malala* and his queen *Sandagana* of the city of *Sandagana Nuvera*, passes most of his time at the ferries and fords of rivers; and it is at these places that he casts his influence on men.

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\* *Aandy* is the name of a class of Moormen, whose sole pursuits are begging and fortune-telling. They are the Gypsies of Ceylon. Their language, religion, and dress are the same as those of the Moormen, but still it is open to doubt whether they are of the same race.



IX. **BAHIRAWA YAKSEYA** is another demon as much attached to the female sex as *Calu Cumara dewatawa* himself, but there is this difference between them:—while the latter brings only slight diseases on the objects of his attachment, the former inflicts those that result in speedy death. The hill called *Bahirawa Canda*, which stands towering like a giant over one side of the town of Kandy, was till very lately supposed to be the abode of this demon. In early days it was regarded with feelings of dread. One of the former kings of Kandy, seeing that he was not likely to have any issue to perpetuate his line on the thorne, his queen miscarrying within a few months of her confinement whenever she was pregnant, assembled all the astrologers, soothsayers, cattadiyas, and other men of similar crafts, to his palace, and on consulting them as to the cause of his misfortune, was told, that the queen was under the influence of the demon *Bahirawa Yakseya*, who would never remove his influence from her, unless a yearly sacrifice of a young virgin was made to him on the summit of *Bahirawa Canda*. The king did as he was directed, and it is said that, after that, he had several children born to him. But when his queen grew old and past the time of child-bearing, he discontinued the offering as unnecessary, on which, it is said, the displeased demon began to inflict diseases on the royal family and on all the citizens, in so much that within two months the city was nearly depopulated. By the advice of his ministers and the *Cattadiyas*, the king resumed the former practice of making the annual sacrifice, to which all his successors, till the very last, faithfully adhered. The sacrifice was performed at night in the following manner:—A stake being driven into the ground on the summit of the hill, the girl was tied to it with jungle creepers; flowers and boiled rice were placed close by on an altar constructed for the purpose; certain invocations and incantations were then pronounced, which completed the ceremony. The next morning the girl was found dead; and no wonder, for it would be a miracle, if a Singhalese, especially a young female destined to propitiate a demon, left alone for a night on the top of a hill supposed to be haunted, and tied to a stake, with the sound

of the terrible charms still ringing in her ears, did not die through fright within an hour. There is, however, an old woman still living in Kandy, who was so offered up to the demon, in the time of the last king, Sree Wickrama Raja Singha, but who somehow or other managed to effect her escape. Besides this annual offering, there were others of a less important character, made 3 or 4 times every year to the demon on the same hill. There are seven other demons also known by the same name Bahirawa, but all the eight form a sort of company. When at Kandy on Circuit with the Supreme Court, I twice ascended the hill, and stood on its summit on the very spot, on which I thought the fatal stake must have been fixed. The summit is a small level area, not more than 20 or 25 feet square. Although the demon is said to have left the mountain soon after the British took possession of Kandy in 1815, yet even now few Singhalese have the hardihood to go to its summit alone at night, especially on a Saturday or a Wednesday night.

X. MADANA YAKSENIYO, or *Female demons of Lust*, is the common name of seven sisters, namely *Cama Madana*, or *demon of Lust*; 2 *Cini Madana*, or *demon of fire*; 3 *Mohanee Madana*, or *demon of ignorance*; 4 *Ratti Madana*, or *demon of pleasure*; 5 *Cala Madana*, or *demon of maturity*; 6 *Mal Madana*, or *demon of flowers*; and 7 *Puspa Madana*, or *demon of Perfumes*. These demons, when worked upon by certain charms, and propitiated with certain offerings and ceremonies, are supposed to use their power of seducing the affections of a man or a woman in such a manner, that the person so influenced is said to find the power perfectly irresistible. There are hundreds of ways, in which it is pretended that this can be done; among others, by touching the person of a female with the young leaf of a king cocoanut tree, previously subjected to the incantations and other ceremonies peculiar to the mysteries of the art; by the man rubbing on his face a charmed medicine and then shewing himself to her; by mixing some love potion, similarly charmed, with her food; by making her chew charmed beetle leaves; by carrying on his person a charmed thread previously taken from a cloth she had worn; or by any of

a hundred other ways, in all of which the Madana Yakseniyo become useful agents in the hands of the magician. But the most efficacious and unfailing of all these methods is considered to be a certain oil called *Madana Tayiley*, a single drop of which, sprinkled on the person of a female, is supposed to act irresistibly on her: but the preparation of the wonderful oil is said to be fraught with so much danger to those engaged in it, that few or none dare to attempt it, and those who do, seldom or never succeed, as the demons are supposed to do their best to disappoint the men by frightening and scaring them away from the scene of their operations, which is said to result in the incurable insanity and eventual or immediate death of the operators.

A short time ago we found the inhabitants of our native village in a high state of excitement, owing to the freaks that a mad man was playing in the neighbourhood. It was said that he had become a maniac by attempting to make the oil Madane Tayiley; that he had, for the last few days, been living in the woods eating serpents, frogs, and other loathsome creatures; that he stirred out in the darkness of the night with no other clothing on his person than a few green *Gurulla* leaves\* tied round his waist; that he carried in his hands a man's skull and a bone, and on his shoulders a pot of human blood, which he used to slake his thirst; and that his favorite sleeping places were graves. For three or four days together nothing else was talked of in the village. By and bye the real truth eked out from other sources, but not from the villagers themselves. It appeared that a mad man, a native of Salpitty Corle, breaking loose from his keepers, had wandered about from village to village, and that during these wanderings he happened one night to pass through the villages we have alluded to above, accompanied

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\* *Gurulla* or *Burulla* is a kind of plant, between which and the demons there smees to be some mysterious connection. It is used in the construction and decoration of the altars and other structures, which are made in many of the Demon ceremonies. The Cattadiya sometimes adorns his head and his waist with its leaves in certain ceremonies.

by a relative, who had come to take him home, and that this relative was the first to tell one of the villagers of the cause of the madness. By the next morning the report had spread through the village like wildfire, magnified and ornamented with the additions we have given above. The villagers themselves were, however, loth to believe the truth, when we told it to them, denuded of the additions they had made to it. The relative of the madman told us, a few days afterwards, the cause of the madman's misfortune; he described to us, how the man had endeavoured to make Madana Tayiley, about a year ago, and had been frightened by demons just at the moment of the oil becoming perfected, and how he, in consequence, had become a maniac. Although Madana Yak-seniyo and their wonderful oil are matters, about which we and this relative of the madman essentially differ in opinion from each other, yet, as to the mere fact of the man having become mad on such an occasion, we do not differ at all; for considering the extent of superstitious fear, which is ever present in the mind of an ignorant Singhalese, and especially on such an occasion, as that of preparing the oil of the demons, in the dead of night, on a lonesome grave, in a lonely part of the village, and his belief in the presence, at the scene of his operations, of cruel and powerful demons, whom he himself has but just invoked, and that these demons are ready at any unguarded moment, during the process of making the oil, to pounce upon him and destroy him and his oil—when we consider these things, it is not at all improbable that a Singhalese, through mere excess of fright and an overexcited imagination, should lose his reason and become a maniac.

XI. MOROTTOO YAKA, or *Demon of Morottoo*, or *Rata Yaka* or *Foreign demon*, is so named from his being a foreigner who landed at Morottoo, when he first came over into this country from the Malabar Coast. Soon after his landing, he fixed his residence on the top of a large tree in the neighbourhood of Morottoo, and whilst living there he brought so much sickness upon men, and especially upon children and women in a state of pregnancy, that the whole district was said to have been filled with mourning during



every part of the year. For a long time he continued to exercise his malignant power, till on one occasion he brought sickness on the queen of Sree Prakrama Bahu VI., king of Cottah, which was then called Jayawardanapura (1410 A. D.) When the king found, that the medicines of the most skilful physicians of his *Gabadawa*, or Royal College of Physicians, were of no avail, he consulted the most learned men of his kingdom as to the cause of the Queen's illness, and learned from them that it was caused by *Morottoo Yaka*. Only one Cattadiya however in all his kingdom knew the ceremony, by which the demon could be appeased. That ceremony called *Rata Yakum Neteema*, or *Morottoo Yakum Neteema*, was accordingly performed, and the royal lady was restored to health.

XII. GOPOLU YAKSEYA, or the *Demon of cattle*, was the son of a king or chief of a district on the Coromandel Coast. He was the twinbrother of *Mangara Dewiyo* (a demigod;) their mother having died soon after their birth, a cow-buffalo suckled them: but Gopolu having on one occasion sucked all the milk without leaving any for his brother, a quarrel ensued, in which Gopolu was killed, but being born again, as the nature of demons is, he came over to Ceylon, and landed at Arangodde near Katragamma. At Arangodde he lived on a Banyan tree in which there was a large beehive, and scattered disease and death among all who came near the tree. His old enemy *Mangara dewiyo* and *Pattini dewiyo* (goddess of chastity) came afterwards to Ceylon, and, happening to land at the same place, saw a number of men lying under the tree, some dead and others dying. Knowing the cause, they immediately ordered the neighbouring villagers to bring a cow-buffalo, which they ordered to be offered up in sacrifice to Gopolu, on which the dying men recovered and returned to their houses. He is called the demon of cattle, because all cattle sickness is supposed to proceed from him. He is also considered to be the cause of hydrophobia.

XIII. ANJENAM DEWI is a female demon, by whose aid a certain art of divination called here *Anjenam beleema*, and elsewhere, as in Egypt, *divining by the Magic Mirror*, is performed. She is the chief of 700 other female demons.

XIV. **BADDRACALI**, is a female demon, whose assistance is sought for winning lawsuits, and for subduing enemies and rivals of any kind.

XV. **RIDDHI YAKSENIYO** are seven female demons, who also bring disease on men, like any other demons.

XVI. **UDA YAKSEYO**. There are many demons of this name. They are as cruel, as any of the preceding.

XVII. **CURUMBERA YAKSEYO**. Of this name also there are several, all equally prodigal of their powers of inflicting sickness.

XVIII. **HANUMA** is another powerful demon of great cruelty.

These are the principal demons, who figure in Demon Ceremonies, either as having caused disease, or as the effective agents in curing it. But there are also a very large number of demons of inferior power, collectively called *Mala Yakseyo*, who also inflict diseases of a less malignant character. These demons, as mentioned in a preceding page, are, as their name implies, the spirits of deceased men, born as demons in consequence of some demerit of theirs when living as men, or of some feeling of animosity or hatred, which was uppermost in their thoughts at the moment of death.

In addition to both these classes of demons, there is a third, which includes a few demons of a different kind. These are *Gara Yaka*, *Dewalla Yakseya*,\* *Bodrima*, and the *Pretayo*.

XIX. **GARA YAKA** has no evil disposition, like those already described. He does no harm whatever to men, but on the contrary assists them in expelling all sorts of evil influence, to which new houses are supposed to be subject. Hence, when a house has been built, before or soon after its occupation, a ceremony called *Gara Yaka Maduwa* is generally performed, without which it is supposed that some misfortune will fall upon the inmates. *Gara Yakseya* is represented to be an individual of a voracious appetite and a capacious stomach. On one occasion *Pattini Dewiyo*, the goddess

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\* *Yaka* and *Yakseya* are synonymous terms, both equally used by the Singalese. The first is derived from the Pali *Yakkho*, and the second from the Sanscrit *Yaksha*.

of chastity, having to accompany the wedding procession of *Canda Cumara* (the god of Kattragam), but not wishing to do so, because the house, together with all the furniture prepared for the reception of the guests, was wholly constructed of the bones and skins of animals (the adopted father of the bride happening to be a Weddah), she ordered Gara Yakseya to go there in time, and see what he could do before her arrival. Accordingly he went to the house in the character of *Gamana*,\* and not seeing any better way of clearing the house of its disagreeable furniture, at once fell to devouring every thing, and in a short time the whole building with all its furniture was deposited in his stomach; to show his host, that he did this merely to satisfy his hunger, and not for any other purpose, he, even after this feat of gastronomic power, said that he was still very hungry. Before he commenced to eat the house, he had also eaten all the food, that had been prepared for the whole wedding party. Lastly, to satisfy his thirst, he drank some thousands of young Cocoanuts, and then drank up all the wells in the neighbourhood: and after all this, he left the house in great displeasure, saying to his host, as he was leaving him, "you, fellow, have starved me; a nice way indeed of treating the Gamana of a son-in-law. Oh dear, I am dying of hunger and thirst."

XX. GEWALA YAKSEYA, or *House demon*, lives in the dwellings of men. These demons are innumerable. They are the spirits of those, who lived and died in the houses they now haunt, and who on their deathbed had thought much more of the money or other valuables they had hoarded up in the house,† than of their souls.

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\* About an hour or so before a bridegroom accompanied by his friends arrives at the house of the bride, a person, named for the occasion *Gamana* or *messenger*, is sent forward with a number of betel leaves equal to the number of people, who accompany the bridegroom. The Gamana is to give these betel leaves to the bride's friends, together with the large *pingo* of plantains called *Gira-mul-tada*, which in the Maritime districts is always a *sine qua non* of the presents, which a Singhalese bridegroom carries to his bride's house.

† The Singhalese, especially the poorer classes, generally secrete their money in holes dug in the floor, or in the walls of their houses. In a case of burglary which was tried at Kandy before the Supreme Court about a year ago, it was

They are fond of throwing into confusion the cooking utensils and crockery, and of continually opening and shutting the boxes in the house, if the inmates do not take care to secrete the keys, unobserved by the spirits. The jingling of coin, the sound of strange footsteps, and the creaking of door-hinges are frequently heard. The demon does not like to see the inmates eat and drink and enjoy themselves. When these latter sit together at their meals, he gets so annoyed by the sight, that he seizes them by the hair and knocks their heads against each other. He is of course invisible to men, like all other demons, but is possessed of no power to inflict disease.\* He belongs to the class called Mala Yakseyo.

XXI. BODRIMA is a female demon, at first originating no doubt in the nursery, but at present believed to be a real existence. She is the ghost of a woman, who has died in child-birth. She is said to be heard at night, wailing and groaning in a peculiar manner; and if she sees a man passing by, she immediately springs on his back, and, fixing her fingers and long nails in his throat, tries to choke him to death. She however is afraid of women, and especially of a woman with a house-broom in her hand. When she is supposed to be heard at night groaning in her peculiar way, and approaching a house, the male portion of the inmates take care to remain inside, while the women, especially the elder, go out of the house with brooms, and abuse the demon with such a string of epithets and names, as would seem enough to drive, not only one Bodrima, but the whole race of demons from this terrestrial globe. On such occasions, people sometimes place at some distance from the house a lighted lamp and some betel leaves, which the demon is said to hold one by one over the lighted wick, and warm and foment her abdomen with. If she were to be fired at, there would

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proved that a portion of the stolen property, consisting of some £3 or £4, had been concealed by the thief under the stone in the fire-place, as the least likely place to be suspected of concealing money.

\* There are certain ceremonies performed to expel a Gewala Yakseya from a house, especially the *Perit* ceremony performed by Buddhist priests, generally during three days and four nights.



remain, it is said, nothing to be seen next morning, but a dead lizard. She is described as being so fat and short, that, when she moves, she appears rather to roll like a cask, than to walk.

XXII. The PRETAS are entirely a different race of beings from all that have yet been mentioned. They are the most helpless and miserable creatures in existence. They live only to suffer. Their life itself is a punishment, in which they expiate the sins of a previous state of existence. Their only aliment is spittle, or some other kind of loathsome matter, and even when they get a little of this, their destiny precludes them from making any use of it, and, like king Tantalus they can only look at it with a burning desire. The number of these beings is so great, that a Pali Buddhistical work, which lays down certain rules of discipline for the guidance of the followers of that religion, admonishes them not to throw stones or sticks, nor even to swing their arms when walking, lest they may strike a Pretaya and injure him. The Pretayo are invisible to men; they are of various degrees of stature, some reaching to the height of 3 or 4 hundred feet, others only of one or two feet. Their sufferings from hunger and thirst are indescribably dreadful, and to make their case the more miserable, their appetites are much stronger, than those of any other race of beings. They die several times in a day from sheer starvation, but owing to the inexorable destiny of their race are born again the same instant, to undergo the same round of sufferings over and over again, until they have completed the period of time allotted to them according to their respective sins, after which they are born in some other state of existence, either as Brahmas, dewiyo, men, inferior animals, or in hell, according to the merits of each, acquired in some other previous states of existence. Of course, they are the most loathsome looking creatures imaginable. Their skins hang about them in loose folds, and are so covered with dirt and vermin that they are supposed to emit a disagreeable smell, said to be perceived sometimes at a considerable distance. This smell is sometimes identified by a Singhalese with a peculiar unpleasant stench, often perceived near trees and bushes, caused as we believe, by the effluvia

arising from decomposed leaves and sticks. Their bodies are literally mere skeletons, and as the fleshless ribs project on each side, they are obliged, when they wish to lie down, to lie on their backs,\* Had Dante ever heard of Ceylon *Pretayo*, he would have been able to make his *Inferno*, terrific as it already is, still more terrific by the picture of a Pretaya figuring among those miserable beings, with whom he has peopled it. The Pretayo are not included in Demon worship. They are not possessed of power to injure a man in any other way, than by spoiling his appetite, which they effect by *looking with desire* at the food he is about to take; but this is a power, which is attributed to dogs and men and some other creatures, as well as to Pretayo. When any kind of food, especially meat, is sent from one house to another, care is generally taken to cover it well, and to put on the top of the cover a piece of iron of any kind or size, as a precaution both against the *Pretayo* and against the Yakseyo demons, who otherwise might affect it with the mysterious influence, which *looking at* it would produce. Children are seldom fed in the verandah of a house, and a Singhalese mother would rather die than allow her child to eat anything in the open compound or yard of the house. Even a medical decoction, during the process of being prepared on a fire, is not considered safe from this mysterious influence, and a piece of iron is often tied for protection to the vessel, which contains the preparation.

The Pretayo, like the *Brahmas*, *Asuras*, *Cumbhas*, *Gandharwas*, *Garundhas*, and *Nagas*, are creations of Buddhism, and not of mere popular fancy.

The chief of all Ceylon demons is WAHALA BANDARA DEWIYO, or as he is more commonly termed, *Wahala dewiyo*. His principal temple, called *Gala cap-pu dewale*, is at *Alutnuwera*, a village about 11 miles from Kandy on the road to Colombo. This temple

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\* When a person sleeps on his back, the posture is derisively named *Preta Seyiyawa*, or the *sleeping posture of a Pretaya*; lying on the face is called *Manduka Seyiyawa* or the *sleeping posture of a frog*; lying on the right side with the right hand placed under the head is considered the most becoming posture in sleeping, and is called *Singha Seyiyawa*, or the *lion's sleeping posture*.

is believed by all Demon-worshippers to have been built in a remarkable manner; and the circumstance is often mentioned, as one of the proofs of the authority, which the Dewatawa is supposed to exercise over his subjects the demons. It is said that the demon chief, a long time ago, wishing to have a new temple constructed and consecrated to him, in place of the old one in which his service had till then been performed, ordered some thousands of his subject demons to cut and smooth down a rock, which was some seven or eight hundred feet high, so as to fit it for the site of the intended building, they were however to use no other tools, than the common jungle canes called *Way Well*,\* with which they were to rub the rock, till by mere friction it should be reduced to the desired level. The demons engaged in the work were, no doubt, those, who having violated his laws were then undergoing the sentence of hard labour. They however succeeded in executing the work in the manner directed in the course of a single night, and hence the name *Gala-cap-pu dewale*. Pilgrims from every

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\* *Way Well* is a climbing plant, which grows to considerable dimensions in the jungles of Ceylon. It is covered with a coating of short but very sharp thorns. One species of it is used as a *file* by the people of the inland districts for rasping the hard kernel of the nut of the *Sal* tree, of which they make a sort of pudding. Being a *Rattan* of great strength, it is used for a variety of purposes, such as making baskets, *rattaning* chairs and couches, and even for making rude suspension bridges in the secluded parts of the island. The following is a description of one of these bridges by Sir J. E. Tennent.

“One which crossed the falls of the Maha Welli Ganga, in the Kotmalie range of hills, was constructed with the scientific precision of an Engineer's work. It was entirely composed of the plant called by the Natives “*Way Well*,” its extremities were fastened to living trees, on the opposite sides of the ravine, through which a furious and otherwise impassable mountain torrent thundered and fell from rock to rock with a descent of nearly 100 feet. The flooring of this aerial bridge consisted of short splints of wood, laid transversely and bound in their places by thin strips of the *Way Well* itself. The whole structure vibrated and swayed with fearful ease, but the coolies traversed it though heavily laden; and the European, between whose estate and the high road it lay, rode over it daily without dismounting”—*Sir J. E. Tennent's History of Ceylon, Vol. I. part I. ch: iii.*

part of the Island repair to this temple during all seasons of the year, hoping to get relief from some demon influence, with which they suppose themselves to be afflicted, and which appears to them to be irremovable by any other means. This is especially the case with those persons, most frequently women, who are supposed to be possessed by a demon. Dancing, singing and shouting without cause, trembling and shaking of the limbs, or frequent and prolonged fainting fits are considered the most ordinary symptoms of possession by a demon. Some women, when under this imaginary influence, attempt to run away from their homes, often using foul language, and sometimes biting and tearing their hair and flesh. The fit does not generally last more than an hour at a time; sometimes one fit succeeds another at short intervals; sometimes it comes upon the woman only on Saturdays and Wednesdays, or once in three or four months; but always invariably during the performance of any demon ceremony. On these occasions temporary relief is obtained by the incantations of the Cattadiya; but when it appears that no incantations can effect a permanent cure, the only remaining remedy is to go to *Gala kep-pu Dewale*, where the following scene takes place. When the woman is within two or three miles of the temple, the demon influence is supposed to come on her, and she walks in a wild, hurried, desperate manner towards the temple. When in this mood no one can stop her; if any attempt it, she will tear herself to pieces rather than be stopped. She walks faster and faster, as she comes nearer and nearer to the holy place, until at last, on reaching it, she either creeps into a corner, and sits there, crying and trembling, or remains quite speechless and senseless, as if overpowered by extreme fear, until the Capua begins the exorcism. Sometimes she walks to the temple very quietly, without any apparent influence of the demon on her, and that influence seems to come upon her, only when the exorcism begins. The principal room of the temple is partitioned off by curtains into three divisions, the middle one of which is the sanctum sanctorum of the God, as the demon chief is generally called. The Capua stands



outside the outermost curtain, with the woman opposite to him. After the offerings of money, betel leaves, and silver ornaments\* have been devoutly and ceremoniously laid in a sort of small box opposite to the Capua, he tells the god as if he were actually sitting behind the curtain at the time in a loud and conversational tone, and not in the singing ornamental style of invocations made to other gods and demons, that the woman (*naming her*) has come all the way from the village (*naming it*) situated in the Corle or district (*naming it*) to this temple, for the purpose of complaining to his godship of a certain demon or demons, who have been afflicting her for the last five years (*specifying the time she has been under the influence*); that she has made certain offerings to the temple, and that she prays most humbly that his godship may be graciously pleased to exorcise the demon, and order him never to molest her again. In this way he makes a long speech, during which the woman continues trembling and shaking in the most violent manner, sometimes uttering loud shouts. Presently the Capua puts to her the question, "*Wilt thou, demon, quit this woman instantly, or shall I punish thee for thy impudence*"? To this she sometimes replies, still trembling and shaking as before, "*Yes, I will leave her for ever*," but, more generally, she at first refuses; when this happens, the Capua grasps in his right hand a good stout cane, and beats her most mercilessly, repeating at the same time his question and threats. At last, after many blows have been inflicted, the woman replies "*Yes, I will leave her this instant*"; she then ceases to tremble and shake, and soon recovers her reason, if indeed she had ever lost it. So she and her friends return home, congratulating themselves on the happy result of their journey; a

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\* One of these ornaments is often a *Carandua*, or conical box resembling a *dagoba*, made of silver, and intended as a sort of shrine or receptacle for some holy relic. A silver arrowhead and an image, made of a beaten plate of silver of about two inches in height, intended to represent the person suffering from the Demon influence, are also sometimes added to the other offerings. The money offered to a god or demon is always called *Panduru*, which means *ransom money*.

result, which is invariably the same in the case of every pilgrim to the temple. We know 30 or 40 women who have made this pilgrimage, only two of whom have ever again shown any symptoms of the return of demon possession. It is said that some 30 or 40 years ago, especially during the time of the Kandyan Kings, four bundles of canes were left at the temple by the Capua every evening before he returned home; that during the night loud shouts and cries and wailing were heard proceeding from the temple, and that the next morning, instead of bundles of canes, there were only small bits of them found dispersed here and there in the premises, as if the canes had been broken in flogging disobedient demons.

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## CHAPTER III.

## HOW DEMONS INFLICT DISEASE.

The demons enumerated in the preceding pages are those, who are supposed to inflict disease on men, and who therefore principally figure in the various Ceremonies of Demon worship. They are supposed to exercise their malignant power by virtue of the Wurrun permission, which they have obtained for that purpose from King Wessamonny, from the principal demon chiefs, or sometimes from some of the gods themselves. Originally when they were in a lawless state, they enjoyed themselves to their hearts' content, by seizing men wherever they could and eating them up alive, like so many oysters. But after a time these liberties were restrained to a certain extent, and they were allowed to eat human beings, only when the latter happened to come under the shade of the tree on which they lived, or within a certain distance of whatever place they had made their residence. Lastly, cannibalism was wholly prohibited, and, in place of it, permission was given them to inflict disease, and thereby receive offerings, with which they were required to be content.

Their usual hours of stirring abroad are called *Yama*. These are 1st, the morning twilight, when there is still some degree of darkness over the earth; 2nd, Mid-day, about 12 o'clock; 3rd, the evening twilight before it has grown very dark; and 4th, Midnight about 12 o'clock. During these Yamas, they stir abroad, as much in search of human victims as by way of recreation. A Singhalese never travels during these Yamas, if he can help it; but if not, he takes care not to go alone (unless it be the midday Yama), unless the country is very thickly inhabited, for solitary travellers are most exposed to the attacks of the demons. There are also certain circumstances in the condition or disposition of an individual, which make it easier for a demon to inflict disease on him; these are—1, when the man is asleep; 2, when he has his person perfumed with fragrant unguents and oils; 3, when he travels in a palanquin at night; 4, when a woman is in labour; 5, when the predominant

feeling in the mind of a girl at the moment of her arriving at puberty is grief, love, or fear; 6, when a person takes his meals when his mind is not at ease; and a variety of other occasions.

The usual haunts of the demons are, 1st, large trees, especially *Bo*, *Nika*, *Ruk-attana*, *Ironwood*, *Cohomba*, *Banyan*, *Kong*, *Ehella*, *Yakberiya*, and *Belli trees*;\* 2nd, paths and roads; 3rd, the junction of two or more paths; 4th, ferries and fords; 5th, wells and other places where people come for water; 6th, places, where there are two rocks close to each other; 7th places, where there are two large trees standing near each other; 8th, the seashore; 9th, thick groves of trees and pleasure gardens; 10th, the outskirts of Dewales (temples of the gods;) 11th, graves and graveyards; 12th, tops of rocks and hills; 13th, places where the noise of quarrels and loud voices is continually heard; 14th, streams of water; 15th, battlefields; 16th, woods composed principally of *Belli trees*; 17th, places where washermen wash clothes; 18th, old deserted houses; 19th, large open plains or fields; and 20th, sometimes (not often) close behind the dwelling houses of men.

At these places the demon frightens people not by actually seizing them, but by other means quite as effectual. He sometimes throws sand or stones at them, often handful after handful, along a considerable part of their way; sometimes he appears as a dark featured man on the road or among the bushes near it; or he only shews himself like the passing shadow of a man, followed immediately by a shower of sand or a loud crashing noise among the bushes, as if a number of elephants were actively engaged in beating down the jungle; or he presents himself in the disguise of an old man, or of a young woman with a child in her arms, or merely like a man with a white cloth wrapped round his person from the

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\* It is on this account, that a Singhalese seldom allows any of these trees to grow very large, when they are situated near his house. He generally cuts them down, before they become fit for the residence of a demon; nor on the other hand will he willingly cut down one which is already very old, fearing it might provoke the demon, who is supposed to be living on it, and bring down implacable vengeance on himself and his family.



top of the head down to the ancles. Sometimes the travellers find the road blocked up by a large tree lying prostrate across it with all its branches and leaves quite fresh, and if they try to go some other way, they find themselves similarly obstructed by trees and thick jungle, in places where there were none before; or they hear a loud hoo\* shout, which however nobody else in the neighbourhood hears, but they; or a large black dog, or a monkey gives them chase; or they hear the sound of footsteps behind them, as of somebody coming up, but on turning round they see no one, and so they continue their journey, but hardly move a fathom before they hear the same sound again, more distinct and louder, and yet there is nobody to be seen; or when they are quietly moving on, they receive near a certain large tree a smart blow on the back from the cold open hand of somebody, who is no where to be seen; sometimes they see a man, a stranger, crossing their path at a short distance in front; or they see a man standing a little out of the road appearing at first to be of the ordinary stature of men, but gradually becoming taller and taller, till he overtops the neighbouring cocoanut tree itself. A Singhalese, to whom any of these things happens, is sure to be so much frightened, as to get some serious illness; on some, their superstitious terrors have had so strong an effect that they have dropped down on the spot perfectly senseless, and have been carried home in a hopeless state, and died within a few days; some have managed to run home but have been taken ill there, and have either died, or recovered only after three or four months of suffering, while others have become raving maniacs for the rest of their lives.

Although demons are said to shew themselves in these ways to men, yet the opinion of those, who may be called the more orthodox of the demon-worshippers, is that these apparitions are not the demons themselves, but certain puppet-like spectres, which

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\* A *Hoo* shout is one peculiar to the people of this island. It consists of a loud, single, guttural sound, uttered as loud as a man's lungs permit. A quarter of a mile is generally considered to be the distance at which a loud *Hoo* can be heard.

they create and present to the eyes of men, in order to frighten them; that the demons themselves are millions of miles distant from the earth; and that on these occasions of sending forth these spectres, and on every other occasion, whether during demon ceremonies, or at any other time when they are supposed to be present, they do not come themselves, but send their *dristia*, with or without the spectres, according to the circumstance of each case, or merely according to their own whim. By *dristia*, which means literally "sight," or "look," is meant that, although they are not personally present, yet they have the power of "looking" at what is going on below, and of doing and attending to every thing required of them, as if they were actually present. This opinion however is one, which is confined to the more learned of the demon worshippers; the more ignorant believe that the demons themselves are bodily present at these scenes, although they assume some sort of disguise, whenever they choose to make themselves visible to men.

When a man is frightened by a demon, and has the influence of that demon upon him, it is called *TANICAMA*, which literally means "*loneliness*" or "*being alone.*" Fright is in most cases a necessary agent in bringing down *Tanicama* on a man; but it is also possible that a person, who has neither been frightened by a demon, nor been ten yards from his own door for five or six months, may also get the *Tanicama* influence on him. In this case, the explanation is, that the demon has taken advantage of some unguarded moment in the daily life of the man, as when he has been sitting in the open compound of his house, or when he has happened to go to the back of his house at any of the Yamas, when a demon has happened to be in the vicinity; or when he has eaten roasted fish or eggs, while sitting outside in his Verandah on a Wednesday or Saturday. In this case the man is neither frightened by anything, nor even aware of his danger at the time.

When *Tanicama* comes upon a man, he falls sick and even when a man is ill from some other cause, no matter what, he very often gets the *Tanicama*, especially when the sickness is getting worse.

The more dangerous and critical a disease is, the surer is *Tanicama* to come upon the sick man; and when the disease appears to be past all hopes of a cure, the *Tanicama* influence becomes strongest, and the demons remain in the very neighbourhood of the sick man's house, if not near his bed. The sound of footsteps, of the violent shaking of trees and bushes, sudden loud sounds, as of striking with whips and sticks, and similar other tokens of their presence and of their joy at the expected death, are supposed to be heard around the house. These ominous signs are called *Holman*. It is on this account, that so many demon ceremonies are performed, when a person is sick, from the commencement of the sickness to its termination.

The literal meaning of the word *Tanicama* gives us a key towards the understanding of many of the mysterious and wonderful circumstances connected with this part of our subject, especially when it is taken in connection with the other doctrine of Demonism already alluded to, viz., that, though a demon try his utmost by means of terrible apparitions or by actual seizure to frighten a man and give him the *Tanicama*, which results in sickness, yet the man will seldom get ill, if he do not get frightened.

Among many hundreds of instances of sickness, which we have heard of, as the consequences of *Tanicama*, the following is one, which came within our own knowledge a few years ago; and we give it here, merely to enable the reader to form some idea of the superstitious fears of a Singhalese, and of the strange pranks, which imagination plays with him.

One evening about 8 o'clock, some four years ago, we happened to take a walk to the seashore, which was not very far from our house. It was a bright moonlight night, and the sky was glowing with the brilliancy of thousands of stars. We were accompanied by two men, of whom one was a young man, whose name was Baba. The heat was unusually great, so we remained more than an hour on the seabeach on account of the cool sea breeze. The greater part of that hour was taken up by one of our two companions relating ghost stories, to which Baba, like every other Singhalese of his

condition was an attentive listener. The road, by which we must return, was a narrow footpath flanked on both sides by thick bushes. Near this path, and about half way between the house and the seashore, was a large *bo* tree situated in an old graveyard, both of which had always had a bad name among the neighbours, as being haunted by demons, who, it was said, had on diverse occasions frightened many people even in broad daylight. In returning, we had of course to pass this tree and had hardly passed it ten paces, when Baba, giving one of those terrible fierce shrieks of despair and fear, which can hardly be described, threw his arms round the other man, trembling and panting in the most remarkable manner, and the next moment he dropped down senseless on the ground, perspiring most profusely. The other man, who was himself only a few degrees this side of the limits of a fainting fit, managed however to take up the terrified Baba and carry him home. Baba's father and mother having come, a Cattadiya was sent for; in the mean time one of the neighbours pronounced some incantations and the *pirit* charm over the sick man, who in a little while regained his senses. When the Cattadiya came, more charms were pronounced in an inaudible voice, at the conclusion of which some knots were made in the hair of the sick man's head, and some charmed cocoanut oil was rubbed on his forehead, temples, breast, nails, and on the crown of the head. He was then removed to his own house, accompanied by the Cattadiya and his friends.

When Baba was afterwards asked what had frightened him so much, he said that, as he was coming along behind us, he heard, near the large tree, a sort of growl, like that of a fierce dog muzzled, and on looking in the direction he saw a large head peering over a bush from behind the trunk of the large tree.

The morning after this occurrence, Baba was reported to be very ill. In the afternoon we saw him, and found him suffering from a raging delirious fever. Two days afterwards, the ceremony of *Sanni Yakum Neteema* or the *Dance of the Sanni demons* was performed, during which, about 3 or 4 o'clock in the morning, when



the offerings were being dedicated to the demon *Sanni Yakseya*, the sick man exclaimed, pointing to one of the *Tatu* or altars, "*there, there, that is the person, whom I saw near the large tree the other day—there he is eating the rice;*"\* the next minute he added, "*there now he is going away.*" Of course the eyes of all were turned in that direction, but there was nobody to be seen. The next day the man was better, and three days afterwards perfectly well.

Now in this case, it is plain, that either the man's own imagination, which must have been in a state of very great excitement, as he was passing the tree, conjured up to his sight the semblance of a demon, or that some one wishing to pass off a joke, had concealed himself behind the tree and shewed himself in the manner mentioned above. Of these two, the latter is not very probable, as few Singhalese have the courage to remain after sunset in a place supposed to be haunted; that the former is more probably the truth, is apparent from the fact, that the man recovered from his illness soon after the performance of that particular ceremony, which was believed by him, as well as by all demon-worshippers, to be an effectual remedy for diseases brought on by circumstances like those in his case. That the man's imagination was during all the time in a state of high and morbid excitement, is further proved by his pointing out, during the course of the subsequent ceremony, what he considered to be the demon that had appeared to him near the tree.

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\* The rice alluded to is that which is served out on the *Tatu* as an offering to the demons.

## CHAPTER IV.

### SPELLS OR CHARMS IN GENERAL.

In every demon ceremony, which is performed either to cure or inflict sickness, or to protect a person from becoming liable to any "demon sickness" at all, the effective agents, which influence the demons, and, through them, the disease, are CHARMS or spells, Invocations, and *Dolla* or offerings, especially the first with or without the two last. Like the sciences and the Literature of the Singhalese (with the exception of their Elu poetry), charms were originally introduced from the neighbouring continent. India, in those remote times, was to Ceylon and other neighbouring countries, what Greece was a little later to the rest of Europe. Wijeyo from India colonized it in the sixth century before Christ, and the literature and sciences of the Vedas naturally came with him, or soon after, until they were partly, but not wholly, superseded, two centuries afterwards by Buddhism and its literature. But Demonism had taken so strong a hold of the popular mind long before the time of Wijeyo, that nothing could displace it, and when any accessions were offered to it in subsequent times in the form of new charms and demons, it seems to have incorporated them with avidity into its old system.

Almost every charm begins with the words *Ohng Hreeng*, which, in Sanscrit, are an invocation to the Hindoo Trinity. The Cattadiyas of this country, who are not worshippers of that Trinity, not understanding the purport of the words, but attributing to them some mysterious magical properties, have, in a great many instances, prefixed those words to Singhalese charms, in which the virtues and omnipotence of Buddha are described in a very grandiloquent style, to the exclusion of those of the Hindoo triad. Sometimes however the names of Brahma, Vishnu, Siva and other Hindoo deities are found mixed with those of Buddha and other Buddhist divinities in irretrievable confusion in the same charm. Almost every charm, whether Singhalese, Sanscrit, or Tamil, ends with

the word *Eswah*, which is a corruption of the Sanscrit term *Swaha*, corresponding in meaning to *Amen*.\*

The Charms or *Mantra*, as they are called, are generally in Sanscrit, Tamil, or Singhalese, but a few are written in other languages, such as Arabic, Persian, Telugu, Malayalim, Bengali, and others. Sometimes in one charm a mixture of many of these languages is used. Sometimes no language seems to have been used. In this last case, instead of any intelligible language, there seems to be a collection of barbarous sounds without meaning. Whether this is the *Paisachi*, which Colebrooke represents the Hindoo dramatists making their demons speak on the stage, we are not able to say.† It is however probable, that much of what now seems to be no better than gibberish may at one time have been an intelligible language, which, through its transmission from one illiterate Cattadiya to another, through being transcribed from one Ola into another by men not well acquainted even with their own language, and from the peculiar pronunciation used in the recitation of a charm, may have become so far distorted and changed from what it was, as to be reduced to its present condition. We fear we cannot give any correct idea of this peculiar pronunciation; it consists in a very rapid utterance, in which guttural and nasal sounds principally predominate, rendering for the moment even the plainest of Singhalese charms quite an unintelligible jargon; and to aggravate the evil still more, the recitation of a charm is *generally* performed in a low under tone of voice, scarcely audible to any one.‡

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\* *Swaha* is also a term, indicative of a certain *Fire-Offering* made to the god of fire, alluded to in Sanscrit works. The wife of the god of fire is called *Swahache Hoctabukpria* — *Amara Cosa*.

† Asiatic Researches Vol. VII. p. 199. quoted also by Turner, in his Introduction to the Mahawanso.

‡ One of the most remarkable facts, connected with Sorcery or Magic, is, that in all countries and ages of the world, where the Black Arts have ever been cultivated, the incantations to evil spirits have always been pronounced in a low muttering voice, as is still the practice both here, and in continental Asia and Africa.

The virtue and efficacy of a charm however consist, it is said, not so much in the meaning of the language used, as in a peculiar arrangement and combination of certain letters, each having its own peculiar power. According to this classification, some letters are called *poisonous*, others *deadly*, a third class *fiery*, a fourth *quarrelsome*, and a fifth *causing banishment*. On the other hand there are others called *prosperous*, some *pleasure-giving*, a third and a fourth class *health-giving* and *friendly*, and a fifth *divine*; while a few are called *neutral*. Then again, these letters, when arranged and combined in a certain order, have different virtues—virtues much stronger, than those of single letters. Each of these combinations of letters is sacred to a certain demon, for whom it has an unaccountable, mysterious, and irresistible fascination, from which he cannot free himself. The mysterious virtues of all these combined characters in a charm, are sufficient to overpower and enslave the most powerful demons to the will of the Cattadiya. To make a charm still more irresistible, flattery and entreaties are employed, or the terrible power of king Wessamonny is invoked, or the omnipotence of Buddha, and all set off in language the most horrible\* to the ears of a demon-worshipper.

Native authors maintain that Brahma himself was the original author of charms, but that the science, as they call it, was afterwards amplified and improved by nine Irshis or learned pundits, who lived in India some thousands of years ago. It is divided into eight different parts called *Carma* or acts, according to the different character of the subjects it treats of. These are 1, *Mohana* or the power of inducing swoons; 2, *Stambana* or illicit sexual intercourse; 3, *Otchatana* or the expulsion of demons; 4, *Aakarsana* or compelling the attendance of demons; 5, *Wibaysana*

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\* The most prominent feature in the language of Singhalese charms is an endless repetition of such terms as *red blood, heart's blood, eat his lungs, graves, corpses, living corpses, suck his blood, tear open his heart, suck the marrow, a cloth dipped in blood, eat his heart, break his neck and suck the blood*, and many others, which have a very appalling effect on the timid, superstitious mind of a demon-worshipper.



or destruction by discord; 6, *Marana* or causing death; 7, *Tambanaya* or power of imprisoning; and 8, *Paysana* or power of curing diseases. To each of these acts are assigned certain seasons, days, and hours, in which alone anything relative to it can be performed with any hopes of success. Thus, *Wibaysana* must be performed during the eight hours elapsing between 6 P. M. and 2 A. M. at night, during the season called *Wasanta*; *Otchatana*, during the ten days intervening between the 10th and 20th day of the season called *Gunhana*; *Marana*, in the season *Wassana*, from the 20th day of the month, which commences that season, to the 10th day of the next month; *Aakarsana*, during the season *Sasat*; *Stambana*, from the 10th to the 20th day of the season *Haymanta*; *Mohana*, from the 20th day of the month, which commences the season *Sisira*, to the 10th of that which closes it; and *Paysana* and *Tambana*, during every part of the year.\*

It is believed that there are, or at least there were, in this Island 240,000 different charms or spells of every kind, belonging to the art of Necromancy. An old legend says, that once upon a time, long before the landing of king *Wijeyo* upon these Coasts, one of the kings of this Island, wishing to marry from a royal family, proceeded to *Ayodhia pura* (Oude) and being introduced to the royal family of that country on the continent, was permitted to select for his queen one out of the seven daughters of the king. Upon this, being anxious to ascertain what their accomplishments were, he asked each of them, what she was most skilled in. One replied that she was skilled in the magical arts of sickening and killing people by means of *Hooniyan* charms; another replied, that she could bring immediate death on any one by means of *Pilli* charms; a third said that she could injure men

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\* Although there is not much difference of seasons in this Island, yet Singhalese writers have divided the year into six seasons. viz. 1. *Wasanta* which corresponds to April and May; 2, *Gimhana* (hot) which, corresponds to June and July; 3, *Wassana* [rainy] to August and September; 4 *Sarat* [dry] to October and November; 5, *Haymanta* [dewy] to December and January; and 6, *Sisira* [cool] to February and March.

by *Angam* charms; three others also replied in the same way, mentioning some particular department of Sorcery, in which they were most skilled, and by which they could bring diverse calamities on men; but the seventh and last princess said that she knew none of those in which her sisters were accomplished, but that she was well learned in the other class of charms, by which she could restore to health and life men suffering from the former. Upon this, the King of Ceylon, being highly pleased with her, selected her to be his Queen, and brought her away to his country. The other sisters being offended at this as an insult offered to them, determined to take their revenge. For this purpose they collected from all parts of the world every kind of charm, that was productive of evil to man, and inserting them in some peculiar manner in a pumpkin\* sent it to their sister in Ceylon, as a present. Their object was to destroy their sister and her kingdom by its means, for on being touched by the hand of the person, for whom it was intended, it was to set on fire both that person and everything else within a hundred *Yoduns*.† But while the man, who carried it, was on the sea on his way to the Island, it set fire to his head, and then fell into the sea, from which it was afterwards picked up by a certain god, and presented to the King of Ceylon. These evil spells together with the charms in the healing department, which his own Queen knew, constitute the 240,000 alluded to above. Whatever particle of truth there may be in the story, it is certain that a majority of the charms now in use among the Singhalese were introduced in times much later, than those indicated by this legend.

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\* The pumpkin was selected for this purpose, because nothing else in the whole universe could hold such dangerous materials without being immediately burned to ashes! In the Ceremony of *Hooniyan Kerema*, by which all evil influences produced by any malignant charms are sought to be removed, a pumpkin is placed before the sick man, and after ordering, by means of incantations, all such evil influences to "descend to the pumpkin," the Cattadiya cuts the fruit in two, and then throws it into the sea or some other place of water.

† A *Yoduna* is 16 miles,

Though a charm be ever so good in the number and proper disposition of those peculiar combinations of letters we have already mentioned, and though it be complete in all other respects, yet it can have no power for any practical purpose, unless it be subjected to a certain process or ceremony called JEEWAMA, which literally means, "the endowing with life." This it is, that makes a charm efficacious for good or for evil. A Jeewama is considered to be a ceremony of greater or less difficulty and danger, according as the object of the charm is considered to be more or less easy of accomplishment. For instance, the Jeewama of a charm to cure a gripe or a headache is attended with no danger, whilst that of another, intended to cause the death of a person or to seduce the affections of a girl, is supposed to be fraught with great danger to the life of him, who performs the ceremony. This danger arises from demons, who endeavour to prevent in various ways the accomplishment of the man's object. For, should the charm be perfected by the uninterrupted progress of the Jeewama, the demon would be bound, nolens volens, to accomplish the object aimed at by the charm. Hence their anxiety to interrupt a Jeewama, and to frighten away those engaged in it; the consequences of that fright to the men, being sickness and death.

When a Cattadiya is asked why it is that he cannot now do any of those wonderful things, which his predecessors of earlier days are said to have done, and which his omnipotent charms profess to be able at any time to effect, his answer is invariably an argument founded on this danger and difficulty of the Jeewama ceremony.

Every charm has a sort of rubric appended to it, in which the object of the charm\* is stated, and instructions are given in what

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\* Some people have been so anxious to prevent others from making use of any of those "tried" [Singhalese *Atdutu*] charms, in whose efficacy they have the firmest belief, that they have managed to render their own manuscript copies mere sealed books to the rest of the world, by writing the rubric in a way unintelligible to those not initiated into the mystery. For this purpose, they

place and manner the Jeewama is to be performed, together with a list of the offerings required on the occasion.

The Jeewama of some charms is as follows.—The Cattadiya, or whoever has undertaken the task,\* repairs to a grave at one of the Yamas, and prepares what is called a *Mal Bulat tatuwa* or *table of flowers and betel leaves*; this is a chair or something similar, with a piece of white † cloth or a green plantain leaf spread on it; on this cloth or leaf must be placed nine different kinds of flowers, a few of each kind, the yellow flowers of the Areca and the red flowers of a small shrub called *Rat Mal* being generally of the number. With these is mixed some sandal wood powdered fine and mixed with water; sometimes a few betel leaves, ‡ with a copper coin, are added. The whole of this is called *Mal Bulat tatuwa*. On this table is placed a thread or thin string called *Kan-ya Nool* or *Virgin Thread*, so called from its having been spun by a virgin from native cotton. || This thread is coloured

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generally use a language like that, which Reynolds describes in his *Pickwick Abroad* and *Mysteries of London* as used by the abandoned desperados of London.

\* Excepting in regular ceremonies, which are performed to cure a disease, persons other than professional Cattadiyas often engage in minor matters of the Art, such for instance as the “trying” of a single charm, unless its Jeewama be considered to be one attended with danger.

† White has been the emblem of purity among all nations and in all ages of the world.

‡ These betel leaves must be taken from a plant, from which none have been previously removed by men for the purpose of chewing.

|| *Kan-ya Nool* threads are used in almost every Demon ceremony, but, what particular virtue they have, or what mysterious relation they bear to demons, I have never been able to ascertain. There are certain rules which are to be observed by the girl in the spinning of this thread; but they are never strictly observed now a days, lest a strict adherence to them may make her liable to Tanicama or some other similar calamity. By these rules the girl must first wash herself, and then putting around her neck a necklace of *Rat mal* flowers, with her hair thrown loose on her shoulders, she must sit on the threshold of the door of her house, looking towards the setting sun about 6 P. M., and then spin the mysterious thread.



yellow by rubbing it with a piece of saffron.\* Another table called *Pidayni tatuwa* or *Offering altar* is then made, with the green sticks of a shrub called *Gurulla* or *Burulla* for its legs, and is covered with the inner white bark of the plantain tree, and the broad green leaves of the *Haburu* plant.† On this altar are placed *Etta Etty* or *Seeds*, being five different kinds of seeds roasted well on a fire, the *Hat Malu*, or *Seven Curries*, consisting of vegetables, fish, and flesh of land animals, and a little boiled rice.‡ A fire

\* *Saffron* is an article used both in the rites of Demonism and in those of Capuism. In the latter, the offerings, which consist principally of money and images of silver, must be rubbed over with saffron, and then wrapped up in a piece of a saffron leaf, before they are placed on the altar. A quantity of water held in a species of jug called *Cotalay* is also coloured and perfumed with saffron; this water is thrown by the Capua on the persons of the devotees as Holy Water.

† *Haburu* is a sort of potatoe, cultivated in the dwelling gardens of most of the poorer classes of the Singhalese. It also sometimes grows wild. It has no stem nor branches. The leaves are heart-shaped and very large, sometimes measuring 5 feet by 4. The root is large, being sometimes about a foot in diameter, and three or four in length, perfectly cylindrical and of uniform thickness from one end to the other; if the plant be allowed to grow long, this root becomes a sort of stem rising to a height of four or five feet from the ground, with a crown of five or six leaves on its summit. This stem (when there is one), and the root are used by the people for food. It produces a sharp, biting sensation, when taken into the mouth, so much so indeed, that it is with great difficulty that it is swallowed. Some kinds however, which have been carefully cultivated, do not possess this unpleasant quality in any great degree, and some are almost entirely free from it. It is recommended by native doctors as a very valuable medicine to those subject to piles. There are several species of *Haburu*, most of which are used as food. One or two kinds are especially prized for making Curries. *Cohila Cola* is one of the most favourite dishes of a Singhalese, and it belongs to this genus. Its medicinal properties too are considered to be very great. A medicine called *Cohila Patmay* is prepared from it for those suffering from piles, and we have reason to believe in its efficacy.

‡ For fish, a piece of dry fish, and for flesh, a piece of skin from an old leather sandal are generally substituted for the sake of convenience. The rice directed to be used on this occasion is the kind called *El Sal* or Hill Rice,

is then made on the grave, with *Pas Pengiri dara* or the wood of five different kinds of trees, the fruit of which is sour to the taste, such as orange trees, lime trees, citron trees, and others of that kind. On this fire is placed an earthen pot containing an egg, and a gentle fire is kept up, till the egg is completely boiled. While this boiling is going on, the Cattadiya lies down on the grave at full length on his back, and pronounces his charm in a low tone a certain number of times, 3, 7, 9, 16, 48, 49, 108, 128, or 133 times, and in some cases so many as 1000 times, each time taking care to throw a small quantity of powdered resin into a pot containing some hot live cinders.\* The resin produces a strong-scented thick smoke, with which the Malbulat Tatuwa and the Pidayni Tatuwa are performed. This is done generally as many times as the charm is recited. He then sits up on the grave, and taking into his hand a cock pronounces over it another charm. Next he takes the Kan-ya Nool thread, and, pronouncing a charm over it, makes a knot in it. The charm is recited several times over the thread, and each time a knot is made in it, the firepot being kept smoking, with resin under the thread. Sometimes all this has to be repeated at two succeeding Yamas, after which the charm is considered to be complete. The whole of this ceremony is called *Jeewama*. The charmed thread is brought away, and used for the purpose, and in the way, directed: for instance, if the object be to cure sickness, the thread is tied round the arm, or the neck, or the waist of the sick person; if the charmed substance be not a thread, but something else, as a betel leaf, and if the object of the charm be to gain the affections of a woman, the betel leaf is given to her through some proper agent.

The above is only a general description of a *Jeewama* ceremony. For each charm has its own particular *Jeewama*, differing from all

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which is considered to be the best; yet in point of practice rice of any kind is used.

\* The firepot or the Chafing dish is mentioned by Lane in his *Modern Egyptians*, and seems to be as much in demand among the sorcerers of Egypt, as among the Cattadiyas of Ceylon.

others both in the offerings it requires, and in the time, place, and manner of its performance. However the Kan-ya Nool, altars, flowers, and the smoking firepot, are always required; and graves, generally.

An ordinary *Aaraksa Nool*, that is a charmed thread worn about the person as an amulet against Tanicama, requires no greater Jeewama ceremony than this—the Cattadiya having gone to the back of the house with a Kan-ya Nool, some live cinders in a cocoanut shell or a tile, and a little saffron and resin, pronounces his charm in the usual low muttering tone, all the while perfuming the thread with the resin smoke, and making a few knots in it, equal sometimes to the number of times he pronounces the charm. All this does not take up more than 30 or 40 minutes. But in certain other Jeewamas, such as those relating to many kinds of *Hooniyan* and *Pilli*, whose object is the destruction of some person, these things are done on a greater scale, and are said to be attended with great danger to the lives of those engaged in them.

The danger, it is said, consists in this,—When the Cattadiya is going on with his incantation, but particularly about its conclusion when the virtues of the charm are becoming perfected, demons begin to arrive on the spot, one after another, generally in the disguise of beasts and serpents, such as monkeys, black dogs, elephants, tigers, Cobra-de-Capellos, polongas, and sometimes in the shape of old wrinkled grey headed men and women, with the exception of the last demon who appears like a man. Each of these, as he arrives, must be presented with the particular offering appointed for him, such as an egg, a fowl, some boiled rice, a young king-cocoanut, a few drops of blood, or something else as directed in the charm itself; any mistake or delay in presenting the offering being followed by immediate death or incurable sickness to those engaged in the ceremony. The demons, when they approach the scene, do all they can to frighten away the men, either by felling large trees near the spot, or by surrounding the men with a ring of burning jungle, or by creating a thick darkness, such as Milton speaks of in his *Paradise Lost*, or by uttering loud screams and

howls like the roaring of thunder. All this the demons are said to do, in order to prevent the success of the charm: for if the virtues of the charm were to be perfected by the Jeewama, the demons would be spell-bound to act like slaves in effecting that, which the charm is intended for. Hence their anxiety and efforts to frustrate its success. These efforts, it is said, have generally been successful, and many a story is related of men found lying dead on the scene of a Jeewama, and of others, who lived raving maniacs for the rest of their lives, or who died a few days after their attempt to perform the ceremonies, from a delirious fever which no medicine or demon ceremony could cure.

Charms, it is said, do not retain their virtues beyond a certain period; some retaining them only 50 years, while others retain them 100, 300, 700, 900, 1000, 1900, 2700, or 3300 years. Those few alone, of which Brahma himself was the author, retain their efficacy for ever. Besides, the loss of a single letter which belongs to a charm, or the addition of one which does not, or any other alteration, though the smallest possible, is supposed to affect it equally; in this latter case, however, there is said to be a certain method of revising the charm and of restoring its original reading by means of a certain magic table called *Siddhi Chakkray*.

The principal works on the subject of charms are *Narayana*, *Mayrutantria*, *Mantra chinta Mania*, and *Mantra Kakse*, which are all in Sanscrit. Less important works treating both of Demon ceremonies and of charms in general, are *Mantra Mala Teeha*, *Sanka pala Widia*, *Cola Widia*, *Bahirawa Widia*, *Bahirawa Calpe*, *Cuhara Widia*, *Sagal Asna*, *Cumara Widia*, and *Asura Widia*, which are partly in Singhalese and partly in Sanscrit. There are many Cattadiyas now living, who have more or less studied these works, and are celebrated among their countrymen for their professional attainments, among others *Caduru Pokuna*, and *Dandawe Ganitaya* and *Raturwatte Cattadiya* in the district of Suffragam.

We have translated a few charms for the amusement of the reader; and in doing so, we have selected those, which would be



most intelligible. The following is one which is intended to drive a man mad —

“ Oh Brahma, Vishnu and Siva ! I make my adoration to you ! Oh, come thou, Hanumana ! Oh, come, thou god, Hamunanta ! Oh, come thou, Madana ! Oh, come, thou goddess, Madana ! Come thou, Baddracali ! Come, thou goddess, Baddracali ! Come thou, Curumbara ! Come, thou god, Curumbara ! Oh, come thou, Maha Sohona ! Oh, come, thou god, Maha Sohona ! Come thou, Gopolla ! Come, thou god, Gopolla ! Come thou, Reeri ! Come, thou god, Reeri Yakseya ! Oh Samayan, come ! Oh, come, thou god of Samayan ! Come thou, Wata Cumara ! Come, thou god, Wata Cumara ! Oh, come thou, Calu Yakseya ! Come, thou god, Calu Yakseya ! Oh Vishnu, come thou ! Oh Vishnu's Avatar, come ! Come thou, Ayiyanayaka ! Come, thou god, Ayiya-nayaka ! Come from on high ! Come from below ! Come from all directions ! Come from all parts of the universe ! Come, all the dewo and all the dewatawas ! \* Come, all ye demons ! Come, all ye demon chiefs ! Come, thundering from the sky ! Come, making the earth tremble as ye come ! Ye demons Encadawara and Malcadawara, all ye dewo and dewatawas, ye male demons and female demons, look at this human being from head to toe ! Look at his bones, his sinews, his joints, his neck, his blood, his lungs, his heart and his intestines of 32 cubits in length. Look, look at them ! And Oh ! receive this human being, as a sacrifice unto you ! Take him for yourself ! Take him ! I dedicate him to you. I dedicate him to you. I dedicate him to you with his dummala † incense. Look at him and accept him. Let this be so.”

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\* *Dewo* are the gods; *Dewatawas* are the inferior classes of gods and the superior classes of demons. But the Cattadiyas often carelessly apply the latter term to inferior demons too. In charms however, flattery being one of the means of drawing the attention of a demon, no distinction is observed in the application of these terms, as is obvious from the above charm.

† The incense offered to demons by the Sorcerers of this country is not frankincense and myrrh, as elsewhere in the East, but a species of very inflammable resin called *dummala*, which is obtained from the ground a few feet

Then come the directions for performing the Jeewama, which are as follow—"Make a Mal Bulat Tatuwa and three Pidayni Tatuwas on a grave. Use the Etta Etty, the Seven Curries, blood, boiled rice, opium, three lizard eggs, a cock, seven clusters of Rat Mal flowers, the ashes of burnt hair, and roasted meat for these altars. Make an image of wax, and write on it the name of the person, who is to be injured. Take then seven Kan-ya Nool threads, and pronouncing the charm 108 times, make seven knots in the threads, one in each. Put the image on an Areca flower, the first, which that tree has ever produced, and tie them up together by means of the threads. Then take this away and conceal it in the back roof of the house. The man will be insane from that day. To cure him, remove the image from the roof and throw it into a stream, and the man will recover his reason."

The following is a charm for curing any disease supposed to be caused by the demon Reeri Yakseya:—

"Brahma, Vishnu, and Siva! Adoration be to you! The demon Reeri Yakseya, who resides on the rock Mala Dola Gigeriana in the land of Sayurasla, came into this world from the womb of his mother Laytali by tearing himself through her heart, on Saturday in the month of Nawan, [corresponding to a part of February and part of March.] This demon wears a crown of fire on his head, a cloth of blood below his waist, and another cloth of blood above, thrown across his shoulders. He has the face of a

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below the surface, and also from certain trees, which produce gums equally inflammable and also called dummala, of which the *Sal* tree is the principal.

The Ola books of the Singhalese being written with an iron stile, the characters are illegible, but by rubbing on them an oil extracted from dummala, mixed with the ashes of burnt rags, a black colour is imparted to the lines, and so the letters become very legible.

The practice of offering incense to beings considered to be superior to men, whether they are called gods or demons, is one which appears to have prevailed from the earliest times, and its origin would indeed be a very interesting subject of inquiry both in connection with the history of Ceylon Demonism, and in relation to the Jews, with whom it was usual to make an incense offering to Jehovah.

monkey; his feet are of a bloodred colour, and the rest of his person of a golden hue. He brandishes in one hand the Bludgeon, and in the other the Trap of death, by whose apparition he is attended. When he received his wurrun from Iswara, Sekkra, and Brahma, he repaired to a place where three roads met, and standing there, and licking at the same time two pieces of human bones, which he carried in his mouth, his whole person dripping with blood, he clapped his hands and bawled out so dreadful a cry of triumph and defiance, that even the gods of ten thousand worlds were struck with terror and dismay. When the four guardian gods of the world asked, if there was not any one in the universe powerful enough to subdue the demon, they were told that neither Iswara,\* nor Brahma, nor Natha, nor Gandharwas, nor Garundas, nor Saman, nor any Sorcerer could do it. Upon this, the great, the glorious, the wonderful Vishnu took a jungle creeper, which grew on the Rock of Blood in Sayurasla Desey, which is situated beyond seven seas and pronounced over it this charm—Oh Brahma, Oh Siva, Oh Vishnu, Oh Walia, come! Come thou, Hanumanta! Come, all ye gods! Come, all ye demons! Come instantly! I bind, I bind. I confine, I confine. Be bound, be bound. Be confined, be confined. Let this be so. By pronouncing these words he bound and subdued the demon Reeri Yakseya. Therefore by the power of Vishnu, and the overthrow he gave thee that day, I compel thee, oh demon Reeri Yakseya, to be bound by my charm. I bind thee. Be thou bound, bound, bound.† I order thee to heal at once this disease, which thou hast brought on this human being. Let this be so.

“This charm is to be pronounced over a thread‡ or some oil,|| afterwards the oil must be rubbed over the person, or the thread must be tied round his arm; and the patient will recover from that instant.”

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\* *Iswara*, I believe, is another name of Siva.

† This repetition of the same word is characteristic of most charms, especially in that part in which its virtues are supposed to be concentrated.

‡ Whenever *threads* are mentioned in charms or in any thing else relating to Demonism, Kan-ya Nool threads are meant.

|| When *oil* simply is mentioned, it is to be understood of cocoanut oil. But

The following is a charm for curing headache. It is to be pronounced over a little oil, which must be stirred incessantly with a piece of iron all the time that the charm is being pronounced.

"Oh Brahma, Vishnu, and Siva! I make my adoration to you! When Ginires dewatawi (she demon of fire), who resides in Ginires Coville (temple of fire), in the country of Ginires Daysa (land of fire), complained to Mangra Dewiyo of the fire which was burning in her head, he (Mangra Dewiyo) sent for milk from the breasts of the Seven Mothers of milk,\* and with it put out the fire which was burning in her head; for which he had received Wurrun from sixty-four different persons. By the power he exercised that day, I do this day command that the headache, which troubles this person, do quit him instantly—do flee, flee this moment."

Although by far the largest majority of charms are either for inflicting or for curing diseases, yet there are many others for various other purposes, and in fact there can hardly be a wish of any kind, be it good or bad, which may not be gratified by charms. Among others, the following is one for inducing demons to throw stones into dwelling houses, so incessantly and so long, as to compel the inmates to desert the house.

"Oh Brahma, Vishnu, and Siva! Adoration be to you! The she-demon Calu Cambanee, who influenced the bile, the she-demon Narasingha, who influenced the wind, and the she-demon Sen

in some cases when it is expressly mentioned, a composition of several kinds of oil, called *Pas Tel* or the Five oils, is used. These five oils generally are Coconut oil, Gingelli oil, *Cohomba* oil, *Mee* oil, and Castor oil.

\* There is a certain Dana or Almsgiving ceremony called *Kiri Ammawarunnay Dana* or the Alms of the Mothers of Milk, generally observed three months after the birth of a child. Besides other people, who are invited to the house to partake of food or Dana on the occasion, seven women, sometimes seven unmarried girls, named for the time *Kiri ammala* or Mothers of Milk, are made to sit apart from the others, and are treated to a breakfast of boiled rice, plantains, and a sort of jelly called "Milk," made of rice flour, jaggery or country sugar, and the juice of the cocoanut. The dishes of the others, who are treated on the same occasion, are different from these.



Cumari, who influenced the phlegm, in the disease, which afflicted the four great demons, who were the offspring of the great king Carma; the demon Sanni Yakseya, who influenced all the three, the Bile, the Wind, and the Phlegm; the demons, who produce disease by means of the Evil Eye and the Evil Mouth; and the demons and she-demons Takaree, Makaree, Kalaraksee, Yamadoo-tee, Ailakkandi, Mailakkandi, Nanaroopee, Telokadewi, and Oddy Curumbara, these demons and she-demons, who afflict man with 98 diseases, and 99 infirmities, and subject him to the risks of 203 dangers, all you male and female demons, I bind you first by the power of the god Loka Natha; secondly, I bind you by the power of the glorious god Vishnu; thirdly, I bind you by the power of the worldfamous goddess Pattini; fourthly, I bind you by the power of the god Saman; fifthly, I bind you by the power of the god Dewol; sixthly, I bind you by the power of the god Canda Cumara; seventhly, I bind you by the power of Andungini Dewatawa; eighthly, I bind you by the power of King Wissamonny himself; ninthly, I bind you by the power of the Graha gods (the Planet gods); tenthly, I bind you by the power of the eight Guardian gods, who are in charge of the eight points of the sky. I bind you all. I bind you all by the power of all these gods. I do this by the same power which the great Prades Rusia\* used. Do, as I do. Stay, where I tell you to stay. Go, where I tell you to go. Eat, burn, destroy, when I command you to eat, burn, and destroy. Let this be so."

The Jeewama of the above—"Put a Champica flower, a flower of the iron wood tree, and a stone on a Mal Bulat Tatuwa, placed on a grave, or at the point of junction of three roads, or near a tree, whose bark has a great deal of sap in it. Then place around the Mal Bulat Tatuwa a little blood, a little milk, a few flowers, and some *porri*,† each kind in a separate leaf. Then put up lights all round; having done this take some resin, and pronounce over it the

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\* Prades Rusia was the first man, who followed the profession of a Cattadiya.

† *Paddy*, as rice in the husk is called here, being put into a vessel and heated over a fire, splits open into large white flakes, which are called *porri*.

charm (not the above but the one used for consecrating resin), and hold up the smoking fire-pot to the Mal Bulat Tatuwa. Next, pronounce the above charm 108 times. Do this at three several Yamas. Lastly, take away the stone, and bury it in the ground under the stile of the garden fence, or at the back of the house. Then throw a stone at the house; and from that day, that house will be pelted with stones. To put a stop to the pelting remove the buried stone, and throw it into a stream or some other place of water, and the stone-pelting will cease from that day."

Charms may be divided into two great classes, viz., 1st—Those intended to inflict death, disease, or some other inconvenience upon men; 2nd—Those intended to counteract the first, and remove their evil consequences. Under the head of the first class come several departments of charms, chiefly HOONIYAN, ANGAM, and PILLI charms; under the second, BANDANA, DEHENA and a few others. These will be treated of in the succeeding chapter.

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## CHAPTER V.

## HOONIYAN CHARMS.

CODIWINA or HOONIYAN is the name given to evils of whatever kind inflicted by the agency of charms. Hence the charms which cause these have been denominated Hooniyan charms. There are said to be 84000 of these, of every degree of malignity, most of which more or less contribute to bring to an untimely death the man affected by their influence, though that event may be deferred for many years. Some Hooniyan charms have the effect of filling a house or garden with so many demons, that the owner finds it difficult to pass even a single night in the house, but if he take heart to do so, it is most probable that he and his family will fall sick, one after another, as if attacked by some contagious disease: others frighten him by hideous night dreams, or by sudden apparitions, even in broad daylight, of large black dogs trying to bite him, or of ugly monkeys grinning at him,\* but who vanish the next moment from his sight.

Whatever may be the nature of the disease brought on a man by Hooniyan charms, that disease always resists every attempt to cure it by medicine, and invariably results in the death of the man, unless other remedies be applied in time, viz., those which charms alone afford. For although there are gods and god-worship (*capuism*), and Buddhistical *Pirit* and *Pirit Nool*,† that hold out to their votaries every protection against demons, and although these gods are beings immeasurably superior to the demons in power,

\* These superstitions about demons assuming the disguise of monkeys to frighten men seems to have been current in the time of Shakspeare.

*Caliban*—"His spirits hear me....."

"Sometimes like apes, that mow and chatter at me—

*Tempest* Act II. Scene II.

† *Pirit* is a certain Buddhist ceremony performed for the purpose of removing all sorts of demon influence; and *Pirit Nool* is a thread consecrated by that ceremony, and used as an amulet for the same purpose.

yet if a demon bring his malign influence to bear upon a man through the agency of Hooniyan charms, no power on earth below or in the sky above can save him, unless he resort to the very art, which in the hands of his enemies has injured him so much. Generally, if a man often gets sick, especially from rheumatic attacks, and if he frequently feels thirst accompanied by an unusual degree of heat in the blood, especially about the region of the chest, he will attribute it to Hooniyan charms and more so, if he recollects that he has an enemy in one of his neighbours: and even though he has no enemy, yet if his sickness seems to resist the skill of his physician, and if a burning sensation in his body is one effect of his sickness, and if he is often troubled by dreams in which black dogs, monkeys, and horrible looking men try to frighten him, he is sure that his sickness is a Hooniyan. If a man in climbing a tree, or in moving from the top of one tree to that of another on the ropes which connect them together (as is the case with cocoanut trees during the season of distilling Arrack), makes a false step and is thereby precipitated to the ground whereby he dies, the probability is that the calamity will be attributed to a Hooniyan\*: and this probability will not be the less strong, because the man may sometimes happen to escape with only a few bruises and fractures; but it will, on the contrary, be much more strengthened by what the man himself relates, which generally amounts to this—that, while he was on the tree, he was thrown down by somebody whom however he did not see, or that he was frightened by some monstrous-looking being, which appeared and disappeared with the rapidity of lightning, or that he suddenly and most unaccountably felt giddy and faint and so lost his footing and fell; all which to the

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\* About twelve months ago, there was a lawsuit between one of our friends and another man, so they were not on the very best of terms with each other. Before the case was decided, the other man happened to fall from a cocoanut tree and died instantly. It was therefore imputed to a Hooniyan charm practised by our friend. And the two families are now at deadly enmity with each other.



minds of his friends are so many proofs of a Hooniyan cause, although some unfriendly wag of a neighbour might insinuate that the man was tipsy with Toddy rather than affected by a Hooniyan cause at the time. Suppose a man and his wife constantly quarrel and do not like each other's company, especially at the commencement of their matrimonial life, and neither of them can assign any adequate reason for it, then, although the man's friends will say that the woman is wholly to be blamed, and the woman's friends that the man is solely to be blamed, it is most probable however that both these sets of friends in their cooler moments will say that a Hooniyan must be the sole cause of this domestic misery. A young woman is betrothed to a young man, but sometime afterwards the match is broken off through the non-consent, say, of some of the girl's relatives, and she is therefore given in marriage to another young man, and in due course of time she gives birth to a child; if, during the pains of delivery, she suffers much, and is not easily delivered of her burthen, you will then hear but one word whispered in low accents from mouth to mouth among all the relatives and friends assembled there; and that word is Hooniyan. You may see some of these relatives standing in groups of 2 or 3 in the compound or behind the house, engaged in an earnest, anxious, grave, and whispering conversation, others hurrying here and there either in search of a skilful Cattadiya, or in making preparations for performing some special demon ceremony, although similar ceremonies had been performed months before in anticipation of such a calamity, a suspicion of which necessarily arose from the circumstances attending the marriage. Or you may see one Cattadiya, standing near the house, muttering his charms over a small tea-cup containing some cocoanut oil or over a thread; and another standing before the distressed woman, and with an "Arecanut Cutter"\* cutting three limes,† at the

\* An Arecanut Cutter is an instrument, which is found in every Singhalese house. As its name implies, it is used for cutting Arecanuts preparatory to their being chewed with betel leaves, chunam, and tobacco.

† The cutting of limes on this, and on every other occasion when it is intend-

same time pronouncing some short charms in a voice a little more audible than usual. And after all, if the woman dies, it only confirms the truth of what they had but surmised at first.

In most Hooniyan charms, a small image made of wax or wood, or a figure drawn upon a leaf or something else, supposed to represent the person intended to be injured, is necessary. A few hairs of his head, some chippings of his finger nails, and a thread or two from a cloth worn by him, and sometimes a handful of sand from a place on which he has left his footprint, are also required, when the image is submitted to the Jeewama, especially in Hooni-yans directed against parties intending to marry. Also *Pas Lo* or *five metals*, that is nails made of a composition of five different kinds of metals, generally gold, silver, copper, tin, and lead, are driven into the image at all those points, which represent the joints, the heart, the head, and other important parts of the body. The name of the intended victim is also marked on the image. After the Jeewama, this image is buried in the ground in some suitable place, such as under the stile of the garden fence, or in some other spot, where the intended victim is likely to “*pass over*”\* it. This “*passing over*” is essential to the success of a large majority of Hooniyan charms. After this, the image is either left in the same place, or is taken out and secreted in some other place according to the directions in the charm itself. In the case of some Hooni-yans, which however form but a small minority, this “*passing over*” is not needed at all, as, for instance, in those intended to produce *impotency* in a man.

To ensure greater certainty of success to a Hooniyan charm, other precautions are also sometimes taken, such as ascertaining from the horoscope of the party the particular season or day or ed as a part of a demon ceremony, is done in a particular manner; the lime is placed between the two blades of the Arecanut Cutter, where it is held firmly by slightly pressing with the fingers the two ends or handle of the “Cutter,” while the charm is being pronounced over it. Then, as the last word or syllable of the charm is being pronounced, and before its sound can have time to die away, the fruit is at once cut in two by a single effort.

\* *Panna-wana-wa* is the Singhalese term for this.

hour, in which some planet or planets appear to threaten him with some calamity, and regulating the time of performing the Hooniyan accordingly.

Hooniyan charms are considered to be so powerful, that, even if a person other than the one for whom the charm was intended happen to be the first to "pass over" the buried image, he too is injured in some degree; the diseases produced in such a case being generally sores, boils, and itches on the feet, especially on the soles. A man, who sees a boil on the sole of his foot, and knows that he has not been treading on any jungle thorns, immediately suspects that he must have been "passing over" a buried Hooniyan charm, intended either for himself, or for somebody else; and so the Cat-tadiya and his *Hooniyan kapeema* ceremony are soon put in requisition, together with the assistance of the physician, the Capua, the Astrologer, the Balicaraya, the Buddhist priest and the Sooth-sayer; who, each in his own way, contribute to the desired result; for the creed of a Singhalese is, not to wait for a cure from one source alone, but to avail himself of all within his reach, although the art of Sorcery is positive in its dogma, that an evil caused by that art can be remedied by it alone, and by none other.

The following are the names of a few Hooniyan charms, considered to be unfailing in their effects, together with a brief description of the nature of these effects.

1. *Marulu Pennuma*.—Causes madness—burning heat every where in the body—frequent deprivation of the senses—running into words and streams—shouting, weeping, using violent and abusive language—paroxysms of rage—fainting fits—eventual death.
2. *Dala Reeri Watey*.—Causes the demon to be always in the company of the man, which is a source of perpetual disease of every kind which at last results in death.
3. *Reeri Cuppey*.—Sickness till death—the demon's influence never leaves the man till after death.
4. *Maha Sohon Gini Maruluwa*.—Lays desolate whole villages, depopulating them by sickness or death.

5. *Mayga Patala Oddi Deheney*.—The man vomits blood—falls down senseless—in a short time dies.
6. *Bamba Dristia*.—The demon Reeri Yakseya shews himself to the man in the disguise of Brahma, several times in a day, which leads to sickness and death.
7. *Calu Cumara Murtuwa*.—Swoons and fits of insanity—discharge of blood in the case of females—dancing and uttering *hoo* cries—sudden death.
8. *Sanni Calu Cumara Murtuwa*.—Madness.
9. *Reeri Yak Murtuwa*.—During the wedding procession the bride will become mad, and the demon Reeri Yakseya will at the same time strike the bridegroom's head with his knuckles.
10. *Wada Yak Murtuwa*.—The wife gets mad—demons take possession of the house—sickness and death.
11. *Madena Cumara Murtuwa*.—Madness.
12. *Sanni Daepaney*.—Continual disturbance, noise, and apparitions of demons within the precincts of the family residence—the house becomes uninhabitable, shrieks, screams, and horrible cries are heard frequently at night.
13. *Sohon Gini Bandenay*.—Insanity and delirious fever—rheumatic attacks—pains in all the joints—paralysis—death at the end of three months, if not cured sooner. (*This is intended for married couples.*)
14. *Madena Sohon Bandenay*.—Quarrelling—hating each other—insanity—sores and boils at the joints—paralytic attacks of rheumatism—divers diseases. (*Intended against married couples.*)
15. *Cadewara Iripenneema*.—Madness—running into woods, graveyards, and streams—shouting—dancing—extreme heat in the blood—speedy death.
16. *Golu Keelay*.—Dumbness.
17. *Madena Sangilla Tatuwa*.—Cough and consumption—itching pain over the skin—insanity.



18. *Wandi Bandu Jeewama*.—A man cannot remain in his house—he must run away from it.
19. *Ratnimiti Well Penneema*.—Death in seven days.
20. *Wijja Paluwa*.—A man forgets all that he knew of any science or art.
21. *Kamuruwa*.—If you pronounce the charm over some water, and sprinkle it on a person's hand, the latter will fall down on the ground.
22. *Reeri Kamuruwa*.—The same effects as the above, with this addition, that the man who falls will bleed through the nose.
23. *Oddi Reeri Dæhenay*.—Fever—paralysis—rheumatic pains—sores and boils—death in three years.
24. *Cal-lu Carpuwa*.—Immediate death.
25. *Jala Rama Banderay*.—Rheumatic attacks—death within three months.

The following is the Hoonian charm called Cadewara Iripeneema (No. 15 in the above list.)

“Adored be thou, Oh Buddha! The she-demons Cadawara Reeri Yaksenee, Billey Reeri Yaksenee, Calu Candi Yaksenee, Marana Keela Yaksenee, Samayan Cadawara Reeri Yaksenee, and Calu Roopa Yaksenee, who all sprang into being from the blood, which spouted up into the air from the heart of queen Seetapatee of the city Seetapatee Nuvera, once upon a time rushed into Bangala (Bengal) and thence to Nuvera Ellia, where they rested on the rock Gala Tala (Pedro Talla Galla.) Each wore around her neck a garland of flowers, a chain of gold, and a chain of silver. They then sent forth a deadly ball of fire and smoke to Ramapura, and another to prince Rama, by which both that prince and the prince Sumana Disti Cumara were affected with demon-influence. Next they looked down upon the rest of the world of human beings, and took possession of 1000 children, 1000 women, and 1000 men, making these creatures tremble, and cry, and shout, and rave, and die. These she-demons I bind by the power of the king Wissamonny. Let the she-demons Muni Cadawara Reeri Yaksanee,

Yamacali Yaksenee, Raticami Yaksenee, and Sanni Cami Yaksenee, come hither. Come instantly. Come, thundering from the sky. Make the sky and the earth roar and reel, as ye come. The she-demons Cadawara Reeri Yaksenee and Muni Billey Yaksenee with others once went to the city Capila, and began to devour the citizens; whereupon the king Wissamonny and the king of the gods, binding them with chains of fire and human bones, checked their ferocity and frightened them exceedingly. Therefore by the power of these gods, I command you, oh she-demons, to look here. I command you to come directly to me without looking anywhere else. I bow down to thee, Oh Buddha! The she-demons Lay Cadawara Yaksenee, Reeri Cadawara Yaksenee, and Aawey, Cadawara Yaksenee once went to the mountain Nawasiagiri Parwatte, where they devoured the heads of nine hundred princes, and killed the great prince Cewulia Cumara, whose blood they drank. When the son of king Wijeyo was playing in his royal father's flower garden, Aaweysa Cadawara Reeri Yaksenee struck him with her necklace of flowers, which hurled him many thousand fathoms high into the air. She once went to the rock Maha Lay Parwatte, but the great demon chief Malla told her to descend to the earth inhabited by men, and to feed on such as she liked. Oh Aaweysa Cadawara Reeri Yaksenee, I call upon thee to listen to what thy priest tells thee. Demon, thy own priest calls upon thee. I beg thee to attend to what I tell thee, and not to any thing else, which any other priest may tell thee. Oh Aaweysa Cadawara Reeri Yaksenee, oh great she-demon, I call upon thee this day to be bound by my charm. I call upon thee to accept an offering, which I make to thee and thy sisters. I call upon thee by the power of all the gods. Therefore, come here. Look here and come soon. I call upon thee, and command thee by the power of Vishnu, to cast thy influence upon this human being, and to take him wholly to thyself. I beg thee to protect me. I call upon thee to tell thee, that from this day, and this hour, and this minute this human sacrifice, which I dedicate to thee, is wholly thine. The Cattadiyas are thy obedient slaves. Therefore protect me, but take this

human being as an offering acceptable to thee. Take him. Take him this instant as an offering made by thy servant. Oh she-demon, oh my sister, eat him. Eat his flesh and drink his blood. Eat his bones, and muscles, and nerves. Drink his heart's blood and suck his marrow. Eat his liver and lungs and entrails. Look at him from head to toe, and cover him this instant with thy influence. I command thee this day, oh Aaweysa Cadawara Reeri Yaksanee, who wast born from three drops of blood, to suck the blood out of this human being. I give him over to thee. Take him. I ask thee and all other she-demons to afflict him with heat, fever, and pain in all the 800 joints and 900 nerves of his body, and in the 300,000,000 pores of his skin. Remain thou with him, till I come back to thee. I tell thee, listen not to any other Cattadiya. By Wissamonny's power I bind thee to do this. I bind thee. I have bound thee. Let this be so."

The Jeewama of the above—"Make three *Pidayni Tatu* (altars) and divide each *Tatuwa* into four compartments. Place in each of these compartments boiled rice of a yellow colour, some of a white colour, and some of a black colour; also place on any of the *Tatu* some milk in two separate leaves, some blood in two separate leaves, five kinds of fried meat, an arrow, and a cock. Surround all these with three turns of a *Kan-ya Nool* thread. Then placing one of the *Tatu* to the east of you, and the other two at your feet, pronounce the charm 133 times over a *Kan-ya Nool* thread and a cluster of *Rat Mal* flowers, which you hold in your hand.\* You will then see three apparitions, but, without getting frightened by them, bind them by your charm. Then take away the thread and the flowers, and get them *passed over*: after which, keep them carefully secured in a box. This Jeewama must be performed on a grave during three *Yamas* of a Sunday. The man will get mad in three days."

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\* The *dummala* incense, although not mentioned above, must also be used on this and on all similar occasions. It is omitted here, only because it is too well known as a *sine qua non* of every demon ceremony to require express mention.

The Jeewama of *Sohon Gini Bandenay* (No. 13 in the above list)—“Near a tree, the bark of which has much sap in it, draw on the ground two figures representing the man and his wife, with a piece of charcoal obtained from a place where a human corpse had been burned. Write the names of the parties on the breasts of these figures with the same piece of charcoal. Write also on each of the figures the letters *a. e. u.* Then pronounce the charm over a steel nail, and drive the nail into those parts of the figures which represent the private parts. Pronounce the charm again over 16 nails made of *Pas lo*, and drive them into those parts of the figures which represent the joints. Remove then the earth on which the figures were drawn, and bury it in a grave a few inches below the surface, and make a fire over it with *Pas Pengiri* (the wood of five kinds of trees the fruit of which is sour to the taste:) Keep up this fire for sometime. For offerings, put on an altar some blood, some Rat Mal flowers, a roasted egg, and some boiled rice, each in a separate leaf. All this must be done on a Sunday. The husband and wife will fall sick, become insane, have paralysis in their legs, quarrel and fight with each other, and die at the end of three months, if remedies are not applied in time. The remedy is this—dig a hole in the ground where a human corpse has been burnt. Throw in it nine kinds of flowers and some boiled rice, each folded in 9 separate leaves. Put on an altar close by 9 leaves containing the juice of Rat Mal flowers, and 9 containing boiled rice, and 8 limes. Repeat then these charms (not given here), and taking the limes to the sick people, cut them, pronouncing over them the seven charms *Hanama Wettu Alagu*. The sick people will recover.”

The Jeewama of *Madena Sohon Bandenay* (No. 14)—“Draw the figure of a man on a tiger’s skin, and the figure of a woman on a deer skin. Write the names of the man and his wife on the breasts of the respective figures. Then put upon the figures a *Divi Caduru* leaf,\* a piece of charcoal obtained from a funeral

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\* *Divi Caduru* is a tree which grows to a considerable height. Its leaves are about a foot long, and two and a half or three inches broad, very thick,



pile, and seven grains of unboiled rice. Fold these in the skins, and tie the two skins together with seven turns of a Kan-ya Nool thread. Before you use the thread for this purpose, repeat over it this charm 49 times, taking care to make a knot every seventh time. Then take 9 thorns from Pas Pengiri trees, and pronouncing the charm 9 times over them drive them into the skins. Make also an altar, and place upon it Rat Mal flowers, milk, porri, and sandal wood, each in a separate leaf, place these at the four corners of the altar, and the skins in the middle. Then perfume them with the smoke of resin, and pronounce the charm 7 times. All this must be done on a Sunday during the morning Yama. After this take away the skins and strike with them the stone, which is opposite to the door of the house. The man and his wife will become insane, and quarrel with each other, and die in a short time."

Every Hooniyan, that produces sickness, ends in death, unless it is prevented in time by charms; and no other remedy but charms can effect a cure, whatever the nature of the disease may be. The longer the Hooniyan influence remains on a man, the less chance there is of its removal, probably because the demon acquires a sort of prescriptive right over his victim, until he bring the man to death in his own time, that is within the time assigned in the charm. Hence, in the mind of a Singhalese, suspicion is always awake and ready to discover a Hooniyan cause in the various misfortunes, which he may meet with in the ordinary course of nature, in the form of disease and accidents. And hence also it is, that he so often has recourse to charms and demon ceremonies, even when he is in the enjoyment of perfectly good health, merely because he wants to ease his mind, which otherwise would be made very unhappy by a doubt, whether a Hooniyan influence may not then be upon him, although as yet there does not appear even to himself any thing, which he can consider to be a sign of it.

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and of a dark green colour. When bent, the leaf breaks and exudes a thick white sap considered to be poisonous. The fruit when ripe is of a beautiful red colour, and is very tempting to the sight, from which circumstance probably it is, that it has sometimes been called *Eve's Apple*.

## ANGAM CHARMS.

There is another class of charms, which, though intended to injure others like Hooniyan, have yet been called by a different name, and are supposed to have been originated by a different Irshi. While Hooniyans are supposed to affect a man at different intervals, varying from a day to 30 or 40 years from the time of the Jeewama, and to cause death generally by slow degrees, preceded by a variety of diseases, of which insanity, paralysis in the limbs, and extreme heat in the region of the chest are the most common; these are supposed to be more speedy in their effects, death taking place invariably within seven hours, without any previous indication of disease other than a throwing up of blood through the nose and mouth. These charms are called ANGAMS, of which there are on<sup>1</sup>

32. The following are their names:—

|                      |                     |
|----------------------|---------------------|
| 1 Udatringey Angam   | 17 Narapura Induwa  |
| 2 Hasta Angam        | 18 Narapura Inchia  |
| 3 Suruttu Angam      | 19 Naraporottuwa    |
| 4 Talpat Angam       | 20 Widurucodi Angam |
| 5 Neecha Cula Angam  | 21 Widuru Maraney   |
| 6 Rodi Angam         | 22 Geri Angam       |
| 7 Caturu Angam       | 23 Hasti Angam      |
| 8 Leynsu Angam       | 24 Cula Angam       |
| 9 Tadicara Angam     | 25 Sunaka Angam     |
| 10 Choragata Angam   | 26 Taruka Angam     |
| 11 Reeri Angam       | 27 Yakse Angam      |
| 12 Hanuma Angam      | 28 Wata Angam       |
| 13 Heywa Yakse Angam | 29 Curumbera Angam  |
| 14 Hena Rawana Angam | 30 Raja Angam       |
| 15 Maha Sohon Angam  | 31 Dewa Angam       |
| 16 Muduhiru Angam    | 32 Neela Angam      |

These Angams are made use of in the following manner. After the jeewama, the substance subjected to that ceremony, whether it be a flower, a thread, an image, a stick, a handkerchief, a finger ring, or a young cocoanut leaflet, is sometimes (1) buried in the ground at some place, which the intended victim may happen to

“pass over” as in Hooniyan ; or (2) the operator may keep it in his hand and blow upon it, so as to make the breath fall upon him, or (3) he may touch his person with it still holding it in his hand, or (4) he may throw it into his face, or (5) he may fan him with it, or (6) he may make him touch it, or (7) he may leave it at some particular place, where he cannot but take it when he sees it, or (8) he may stretch out his hand towards him, or (9) he may keep it in his hand, and only look at his face ; which of these is to be done, depends upon the nature of the particular Angam. In almost all these cases, the victim is supposed to fall down suddenly in a state of insensibility and to bleed, profusely from the nose and mouth, and, if remedies are not applied within seven hours, death is said to be the result.

*Udatringey Angam* (No. 1 in the List,) is to be used against a man who happens to be standing on any thing higher than the ground, as for instance on a tree, for it is supposed that none of the other Angams can produce any effect on him, so long as he does not touch the ground with his feet. It is also thought that those sailing on water can be affected only by this, but on this point the scientific in these matters do not seem to be agreed.

In the next, No. 2, the charm is pronounced over the right hand which then, being extended towards any one, is supposed to make him fall, bleeding from his nose and mouth, and death ensues at the end of seven hours.

In No. 3, a quantity of *Rat Mal* flowers, over which the charm has been duly pronounced at the Jeewama, are rolled up with tobacco into a cigar, which is smoked, so as to let the smoke be blown by the wind towards another. The same consequences follow as in the 1st.

In No. 4, an Ola being charmed is rolled up in the form of a *Talpotta* or native Ola letter, \* and is sent to the party marked

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\* *Talpotta* is the leaf of the Palmyra, as *Talapotta* is of the Talipot. The leaf of the Palmyra was, a few years back, the “Note” and “Letter” paper of the Natives; and it is still so generally throughout the Island. The leaf of the Talipot is seldom used for this purpose, but is reserved for making books.

for destruction, who, on breaking open or rather unloosing the bands of what appears to him to be a letter, falls down senseless.

If a man however be fortified by charms against Angams and other agents of demoniac power, he can be affected only by the Angam called *Neecha Cula Angam*, (No. 5), which can break through all such defences, and affect the man as easily as if he had never been protected by any charms whatever.

If you tell a Cattadiya that his science of charms is nothing but an absurd ridiculous fiction, calculated to delude only the most ignorant and credulous; that it can do nothing to those who do not believe in it, and if you ask him why it can not injure an Englishman, although the latter courts and challenges a trial, he will tell you, if you are a Singhalese, (but if you are an Englishman, he will give you a very different reason), that, though a demon revels in blood and human carcasses, yet he possesses certain ideas of cleanliness and decency, and that therefore he is unwilling to affect with his influence an Englishman, who does not cleanse his person with water after the discharge of the bodily functions; he will tell you indeed that there is *one low filthy demon*, who, being indifferent to dirt, does influence even an Englishman, *when forced to it* by the charm called *Rodi Angam*, (No. 6); but that in the Jeewama of this Angam, a green leaf of the *Alu Kesel*\* plantain tree, used by a *Rodia* (a man of the lowest caste in the Island) to put his meals on, is necessary; and that it is extremely difficult to get this, as no *Rodia* will leave it behind him after he has taken his meals on it, and will not part with it to any but one of his own caste.

If sticks or clubs, submitted to the Jeewama of *Tadicara Angam* (No. 9), are left on roads and other places frequented by people, any person passing by and seeing them will be irresistibly compelled to take them up, and use them in assaulting every one he may happen to see, and at last turn them against himself.

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\* *Alu Kesel* literally means *Ash Plantain*; it is so called from its fruit being covered with something similar to ashes.



The following is the charm *Neela Angam* (No. 32):—

“Oh Brahma, Vishnu, and Siva, may you be adored! Oh demon of blood, receive this human sacrifice, which I make to thee. Accept it instantly. Look at it with thy thousand eyes. Oh Brahma, Vishnu, and Siva, may you be adored! Stop ye, Pilliran and Neeliran. Wissamonny's power is great. There is not a demon, who does not feel his power. Stop thou, Caluga Pullay! Vishnu is great. His authority prevails over all demons. Stop thou, Elendri Dewi! Stop ye all! I make this sacrifice to you. I dedicate this human being to you. Blood of a delicious taste, heart, lungs, liver, and marrow, all delicious, are yours. I deliver him to you. Take charge of him. He is yours. Thou, Reeri Yaksanee, look at him instantly, and take him as an offering acceptable to thee. Take him immediately. Throw him down. Oh Brahma, Vishnu, and Siva, adoration be to you! The powers which originated from queen Yasodara, and the powers belonging to Vishnu, as they now prevail at the temple of the Cannibal demons, and who once destroyed the prince Wisamatoma—by these powers I deliver this being to thy charge, Oh Siddhi Maha Schon dewatawa, and to thy charge, thou son of Gajacumbacari. By those powers I command, that he, who crosses this stile before my return hither, be taken charge of by Billey Gopolu Yaksanee. Let the dewatawa [Maha Sohona] take charge of him, as his. Let Billey dewatawa of the South take charge of him, as his. Let Dalla Seyna, chief of demons, take charge of him, as his. Take him. Thou Siddhi Maha Schon dewatawa, look at him and take him. Throw him down. Throw him. Do it. Let this be so.”

The Jeewama of the above—“Make a Mal Bulat Tatuwa on a grave, or at a place where three paths meet, and put on it some sandal wood dissolved in water, a few Rat Mal, Idda Mal, and Jegganthe flowers, each kind in a separate leaf. Make a Pidayani Talpot a\* and put upon it a human bone, some porri, a little blood,

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\* The difference between a Mal Bulat Tatuwa and a Pidayani Tatuwa is, that on the former rice and other eatables are not offered, while on the latter they are, with or without flowers and perfumes.

and the fang of a Cobra de Capello, each in separate leaves, together with a young king cocoanut cut open at one end without spilling its water. Then surround the whole with a Kan-ya Nool thread, so as to include within the ring the Mal Bulat Tatuwa, Pidayni Tatuwa, and yourself. Lie down on your back with your head towards the north. Place one of the Tatus on your right and the other on your left, and the fire pot and resin near your right foot. Repeat then the charm 108 times, each time smoking the two Tatus with the resin. Do this during the midnight Yama of a Sunday. After this, put the sandal wood powder carefully into a little box, and pronouncing over it the charm three times, shut the lid with your right hand, while you support the box on the back of your left hand. Then take this away, and rub some of the sandal powder on any of the cross sticks of the fence stile with the middle finger of your right hand; every one, who attempts to get over that stile during the first seven hours, commencing from the time you first rubbed the sandal on it, will fall down senseless and bleeding, and, if not cured immediately, will die in seven hours."

Angams and Wedding processions are so intimately connected with each other in the mind of a Singhalese, that, if a bridegroom or his bride happen to feel a little unwell while on their way to be married, it will most probably be attributed to an Angam. During these processions, that is, when the bridegroom goes to the house of the bride, or when he returns to his own accompanied by her and all their relatives, it sometimes happens, that either he or she, and sometimes both, get hysterical and fall into swoons which last about a quarter of an hour. This is most probably owing to their having, for the best part of the day, been obliged to remain overloaded with an amount of clothing,\* to which they (especially the

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\* The ordinary dress of a man of the middle classes consists only of a *Saron* or four yards of white cloth, wrapped round his person so as to cover it from the waist to a little below the knee. When a man has occasion to go beyond the precincts of his village, this dress is a little improved upon; he puts on a jacket and sometimes a shirt and wears sandals on his feet, he adorns his head too with a large comb, which is worn in different fashions by different castes.

man) had never been accustomed; combined with the heat, noise, excitement, and their own consciousness of being for the time the "observed of all observers." Hysterics or any sudden sickness on such occasions is always attributed to an Angam caused by some unfriendly person among the company. The Cattadiya, who often forms one of the company to be ready on such an emergency to render his services, does his part on such an occasion, and of course the patient generally recovers under his management, as much to the glory and honour of the profession as to his own personal benefit. I recollect several instances of this kind, which have occurred in my own presence, among others, the following:—

About 19 years ago, when I was a lad of 15, I was on my way to school with three or four school fellows, when we heard the usual accompaniment of a Wedding Procession, viz., the sound of drums and of brass cymbals, mingled with the loud voices of three or four singing men all chanting together in a sort of chorus. We all stopped to see the procession, which was slowly moving on towards us at some distance in our rear; and as their way lay in the same direction and on the same road as ours, we gladly kept them company, keeping as near as possible to the tom-tom players and the dancing boys, who interested us much more than anybody else in the procession, the bride and bridegroom included. Immediately behind us were some 10 or 15 people, and next to them came the bridegroom. He was dressed, as is usual on such an occasion, in the style of a Modliar, and was attended on his right and left by his two "friends," men nearly of the same stature and dressed in the same style as\* himself. Then came some more people, and behind them the bride and another woman in a bullock *hackery*. Scarcely ten minutes had elapsed from the time we joined them, when we heard the cry *apoyi* (alas), the usual expression of distress. I turned round, and saw the bridegroom with closed eyes and drops of perspiration pouring down his face in the

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\* Instead of men of the same height as the bridegroom sometimes two little boys are substituted, which custom however prevails only in and near the larger towns.

arms of three or four people, who were supporting him from falling down, and apparently senseless. His great velvet coat was now removed, and the shirt collar opened to give him the benefit of air. In another moment a man was seen pronouncing in an inaudible voice (the motion of the lips alone could be seen) his charms, first over a lock of hair of the sick man, which he formed into a knot after his mutterings were concluded, and then over a cup of water. In 5 or 6 minutes more, some of the charmed water was sprinkled over the man's face, and some poured down his throat. He almost immediately recovered, and the procession again moved on. When the incantations were over, I heard the Cattadiya say, with an air of confidence and triumph. "Now, don't fear, he will be all right soon," and sure enough he was, which even then, young as I was, I thought was more owing to the refreshing coolness of the water he drank, than to any supernatural virtues imparted to it by the incantations. Several members of the procession, especially the nearest relatives of the bridegroom, gave vent to their feelings of resentment in dark, mysterious hints, expressed in obscure and sententious language, such as "Very well" with a peculiar shake of the head, "Well, let us see," "You can see," "We are also still living," and other similar expressions, quite intelligible to a Singhalese, and which boded no good to the culprit, who had brought this Angam on the bridegroom.

We can adduce instances like this in great numbers; but the above will suffice to give an idea of a Wedding procession afflicted by what is supposed to be an Angam charm.

In 99 cases out of a hundred, it is the bride, and not the bridegroom, who displays these symptoms of what is supposed to be Angam influence.

Whether a Cattadiya forms one of the procession or not, certain precautions are always taken against the bridegroom or the bride falling under the influence of an Angam. These precautions consist in pronouncing charms over one end of the handkerchief which they carry in their hands, and then tying up that end into a knot. Sometimes other amulets called *Yantra* are worn about their persons.



There are three other kinds of charms, called respectively KALAN, CULAMBU, and SERRA, intended for the same purpose, and used nearly in the same manner as Angams, but slightly differing from them in certain respects. This difference is said to consist in this, viz., that, while Angams can only affect men, Kalang, Culambu, and Serra are powerful enough to affect demons too, although in their case death does not result, as in the case of men. These are said to be used sometimes in cases of demoniac possession, when it is found difficult to exorcise the demon by ordinary charms. The exact number of these has not been ascertained. We give below the names of some of them.

*Calang.*

- |                        |  |                     |
|------------------------|--|---------------------|
| 1. Vishnu Calang | \| | 4. Pattini Calang   |
| 2. Canda Cumara Calang | \| | 5. Dewol Calang     |
| 3. Dedimunda Calang | \| | 6. Narapura Calang. |

*Culambu.*

- |                         |  |                    |
|-------------------------|--|--------------------|
| 1. Vishnu Culambu | \| | 4. Pattini Culambu |
| 2. Canda Cumara Culambu | \| | 5. Dewol Culambu   |
| 3. Dedi Munda Culambu | \| |  |

*Serra.*

- |                       |  |                        |
|-----------------------|--|------------------------|
| 1. Vishnu Serra | \| | 4. Pattini Serra       |
| 2. Canda Cumara Serra | \| | 5. Dewol Serra         |
| 3. Dedi Munda Serra | \| | 6. Wayissrawana Serra. |

The Jeewama of these three classes of charms is supposed to be attended with greater danger to those engaged in it, than of any other class of charms yet mentioned, and it is pretended that on that account they are seldom or never resorted to.

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PILLI CHARMS.

We now come to that, which is considered to be the highest and most important class of charms, which is said to exhibit the extraordinary powers of the art of Sorcery in the most unequivocal manner. We mean *Pilli*. In the case of the other classes of

charms already noticed, although the effects produced by them are brought about by demons, yet these demons themselves, never appear visibly to men even in disguise, except at the Jeewama ceremony of some of them. But the Pilli charms are considered to be so singularly powerful, that the demons assume some visible shape, while executing the duty assigned them by the charm. Besides, the effects of a Pilli charm are said to be instantaneous, almost simultaneous with the conclusion of the Jeewama. In the case of Hooniyan (a very few excepted), several months may elapse before the charm begins to take effect, and even then it takes a considerable time to bring the man to his grave. In Angams there is an interval of seven hours between the moment of death and the time, when the charm first takes effect. But in Pilli, death is the only effect, and that almost simultaneous with the Jeewama. Again, both in Hooniyans and Angams, even after they have taken effect, there is still a chance of a cure at any time before the man breathes his last; but the moment a Pilli charm takes effect, there is an end of every hope of escape, even though the actual moment of death may be an hour or two later. If a man however be a sorcerer himself, and, *before* the charm has taken effect on him, is able to ascertain that a Pilli is directed against him, he can, if he is acquainted with the necessary counter charms, ward off the danger, provided he immediately does what is necessary. There are eighteen different Pillis, of which Cumara Pilli is the most popular. We give below the names of these 18. They are as follows:—

- |                      |                        |
|----------------------|------------------------|
| 1. Reeri Pilli       | 10. Maha Sohon Pilli   |
| 2. Naga Pilli        | 11. Oddi Pilli         |
| 3. Cumara Pilli      | 12. Debara Pilli       |
| 4. Coli Pilli        | 13. Bambara Pilli      |
| 5. Kan-ya Pilli      | 14. Widiga Pilli       |
| 6. Kana Mediri Pilli | 15. Singha Pilli       |
| 7. Garunda Pilli     | 16. Gaja Pilli         |
| 8. Curumini Pilli    | 17. Gini Pilli         |
| 9. Mala Pilli        | 18. Neecha Cula Pilli. |

In each of these a particular demon is supposed to go to the intended victim, disguised in some particular form. In the first he is said to disguise himself as a fair looking young man; in the second, as a Cobra de Capello; in the third, as a boy; in the fourth, as a hen; in the fifth, as a little girl; in the sixth, as a firefly; in the seventh, as a peacock; in the eighth, as a beetle; in the ninth, as an old man; in the tenth, as a wild hog; in the eleventh, as an old woman; in the twelfth, as a hornet; in the thirteenth, as a bee; in the fourteenth, as a Malabar man; in the fifteenth, as a lion; in the sixteenth, as an elephant; in the seventeenth, as a ball of fire; and in the eighteenth, as a dog.

Soon after the approach of the demon, the man is said suddenly to drop down dead, or to vomit blood first and die immediately afterwards. In some Pillis the demon uses violence, and either stabs the man, or strangles him to death. In the preparation of Cumara Pilli, the corpse of a male infant, the firstborn of his mother, is essential. This is first submitted to a sort of embalming process, and then having been dried by the heat of a fire made with sandal and Pas Pengiri wood, is locked up in a box made of *Cohomba* or Banyan wood, and placed in some spot unfrequented by women, so as to be safe from the pollution of *Kili* or Uncleanness.\* At the Jeewama, two knives are placed in its right and left hands, and the charm is then pronounced over it, during the three Yamas of a Sunday, on a grave not more than three days old. Of course, offerings are made to the demons, as usual. It is supposed that

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\* The *Uncleaness*, or as it is called in Singhalese *Kili*, is a sort of imaginary pollution anxiously avoided in every thing relating to Demon Worship. The principal occasions or causes of uncleaness are the death of a human being, the menstrual discharge in women, the flesh of certain animals such as pigs, peacocks, monkeys, and the fishes *Magura* and *Ingura*, and the birth of a child. In the case of death, the uncleaness is supposed to last for three months together; and it extends its mysterious influence not only in and near the dead body or the house where the man died, but to a distance of "seven gardens" [about a  $\frac{1}{4}$  or  $\frac{1}{2}$  of a mile] from that house. The uncleaness arising from death is the most malignant, and is supposed to come upon a person, even when he passes by the house of a deceased person. The principal consequence

demons then come in great numbers to the scene, endeavouring in every possible manner to frighten away the men, who however take care before the commencement of the ceremony to fortify themselves by charms and other amulets against these attacks. When the charm is perfected, the mummy becomes animated, and stands up. Then, certain other charms being pronounced over it, the name of the intended victim written on an ola is tied round its neck or its wrist; it then flies through the air like lightning to the man, who is to be destroyed. If the latter happen to be himself a man well learned in charms of this description, and if he recognize the disguised demon instantly, he will be able by means of certain other charms to send back the demon, who, when so sent, will and must kill the person, who first roused him at the Jeewama, no charm nor amulet of any kind being of any avail against him on this occasion. But if the former fail to pronounce his charm, either from not knowing one, or through fright, or from not suspecting a Pilli demon in the animal before him, it will be all over with him in a short time, no charms or any other demon ceremonies whatever helping him in the least, after the Pilli has once taken effect, that effect being generally immediate death.

If you ask a Cattadiya or any other Singhalese, who is at all conversant with these matters, whether these Pilli charms are actually put in practice now, and whether they are really followed by the wonderful results ascribed to them, he will first consider you, if a Singhalese, to be a fellow spoiled by contamination with Englishmen or by your English education, and then tell you that

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of exposing oneself to the influence of this Uncleaness, is sickness, and in the case of a man, who is already suffering from some sickness, the consequence will be to aggravate the disease. A man bitten by a mad dog, if exposed accidentally to this influence within three months, is supposed to get hydrophobia, and die most miserably. Hence this Uncleaness is greatly dreaded by the people, and none but the very nearest relatives will enter the garden of a house in which a person has died, the more distant relatives remaining outside the garden fence.



at present the science is on the decline, that now there are few or none skilful enough to be able to perform those charms without danger to themselves, and that therefore instances of Pilli charms successfully performed in these degenerate days, are not so general as those of Hooniyan charms, but that the science itself is as true, as that Buddha was the greatest being that ever was born in the world. He will confirm this statement by regaling you with a hundred anecdotes, how such and such a Pilli had succeeded at such and such a place, with all the interesting particulars connected with them. If you shew any symptoms of scepticism about the accuracy of his marvellous accounts, he will endeavour to remove all your doubts and scruples, by giving you the benefit of his own experience of a certain Pilli charm, which actually killed, or was very nearly killing, an acquaintance or relative of his.

The following is an anecdote of this kind, which we give in the words of the narrator :—

“Well, Sir,” said he, “you must freely pardon me, when I tell you that young men—I beg your pardon again and again, Sir, for saying so—know very little about these matters. You think—pray, don’t be angry with me for saying so—that all that is great and wonderful is peculiar to the European. You have been taught to read English books and to imbibe from them notions, which militate both against the faith of our forefathers, and against the illustrious sciences they cultivated. This unnatural conduct has in some instances been pursued so far, as even to make some of our young men cut their hair and put on trowsers. Long hair and the *Condey*,\* which have so long been the pride and honourable badges of our nation, are now despised by some of these young men, as if they were marks of degradation. Instead of combs, they now wear English *Piriwehi*† on their heads. But alas! there is

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\* *Condey* is the hair tied up into a knot behind the head.

† *Piriwehi* is a basket made of cocoanut leaflets for some temporary purpose, and it is sometimes used derisively as a contemptuous nickname for a cap or hat.

no help, no remedy for all this. Well, Sir, you speak of the omnipotence of English science as being able to send news by an iron rod thousands of miles in a few minutes, to make carriages loaded with 70 or 100 cart-loads of goods move at the rate of 30 or 40 miles an hour merely by the agency of fire and smoke, without the help of bullocks or horses. You speak of English medicine as being superior to our medicine. But do you know, Sir, that none of these sciences or arts originally belonged to the Englishman himself. They all belonged formerly to Brahmins, and the English or some other Europeans have somehow or other met with their books; and, because they are men of sense and thought, they have been able to apply the rules laid down in those books to something practical, by which they may advance their interests. The Brahmins may not perhaps have those books with them now; but even if they have, they neither possess the opportunities, nor the means, nor even the energy and grasp of mind, necessary to derive any practical benefit from them, like the English." He went on in this manner for a full hour, and then continued, "To remove then every doubt from your mind respecting Pilli, I will tell you what happened once under my own eye. One day about 25 years ago, my eldest brother had a quarrel about some charm-books with a native of the Matura district, who was then a guest at the house of a neighbour. Of course, after the quarrel, which was confined only to words, we thought no more of it. About 12 o'clock the following night, there came into the Verandah of my brother's house, where I happened to be that night, a hen with a large brood of chickens. I was awake, though my brother was fast asleep. Of course to my mind there was nothing extraordinary in the matter, but the next moment my brother awoke, exclaiming in a very loud voice 'Chee! Chee,!' and then told me in\* a hurried manner to bring him a few grains of rice. Though I was surprised both by his exclamation and by his excited manner, I obeyed and immedi-

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\* *Chee* is an Interjection expressive of disgust or contempt, and is nearly equivalent to the English *Pshaw*.

ately brought him a handful of rice from a Chatty\* in the kitchen opposite, wondering all the while what my brother was going to do. He took the rice into his hand, and muttering a charm over it threw it to the hen, which during this time, which was not more than 4 or 5 minutes altogether, was moving round and round my brother's bed. The hen first fluttered its wings, and then very quickly picked up the grains and went away, all the while croaking and cackling in a peculiar way. My brother then shewed me a small piece of flesh looking like the heart of a fowl, still dripping with blood, which, he said, fell on his breast and roused him from sleep; this was the *Coli Pilli* (No. 4 in the list); and he congratulated himself on his narrow escape, and on his success in turning back the Pilli to the very man, who had sent it to him. Well, Sir, the next morning we heard that the Matura man had died during the night, Well, now, what say you to that?" Knowing very well that the greatest miracle, that could be performed in these modern times, would be to convince by reasoning an uneducated old Singhalese of the absurdity of any of his opinions, we contented ourselves with quietly remarking, "that it appeared to us, that, without the agency of a Pilli or any other charm, it was quite possible that a hen and its chickens should come into an open Verandah, also carrying with it a piece of flesh picked up somewhere; that it was equally possible that the hen should, while moving about the bed, drop the piece of flesh on the man sleeping on it; and that it was not at all miraculous that a neighbour, with whom your brother may have had a quarrel lately, should die by some natural means the same night." On this, the old man looked daggers at us, but suppressing his rage he replied, "but I was wide awake, and saw the hen from the first moment she came into the Verandah to the moment of her leaving it, and during all that time I did not see her getting on the bed or dropping a piece of flesh on my brother's person." "Could not the hen have come

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\* *Chatty* is the name given to any earthen vessel of a moderate size used as cooking utensil.

into the Verandah," said we, "sometime before you awoke, and have left the flesh on your brother's person without either of you being aware of it at the time; and could not the hen then have returned to the Verandah a second time, the time that you say you saw her coming in." "Nonsense, that was not possible," said he, "for the moment the piece of flesh fell on my brother's person, he called out, as I said before; and it was the fall of the lump of flesh that roused him. Sir, I am sorry you should thus cavil at things which our forefathers believed, and which we old folks have ourselves found to be as true now, as they were in the days of the Irish." The old man seemed very excited, and the more untenable any of his arguments appeared even to himself, the more dogmatic and wrathful he got. When any of his statements or arguments appeared to admit of explanation on ordinary reasonable grounds, he was sure to oppose it by advancing a fact or two, for which, we are quite sure, he was more beholden to his imagination and invention than to his memory. This old man is a respectable man in his own way, has had all the advantages of education according to the native system, and is a type of a large class of the Singhalese. What those say or think, who are still less enlightened, and who have not had the same "advantages of education," the reader may easily imagine.

During a previous part of our conversation on the same subject, he told us another anecdote of the same kind, which he had *heard* from a "trustworthy" person. "Some 25 or 30 years ago," said he, "there was a man named Abileenu, a boutique-keeper in the town of Kandy. Among other things exposed for sale in his boutique, there were some green *Aanamalu* plantains.\* Another man named Bayi Appoo came to this boutique one day, and wish-

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\* *Aanamalu* is a kind of plantain very common in Ceylon; the fruit is longer than in any other species, and is used by the Singhalese in curries. All other kinds of plantain, when quite ripe, acquire a reddish colour, especially in their outer coverings, but *Aanamalu* alone always retains, even when ripe, the same green colour, that it had before it had become ripe.



ing to buy some of the plantains enquired their price; on being told that eight were sold for a *pice*,\* he offered to buy twelve for a *pice*, which so irritated Abileenu, that he abused the other in very indecent language, using among other expressions this—‘send your mother to me with a bag to fetch plantains at twelve for a pice.’ Well, Bayi Appoo, who had only done what any other man would have done when he wanted to buy any article from a boutique, was very much provoked by this language, which he had not deserved; therefore when he heard the expression “Send your mother to me with a bag to fetch plantains at twelve for a pice,” he rushed towards the other intending to box his ears, but suddenly checking himself he replied “very well, then I will send her to you to-night,” and he went away. That night about 12 o’clock there came to Abileenu’s boutique an old gray-haired woman. How she got in after the doors had been fast locked, was more than Abileenu’s people could say. But there she was, sitting on a bag and looking steadfastly with glowing fiery eyes at the sleeping Abileenu. In a very short time Abileenu was heard to utter a loud, shrill scream, and the next morning after daylight when the other people of the boutique looked at Abileenu, they found him a cold corpse. One of these boutique people himself told me all this.”

About eight years ago, the death of a young woman from the bite of a Cobra in a village not far from Caltura was attributed to a Pilli; to prove that it was so, her relatives argued that, although death may follow the bite of a Cobra without there being any Pilli in the matter, yet in this particular instance the snake, which could have bitten many other people who were more in its way, purposely avoided them all; and that, although many attempted to drive it away from the neighbourhood of the house, yet it did not only not leave the premises, but ran through the midst of the other people, until it approached the young woman, and fastened its fatal fangs in her.

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\* A *pice* is three-eighths of a penny.

Some five or six years ago, a man was killed by a wild hog, while he was sitting near his own door in a distant part of Hewagam Corle; and because this happened in broad daylight at his own house, it was attributed to a Pilli caused by an enemy with the assistance of some Cattadiya.

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### JEEWANG, BANDENA, AND DEHENA CHARMS.

JEEWANG is the name of a particular class of charms, whose object is to "bind" any demon in a certain manner to the will of a man, so as to make him an obedient slave to the latter, whether he wishes him to inflict sickness or to perform ordinary domestic work. In all other charms a demon has only to execute a particular duty on one particular occasion or during a certain length of time, and, when that is done, he is free; but in Jeewang Charms the demon becomes a perpetual slave, and ceases to be a free agent, as far as the man, who has bound him, is concerned. The following are the names of a few of these charms:—

- |                     |                             |
|---------------------|-----------------------------|
| 1. Aacora Jeewama   | 6. Saraspatee Jeewama       |
| 2. Mohanee Jeewama  | 7. Aananda Bahirawa Jeewama |
| 3. Irala Jeewama    | 8. Maha Bahirawa Jeewama    |
| 4. Oddiya Jeewama   | 9. Patthracali Jeewama      |
| 5. Bahirawa Jeewama | 10. Hanuma Jeewama          |

A demon, who is under the influence of these charms, is supposed to be always in the company of the man, never being able to leave him for a moment, or to disobey him in any thing, until the death of the latter dissolve the bond. He travels with the man, sits wherever he sits, waits near his bed when he sleeps, and is his constant companion. He does every thing his master commands, whether it be the infliction of death, or drawing water from wells, or repairing the garden fence, or removing heavy stones which had resisted the united exertions of hundreds of men, or felling large trees, or doing any thing else desired by his master. A man, who

has a demon under his control in this manner, is therefore supposed to be a dangerous neighbour, for his power is considered to be such, that, even when he speaks to or looks at another angrily, the latter is supposed to fall sick. Such a man is supposed to have a very disagreeable exterior, seldom combing his hair or washing his person, and looking generally sulky and stern; ungracious in his manner, soon put out of temper, and avoiding pork and other things considered to be unclean. He is also scrupulous in avoiding houses or other places contaminated by any Uncleaness.

This sort of close connection with a demon is however considered to be very dangerous, in as much as the demon, though paying an unwilling and forced obedience to the man, is yet always watching for an opportunity of destroying him, and of obtaining his own release. Such opportunities, it is said, he will easily meet with, unless the man be always on his guard, by fortifying himself with those means of defence which other charms afford, and by living agreeably to certain rules laid down for those who retain demons in their service. Hence these charms are never tried in these days, although many men in bye-gone times are said to have used them successfully. If you challenge a Singhalese to prove any of the absurd things he so confidently relates, and which, if true, must from their very nature be susceptible of proof, he will always appeal to the experience of the past ages, and declare that, 30 or 40 years ago, there were many men well skilled in these difficult and important classes of charms.

In the second class of charms, namely those intended to cure diseases, or to secure one from falling sick from the influence of demons and charms, there is a great variety, of which the principal are BANDENA and DEHENA. Bandena is a term, which simply means "binding" or a "bond," and although many of the Hooniyan and other charms are also sometimes called by the same name, yet it properly belongs only to those, by which diseases brought on by demons are cured. The number of these charms is very great, and we give below the names of a few:—

- |                             |                             |
|-----------------------------|-----------------------------|
| 1. Maha Seyiyadu Bandena    | 13. Cal-lu Bandena          |
| 2. Demalla Seyiyadu Bandena | 14. Agni Rama Serra Bandena |
| 3. Raja Gingili Bandena     | 15. Mahammadu Bandena       |
| 4. Demalla Gingili Bandena  | 16. Seyiyadu Bandena        |
| 5. Cadiramala Bandena       | 17. Subu Cama Bandena       |
| 6. Lanka Bandena            | 18. Garukee Bandena         |
| 7. Wahalla Bandena          | 19. Brahma Bandena          |
| 8. Canda Cumara Bandena     | 20. Wilocha Bandena         |
| 9. Maha Dewa Bandena        | 21. Mulu Sanni Bandena      |
| 10. Hanuma Bandena          | 22. Dewa Sanni Bandena      |
| 11. Seema Bandena           | 23. Rawura Rama Bandena     |
| 12. Rooban Cala Bandena     |                             |

DEHENAS are less powerful than Bandenas, but are still more numerous than either the Bandenas or any other class of Charms. They are made use of in curing slight diseases, and in removing in time any Tanicama influence from a man. Each Dehena consists of seven classes or divisions. The following are the names of a few of these charms.

- |                        |                     |
|------------------------|---------------------|
| 1. Diagat Dehena       | 5. Attrottra Dehena |
| 2. Ginigat Dehena      | 6. Randaney Dehena  |
| 3. Sunakat Dehena      | 7. Visnu Dehena     |
| 4. Canda Cumara Dehena | 8. Hena Wali Dehena |

When you try to convince a Demon-worshipper of the absurdity of his belief in charms and other Demon Ceremonies, the greatest difficulty you meet with is not so much any captious or cavilling arguments in defence of his faith and practice, as two other insuperable obstacles, which render all your arguments perfectly useless. One is a sort of mental apathy, an unenquiring, contented, and lethargic state of mind, satisfied with what is, and incurious or indifferent to learn any thing new—a state of mind, in which the man sometimes mechanically acquiesces in all that you say, and admits the force and truth of your arguments, without however his reason being at all convinced or his feelings affected. The



other obstacle is, if possible, still more insurmountable, in as much as when you think you have nearly convinced him, and that you are in a fair way of converting him to the side of reason and truth, you are at once stopped by an argument, which he throws in your face, and which certainly you cannot answer,—an appeal to his own experience of what he has “seen with his own eyes,” and what he is certain cannot be otherwise than as he thinks it is. He will tell you at the conclusion of your lecture, “Sir, all this may be true, indeed *very* true, *but* for what I have seen with these eyes of mine.” If you ask him what those things may be which he has seen with “his own eyes,” he will mention to you several instances of men, women, and children cured of sundry dangerous diseases by means of Charms and Demon Ceremonies, or of others who were suddenly struck down with disease by demon influence, and whom no medicine could cure until the Cattadiya performed a certain ceremony. If you try to argue with him on the possibility of any of these things happening in the ordinary course of nature without the agency of any demon or charm, he will give you his reasons against such a belief. He will say “Oh I have seen it with these two eyes of mine, and I know very well that it is so. It can’t be otherwise. If my eyes and ears do not deceive me in other things of my daily life, why should they do so in this. Chance cannot do these things, nor the ordinary course of nature. If demons and demon-sickness, and demon-ceremonies be mere fictions, I should be more glad of it than you, because it would save my poor earnings for other purposes; but that they are not fictions, I have often found to my cost. Only the other day Sanchy Hamy, Tamby Appoo’s wife, fell sick; and who cured her? To be sure, the Cattadiya. And why didn’t Juanis Wederalla (physician) cure her, although he exhausted all his skill and art during four or five weeks? Abanchy Appoo practised Hooniyan spells on my uncle last year; and my uncle fell sick about 5 months afterwards. Could the Wederalla cure him? Did he cure him? Or, did any other demon ceremony cure him until the proper one, namely *Hooniyan Kepeema*, was performed. Didn’t my uncle get better

immediately after this ceremony? Didn't Abanchy Appoo himself tell us afterwards that he had practised Hooniyan spells on my uncle?" The more you reason with him, the more unanswerable does he become, in as much as he believes in "his own eyes," "his own ears," and "his own judgment," much more than he can do in yours. Really, credulity and its parent, ignorance, are demons too powerful to be overcome by the mere charm of reason unassisted by the Jeewama of education.

Another difficulty, is a sort of simulating hypocrisy, which a demon worshipper assumes before you, if you are an Englishman. He agrees with all that you say, and condemns the system of demon-worship as a ridiculous absurdity, and while you are congratulating yourself in the idea that you have succeeded in convincing a couple of honest, sensible men of the propriety of abjuring demon-worship, they go away laughing at your own ignorance and simplicity, and at the same time charitably pitying you for being a Christian, for they are sure that, the moment you leave this world, you will go to the worst of all hells, the *Lokanantarika Narakaya*.

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## CHAPTER VI.

## DEMON POSSESSION.

Where the belief in demoniac agency, even in matters of a trivial character, is so intense and universal, such a thing as demon possession, which was believed in even in more civilized countries till very lately, cannot be expected to be unknown. Hence, we believe, no Englishman will be surprised, when we say that there is scarcely a single village in the Island, in which there are not to be found at least half a dozen women, who are subject, at different intervals and during a considerable portion of their lives, to this influence, which, if it once comes upon a woman, will, it is said, last through the whole of her life, displaying itself now and then in active operation according to circumstances, unless removed by suitable means. These circumstances are generally the presence of the woman at the performance of any demon ceremony, or in the immediate neighbourhood of one, though performed at another's house; or if she happens to roast eggs, or meat, or to eat them roasted; or if she passes by a grave, not more than a day old, on a Saturday or Wednesday; or if she is present at the ceremony of reciting certain sermons of Buddha against demons called *Pirit*, especially of the last portion of these called *Aatanati Soottra*. In the case of some women, the demon influence is always ready to shew itself even on less important occasions, as for instance when they make *porri*; or when they go abroad on a Saturday or a Wednesday, especially during a *Yama*; or when they smell the smoke of *Dummala* resin; or when they hear the sound of a *Yak berray* (a drum used in demon ceremonies); and on other occasions equally trifling. Men are very seldom subject to this influence, and even of women it is generally the younger portion, who seem to have an attraction for the demons. This influence sometimes shews itself suddenly without there being any perceptible immediate cause for it.

The symptoms of demon possession vary at different times even in the same woman. In some cases she begins by complaining of

weakness and faintness, accompanied sometimes by a sort of involuntary tremor in her limbs and shoulders. She then sinks into a state of insensibility, as in a swoon, but continues ever and anon to gnash and grind her teeth, and now and then opens her eyes, and looks at the bystanders with a fierce angry stare, rolling the eye-balls so as to conceal the iris as much as possible, and to display only the whites of the eyes. Some women do not fall into swoons at all, but, get into a most excited state of frenzy, and shout and howl in the most remarkable manner, the *Hoo* sound being the most prominent, sometimes mentioning also the names of a demon or two, and screaming out that the demon would not be satisfied, unless an offering were made to him. Some attempt to run about. Some rush into the Dancing Ring, if a demon ceremony is taking place at the time, and wresting from the Cattadiya's hands the burning torch, dance away in the most violent manner. On these occasions the Cattadiya performs his incantations over the woman, and she recovers. If she is asked afterwards, whether she had any consciousness of what she said and did during her "madness," she of course says that she had not. During the frenzy she sometimes, but not often, uses very indecent language, although at all other times in her life she has never been heard to use, even by way of a joke among friends of her own sex, any expression unwarranted by good manners and the rules of decency and morality.

There is one woman that we know, who is subject to "demon possession" in a peculiar manner. She is a *Pattini Hamy* (priestess of the goddess Pattini Dewiyo), and wife of a Capua (priest of the gods.) Whenever this Capua happens to be engaged in any ceremony peculiar to the worship of the gods, his wife the Pattini Hamy, who is at home and at a distance from the scene of the ceremony, gets herself into this peculiar condition about 3 or 4 o'clock in the morning, at which time the Capua is engaged in a particularly important part of his ceremony. She does not shout nor attempt to run away like many of those already mentioned, but falls into a sort of partial swoon, during which, at short intervals of time, she moves her head from side to side very rapidly, mutter-



ing at the same time, or seeming to mutter, something quite inaudible. In this state she continues for about a quarter of an hour, and then falls into a sleep, which continues for nearly another quarter of an hour.

In the removal of this influence from a woman, mere incantations are supposed to be effectual no further, than in obtaining a momentary cure only; but when such incantations do not succeed even so far as this, a certain ceremony called *Pralaye Kireema* is performed. This consists in repeating certain charms over the woman, or more generally over a small quantity of water which is afterwards sprinkled over her; the immediate effect of this is to increase her frenzy to such a degree, that she pants and foams at the mouth, throwing her arms here and there in a most excited manner. The Cattadiya then speaks to her thus—"If it be true that demons must obey king Wissamonny, if it be true that Wissamonny's power is great; if it be true that the authority of Wissamonny, of the gods, and of Buddha still prevails in the world, then I command thee, demon, in the name of Buddha, his priests, and his doctrines, to declare, who thou art, and why thou afflictest this human creature in this manner." Upon this, the woman becomes, if possible, still more frantic and "mad," and mentions the name of some demon, such as Calu Yakseya or Reeri Yakseya, and adds, "I want an offering of a human sacrifice; I will not leave her without having one." The offering is then promised by the recitation of a charm, and the Cattadiya having taken a little water in the palm of his hand, and having pronounced a charm over it, throws it over her face, on which she recovers in 5 or 6 minutes more. The promised offering—a cock being substituted for the human sacrifice—is also given by the performance of a certain appropriate demon ceremony in 3 or 4 weeks' time or sometimes sooner. If, after this the woman again shews symptoms of demon possession, the demon is "bound and nailed" to a tree. This business is performed thus—a nail made of *Pas lo*, having been submitted to the necessary Jeewama, is driven into the trunk of a large living tree. A Kan-ya Nool thread, also charmed and subjected to the same Jeewama, coloured

yellow with saffron, and knotted during the Jeewama, is coiled round the nail, the Cattadiya the whole time muttering charms. The demon is supposed by this means to be "bound and nailed." Sometimes, instead of nailing the demon to a tree, he is "imprisoned" in a small box made of lead, which is then thrown into the sea or a river. If neither of these avail, the last resource is to go to the temple called *Gala Cappu Dewale* at Alut Nuvera. What takes place there we have already described in a previous chapter. There the exorcism is supposed to be complete. But some women even after this last exorcism, get a relapse which then is considered to be incurable.

Demon possession is however not confined to Buddhists; women of the Roman Catholic faith are equally subject to it. When a Roman Catholic is suffering under demon possession, the exorcism is performed by the *Annevy*, a native officer of the Roman Catholic Church, or, if he fails by the Roman Catholic priest himself. On these occasions the cross and the images of the Saints being shewn to the woman, she is asked what they are. At this question some women begin to tremble, and try to avoid looking at them. By and bye by threats and prayers she is brought both to look at them, and to acknowledge what they are. The Lord's Prayer and the Prayer to the Virgin Mary are then read over her, each seven times; after this, the charm called *Rattu Mandiram*, or binding charm, is written on a piece of paper, which, having been folded up into a small bundle and sprinkled with Holy Water, is suspended from the neck of the woman; and the same charm is again pronounced over her. Some frankincense is then burnt and its smoke held under her face. The Annevy then addresses her in nearly these terms—"Leave this woman and go thy way. I charge thee, demon, in the name of the Father, the Son, and the Holy Ghost, in the name of the Virgin Mary, and of all the Saints. Leave her this instant, or thou shalt be punished severely." Sometimes the woman says, "No, I won't leave her." On one occasion about two years ago, a woman, being asked during the exorcism why the demon would not quit her, replied, "because she is the most beautiful

woman in the village." At this stage of the business the woman is struck across her back with the tail of a Skate fish, over which the aforesaid Kattu mandiram charm had previously been pronounced; and if the demon still resist, the beating is repeated. After seven or eight blows the demon is overpowered, and the woman regains her senses.

It is said that with whatever strength of arm the fish tail or the cane be used, it will leave no marks of blows on the woman's back, and that, even if there happen to be any, these will entirely disappear in a few minutes, if the case be one of real demon possession. As we ourselves however have never had the good fortune to examine the back of a lady after such an operation, we cannot give the reader the benefit of our own evidence on the matter; we do indeed know one case, in which a very sensible husband, on seeing his wife beginning to shew symptoms of demon possession, immediately seized *Ilapota* or the housebrush,\* and with it gave her right and left 20 or 30 smart blows, loudly exclaiming while doing so, "Is there a greater demon here than myself? I will teach thee, demon, who I am." In this case we saw on her back the marks of the blows as distinct and clear as possible. When we mentioned this to some of the bystanders as contradicting the opinion, which they all held on the subject, they told us, "Oh, but these will disappear in a few minutes. We know it very well. We have always found it so. Indeed it cannot be otherwise, unless the lady be shamming possession." Some of the more ingenious but equally orthodox of the party remarked that the person, who inflicted the

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\* A large number of the strong, wiry midribs or central nerves of the leaflets of a frond of cocoanut leaves, or of Areca leaves, being separated from the other parts of the leaflets, are tied up together into a bundle with a coir yarn at their thicker ends, and this is called *Ilapota*. It is used in the native houses for sweeping the floor, which is always done by the women. Men may use other sorts of brooms or brushes for the same purpose, but will never use this, as it is considered too low and mean a thing for a man to handle. The greatest disgrace that one man can bring on another is to strike him with an *Ilapota*, though it be but a gentle and single blow.

blows in this case, being but an ordinary man and not a Capua, and no charms or invocations being made to any demons or gods for assistance, the marks of the blows might or might not remain, without in either case compromising the correctness of the doctrine.

The following is the charm *Kattu Mandiram* used by the Annevy in the exorcism of demons.

“Oh God! May my head, neck, and throat be under the protection of the Father, the Son, and the Holy Ghost! May they be under the protection of the powerful Commander, the Archangel St. Michael and his sword! May my right shoulder be under the protection of the Archangel Gabriel and his sword! May my left shoulder be under the protection of the Archangel Raphael and his sword! May my breast and back be under the protection of all the Saints! May my navel be under the protection of the twelve Apostles! May my private parts be under the protection of the 11,000 virgins! May my feet, legs, the soles of my feet, and the 20 fingers and toes with their nails be under the protection of all the Saints! I have taken God to be my protection. I have brought the Ten Commandments to my mind. In the name of the Father, the Son, and the Holy Ghost, who sit on a throne of glory resplendent with the effulgence of starry gems, in the Holy Name of the Divine Mother, who obeys the Divine Will, I expel all inimical demons, who come from the East, the West, the North, and the South; demons who come from hell beneath the earth, from the five points of the sky, and the sixteen points of the world. I bind all poisonous creatures, be they beasts, birds, or fishes; be they those, that creep upon their bellies, or that move on their legs, or that fly through the air by their wings. I bind elephants, horses, bears, lions, tigers, and all other animals, that may be dangerous. I bind all these, so that Angam, Pilli, Hooniyan, the dangers of *passing over*, and all the demons, preteyas, and the diseases caused by these, may break, break, flee, flee,\* and be expelled again and

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\* Repetition of the same word, especially words like those in the text, is a very common practice in charms, because such repetition is supposed to increase the force and efficacy of a charm.



again. I bind by the divine power of the Cross. I bind by the power of the five divine wounds. I bind by the authority of the Angels. I bind so as to render the bond indissoluble. By the divine power of the Cross. Amen, Jesu."

This remarkable phenomenon in the conduct of thousands of Singhalese women throughout the Island can not, we believe, be wholly explained away by the supposition, that *all* these women are only humbugging every body by shamming madness, merely for the unreasonable pleasure of putting themselves in a state of frantic excitement or of assumed insensibility; an explanation the more unsatisfactory, when it is considered that this peculiarity is often found even in respectable old ladies verging upon 60 and 70—mothers of large families—very respectable, sober, honest, modest characters—who, so far from wishing to simulate madness or demon possession, have always appeared to be quite incapable of such wilful folly. Further, we have often had ample opportunities of minutely observing every thing said and done by one or two such persons when under "possession," and although on such occasions we were very anxious to convince all around us that all this was nothing but shamming, or at best the effects of an excited and morbid imagination, we yet never failed to perceive much, that could not be reconciled with any idea of imposture, and however much we endeavoured to believe in their being counterfeit, we never succeeded in fully convincing our reason.

We must however state here in justice to these old ladies, that their symptoms of possession were not exactly like those we have generally described above; they did not call upon demons, nor shout and cry, but simply sank down on the ground as in a fit of insensibility, and then continued, now and then, to tremble very violently, gnashing their teeth and rolling their eyeballs. In this state they generally remain about three quarters of an hour, and then sit up as if awaking from a sleep. For nearly a day after this they complain of weakness, and after that are as well as ever and about their household duties as usual. In other respects they

do not seem to be suffering from any disease, but on the contrary are in the enjoyment of good health.

Many of the so-called demon possessions are without doubt mere shams, grown perhaps fashionable among a certain class of ignorant coquettish young women; but some, forming of course a small minority, do not, we are inclined to believe, admit of this explanation, if we can place any reliance on our own senses and judgment. Whether or not real demon possessions, such as those mentioned in the New Testament, do take place in these days too, we do not know; but if, as we think, they do not, this remarkable phenomenon can be explained only by attributing it to involuntary Mesmerism and what has been called the Cataleptic trance. But the wonder is that it should be so frequent and common in this Island, in so much as to exceed in the number of occasions and the number of persons affected, all the demoniac possessions or what were so called, which have ever been recorded as having occurred in all other parts of the world put together, from the beginning of the Christian era down to this day. We do not know what are the causes which induce the mesmeric state in a person; but if an excited imagination, overwrought feelings of superstitious fear, and an intense fervid belief in the existence and the attributes of demons, combined with very weak, credulous, timid minds, can do it, then all these may be found in a high degree in a large majority of Singhalese females.

However, whatever may be the cause, whether it be mesmeric agency, or mere shamming, still the fact is remarkable in either case. For, if Mesmerism or the Cataleptic trance, be the cause, why or how it should be found in such active operation in so many instances in this Island during every year, would be an interesting subject of inquiry, nor on the other hand can the other imputed cause (if cause it be in all those instances), viz., a morbid propensity, which leads women to counterfeit demon possession, appear to be a matter less remarkable, in as much as it shews the low state of education which exists among the Singhalese.

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## CHAPTER VII.

## DREADFUL CONSEQUENCES OF A BELIEF IN DEMON INFLUENCE.

The reader, who has had the patience to follow us thus far, will, we believe, have his mind impressed with one principal idea, viz., that credulity and superstitious fear exercise so powerful an influence over an uneducated Singhalese, as to blind his reason entirely, the moment his mind reverts to demons or to any thing relating to them. Without such an hypothesis, it is difficult to believe that there are men now living, who honestly and sincerely say and believe that they have actually seen demons, and have thereby fallen sick, from which they recovered only by the aid of charms and demon-ceremonies, and that by similar means it is in the power of any man at any time to inflict disease or death or some other misfortune on another. The account we have given of these spells, and of the wonderful virtues believed by the Singhalese to be inherent in them will, we believe, only raise a smile of contempt and pity in an Englishman's face; but if the Englishman knew to what deplorable results this belief often leads, his look of contempt would be changed to one of horror.

In many of the inland villages of this Island factions, quarrels, bloodshed, and crime have often been the consequences of this belief in charms, especially in Hooniyan charms. One family living at bitter enmity with another, with all their respective relatives and friends ranged on either side and each trying to injure the other in every possible way, by perjury, litigation, theft, and assault, turning peaceful villages into scenes of misery, and harmless peasants into ruthless murderers, and thereby perpetuating the feud from one generation to another, are not things of rare occurrence; and all this, either because a young man of one family happened on one occasion to prepare Hooniyan charms against a young woman of another family, because he could not get her to marry him; or because a man fell sick soon after an unfriendly neighbour had been seen to bury a charmed image under his garden gate, or

for some other similar reason. Among many instances of this kind which have come under our own notice, we will give here one or two for the benefit of the reader, from which it will appear that, if the power and influence of demons are to be perceived anywhere in these Hooniyan matters, it must be in the miseries brought on many an honest and happy family by their credulity.

In the district of Caltura in the Western Province of the Island, there lived some years ago a man, we will call Hendrick Appoo, with his family consisting of his wife, three sons, and one daughter. The sons were grown up men, married and having children. The daughter was the youngest and still unmarried. Hendrick Appoo was considered by his fellow villagers to be a rich man, that is, he had some 15 or 20 head of cattle, and about 6 or 7 acres of land scattered here and there in the village in small pieces of a rood or two each; and he had too his own paddyfield and sweet potatoe and betel plantations with 50 or 60 cocoanut trees and 7 or 8 jack trees: it was also supposed that he had in cash about 2 or 3 hundred Rixdollars (£15 or £22 10s.) His father had been a Widhane Aratchy, and so he was a village aristocrat. In short, he was a "Country gentleman." He had a neighbour we shall call Harmanis Appoo, also well thought of by his neighbours as a man well to do in the world. This man had only two children, both unmarried, young men of good character. As he and Hendrick Appoo were men in the same rank of life, and especially as they both happened to be nearly equal to each other in the respectability of their pedigrees (an essential point in the matrimonial arrangements of the Singhalese,) it was proposed and agreed between them that the eldest son of the one should marry the daughter of the other. The proposal met with the approbation of nearly all the members of both the families; and so both the families became very friendly and attached to each other, assisting each other in various small matters, and in short living on the most intimate and happy terms with each other, as is usual on the proposal, and before the consummation, of a marriage between any two families. Of course the two young persons, who were most interested in the matter,



were not consulted, for they had no consent to give or withhold; such things being always managed for them by their parents. But sometime afterwards Aberan Appoo, a maternal uncle of the girl, and a man who was most scrupulously punctilious in matters of family pedigrees, returned from Saffragam where he had been trading for 4 or 5 months, and now for the first time hearing of the intended marriage determined to frustrate it, because he found a flaw in the pedigree of Harmanis Appoo, viz., that the father of his grandmother had been married to the descendant of a bastard slave. This in Aberan Appoo's opinion was an insuperable obstacle to the marriage, and so he set himself to work upon the family pride of his brother-in-law and his sister, in which he succeeded so well, that the match was soon broken off, and all intercourse between the two families ceased. Harmanis Appoo taking this as a mortal and unpardonable affront resolved to have his revenge. So he went to a Cattadiya in the Southern Province, and got him to prepare a Hooniyan charm against the young woman, and returning home, quietly waited for the result, of which he had not the slightest doubt. Curiously enough, just two months after this, the young woman died from the effects of a fever, which she had contracted through exposure to bad weather. Old Harmanis chuckling at this and too vain to hold his tongue confided to one or two of his confidential friends, how he had taken his revenge on Hendrick. Hendrick himself had heard before this of the other's visit to the Southern Province, but had never learned the purpose of the journey. As usual with prudent parents especially when a marriage proposal breaks off, he had taken every possible precaution, by means of charms and other amulets, to secure his daughter from the dangers arising from Hooniyan and other demon-influences; but when he heard, the day after the funeral of his child, of what Harmanis had been boasting privately to his friends, it confirmed him in his previous suspicions, and roused all the evil nature in him. These suspicions were still further confirmed by the discovery of a small wooden image buried under one of the front steps of his Verandah. So, a few days afterwards, he and his three sons

with two others, hired with drams of arrack for the occasion, quietly repaired in the dark to Harmanis' house, and severely assaulted him, his wife, his sons, and all others who were in his house. The next day they went before a Magistrate and swore an affidavit, that he (Hendrick Appoo) and his sons, while returning home one night from Morottoo with a large sum of money, had been waylaid by Harmanis Appoo and his sons with 5 or 6 other men, who assaulted them and robbed them of their money. Harmanis also swore an affidavit, stating in it the actual truth, with the addition of a robbery and burglary committed on his property. Each was supported by false evidence, and both the complaints having been investigated by the Magistrate, both were dismissed by him, as neither appeared to him to be true. A few weeks after this, Harmanis with a party of his friends repaired to his enemy's house, and assaulted him and all his people with clubs, knives and rice-pounders (long wooden pestles), and many on both sides were severely wounded. The matter was tried before the Supreme Court, but the jury acquitted the accused. Then for a period of nearly four years the two families were engaged in a series of civil lawsuits arising out of certain bonds, in all of which judgment was given against Hendrick—bonds, which came into existence only after the rupture between the two families, Hendrick having never borrowed a farthing from the other on a bond or without a bond. And yet the deeds purported to have been duly executed before a notary! Before execution was granted in the last of these cases, the two sons of Harmanis were found one evening lying dead in a neighbouring rice field, with marks of violence on them: and although every possible exertion was made by those in authority to discover the murderers, no trace of truthful evidence could be had, and although a dozen relatives of the deceased swore to its being the work of Hendrick's sons, there did not appear any trustworthy evidence whatever against any one. The case was however tried upon the evidence of these relatives, but the jury at once acquitted the prisoners, Hendrick himself and his sons. In a few weeks afterwards every thing belonging to Hendrick was sold by

the Fiscal to satisfy the execution in the civil suits mentioned above, and as there still remained a large balance due, Hendrick was incarcerated in a debtor's prison. Harmanis lost both his sons, and got a considerable sum of money recovered upon his bonds, but did not live long enough to enjoy it, as in about a year's time he was poisoned, and died a miserable death. The suspected culprits were not brought to punishment, as there was not a tittle of legal evidence against them. Thus these two families, who had lived comfortably and respectably in their quiet village for a long time, were ruined ; and other villagers, who had taken part in their quarrels, did not fare better. Certainly a Hooniyan Charm, viewed in this light, must appear to be a thing of greater malignity, than the Cattadiya and his books represent it to be in its direct consequences.

The following case is not less characteristic. It happened in a village not very far from Colombo. Andris had a lawsuit with Siman Nydey respecting a small piece of land, not worth more than £2 or £3, and judgment was pronounced in favour of Siman. Andris, resolving upon revenge, had recourse to witchcraft, and a Hooniyan being prepared, the image was buried at night in the yard of Siman Nydey's house, opposite to the front door. Unfortunately for Andris, he was detected in the very act, and was seized by the inmates of the house, who headed by Siman, joined in giving him a good thrashing. Not content however with this they cut off a bunch of plantains from a tree close by, and placed it beside Andris, who lay on the ground, bound hand and foot and smarting from the blows he had received. The Police Widhane was then sent for, and on his arrival Siman charged Andris with intruding into his dwelling garden at night and stealing plantains from it. All Singhalese know well that Englishmen never punish people for practising Hooniyan or any other sort of witchcraft, and hence this fictitious charge of theft. The Magistrate tried the case, and the man being found guilty was sentenced to a month's imprisonment with hard labour. Before he could return home from the jail, his enemy Siman, wishing to pay him in kind, consulted a Cattadiya,

and got a Hooniyan ceremony performed against him. On his return from the jail, the first thing Andris heard was a rumour of Siman's having been seen going one night towards a graveyard in company with another man, who carried with him a cock concealed under his Saron cloth, together with some live coals in a broken chatty. Of course Andris immediately understood what it meant, and perhaps thinking within himself that "the best of all charms is a club-charm" (a popular Singhalese saying), the next evening about the time that Siman, who was a toddy drawer, generally returned home after drawing Toddy in the neighbouring hamlet, he shouldered his Mamottie (*Anglice* hoe) and walked along the path, by which he knew the other would come. When he saw Siman approach, he concealed himself behind a bush, and, as he passed, with a single blow of the Mamottie, struck him to the ground. The unfortunate man's skull was completely fractured, and he lived only 3 days. Andris was tried before the Supreme Court, and being found guilty, expiated his crime on the gallows. Even after this the two families had many quarrels and lawsuits, but none productive of consequences so serious.

A young man, who was a "rising" astrologer, fell sick, and his physicians did all they could for him, but without any effect. Day by day he grew worse, and was fast approaching his last end. From the first, the illness was attributed to demon influence, and nothing, that charms and Cattadiyas and Balicarayas and Buddhist Priests and Capuas could do, was left untried. The patient however grew no better, and at last he died. The suddenness of the disease, and the speedy death it resulted in, were matters of suspicion even in the minds of the neighbours, and much more certainly in that of the father of the deceased. The old man suspected another astrologer, who lived in the same village, of having practised Hooniyan Charms against his son, and all doubt was removed from his mind, when he heard a few days afterwards that a certain Cattadiya, who lived in a distant village, was seen, some three or four months before, going to the house of the astrologer late in the evening, and in such a manner as if he wished to go unseen. Whe-



ther this was true or a mere invention of some unprincipled villain, the old man did not care to enquire, he was but too ready to believe what he had all along strongly suspected. When he heard it, he was maddened with anger. He could not bear the idea of his beloved son being snatched away from him by foul play. He had taken great pains and had been put to considerable expence in training his favorite son to the profession of an astrologer, and to be thus suddenly disappointed, just as he was about to reap the reward of all his labours in the fame and glory of his son, was past all human endurance, especially the endurance of our old carpenter, who seldom raised his chisel or his adze without consulting an astrologer for an auspicious hour. The old man burning with rage and resentment, resolved to have his revenge. He had a neighbour who, being something of a sportsman, had a gun. He had also a mango tree in his compound, the fruit of which was every day devoured by monkeys, so he asked his neighbour for the loan of his gun to drive off these troublesome robbers. Every day, when monkeys were seen on or near his mango tree, he took out the gun, loaded it carefully, and first levelling it at the intruding monkeys, turned and fired it in a different direction; for it was a great sin to kill animals, especially monkeys. Besides, he was an *Upasakaya*.\*

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\* An *Upasakaya* is a religious Buddhist, or at least one who professes to be so, by the observance of certain precepts of Buddha called *Sil* or *Secla*. These precepts or obligations are.

1. Do not take away life.
2. Do not take that which is not given.
3. Do not commit adultery.
4. Do not speak that which is not true.
5. Do not use intoxicating liquors.
6. Do not use solid food after mid-day.
7. Do not attend at dancing, singing, music, and masquerades.
8. Do not adorn the body with flowers, perfumes, or unguents.
9. Do not use seats above the prescribed height.
10. Do not receive gold or silver.

Of these the first five, called *Pan Sil* or *Pancha Secla*, are considered to be obligatory on all. These five with the next three, forming eight Obligations, are called *Ata Sil*. One professing to observe these eight is called an *Upasakaya*.

So this sort of shooting at monkeys continued for three or four weeks. One evening, as the astrologer was returning home from another village, and was moving along a footpath flanked on both sides by thick bushes, he was shot by somebody concealed among the bushes and lived only a few hours. The Jury, who tried the old carpenter, at once acquitted him, as, although there was as usual a good deal of false evidence put in, which from its nature was not, and could not be, believed, there was not a tittle of trustworthy evidence against him, excepting the mere fact of his having had at his house a gun borrowed from a neighbour to shoot monkeys. But all the villagers knew to a certainty that the old man was the murderer.

Instances like the above can be multiplied by hundreds, if necessary ; but the few already cited will, we think, be sufficient to give the reader some idea of the nature of the evils, which a belief in the power of charms often produces among our countrymen ; a belief, which is not confined to those, whom we are in the habit of styling common people, but which prevails equally, though with less serious consequences, among Singhalese of a higher class and condition, with the exception of a very few well educated intelligent people, not exceeding, we firmly believe, four or five hundred individuals in the whole island.

There is a peculiarity, very general among the Singhalese, that if an European questions a Cattadiya about any particular department of his art, he will give just such answers, as he thinks will be most in accordance with the opinions of the querist, as far as it can be done without wholly condemning the entire system ; but whenever there appears to be no chance of avoiding this last dilemma, he will make every possible excuse to make a hasty retreat, without entangling himself in the difficulties of a discussion, in which he knows he will not be able to triumph. If an Englishman tells an advocate of Demonism that charms and Demon Ceremonies are mere follies ; that no benefit whatever can be derived from them ; that they are mere impostures intended to delude the ignorant ; and that the most learned Cattadiya cannot satisfactorily prove that they

possess any of the powers ascribed to them ; the answer most probably will be—"Sir, I don't know much about these things myself; my forefathers have believed in them, my neighbours still do so, and what is good for them cannot, I think, do any harm to myself. Possibly much of what you say may be true, and certainly a great deal of what now goes under the name of charms is spurious, and many of the Cattadiyas are ignorant impostures. Really, Sir, I don't understand these things well, but there may be some, who can perhaps satisfy you on the subject, though I cannot." Or he will say—"Sir, I don't know whether these things be true or false. When we fall sick, we try every means within our reach of getting better. We worship Buddha, the gods, and the demons, all at once, to take our chance of recovering from the sickness through the help of some of them. All my countrymen do so, and I am only doing like them." The demeanour of the man during this conversation is like that of one, who has been convinced of the absurdity of his worship, and who is anxious to profit by the advice of a superior, although he evinces considerable impatience at being stopped, and is anxious to get away as soon as possible. The moment he turns his back however, he will go away laughing at his own skill in answering so well and cursing, or at least pitying the Englishman for being an infidel and a Christian. Hence many an Englishman is led to believe that Demon Worship has not at present a firm hold of the minds of a portion of the people, and that it is upheld amongst a few merely because custom, or habit has made it familiar to them. Nothing can be more erroneous than this opinion; for so far from a portion of the people being indifferent to Demon Worship from a conviction that it is an absurdity, we believe there is not (excepting 4 or 5 hundred well educated men in the whole Island) one Singhalese man, who believes in any thing more firmly than in Demonism. In Colombo and its immediate neighbourhood alone, where the superstition does not command many *zealous* votaries, there are some few who have no great faith in charms, or who, though believing in them, have no opportunity of reducing that belief into practice in the form of Demon cere-

monies ; but in all other parts of the Island, Demonism exercises a more commanding influence over the every day life and thoughts of a Singhalese, than any other *ism* that we know of.

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## THE FIRST DISCOURSE DELIVERED BY BUDDHA.

*Translated by the late REV. D. J. GOGERLY, Chairman of the Wesleyan Mission in South Ceylon, and presented for publication by the REV. R. S. HARDY, M. R. A. S.*

On the birth of the prince Gotama, according to the native authorities, it was known to certain Brahmins, from the signs they saw upon his person, that he would become a supreme Buddha. They themselves were too aged to expect to live until the time when he would attain to this high position; but they instructed their sons to prepare for places of privilege under the new dispensation. Of these young Brahmins, only five were obedient to parental advice. They retired to the forest of Uruwela, to await the assumption of the Buddhaship by the prince. Not long after Gotama had renounced the allurements of the palace, they met with him in the place of his retreat, and remained with him six years, hoping continually that the time in which he was to practise austerities would cease. But when this period had passed over, and the prince, as he had done before, began to carry the alms-bowl as a mendicant, without attaining the object for which he had become an ascetic, their patience was exhausted, and they left him, retiring to the neighbourhood of Benares.

It was the wish of Gotama, on becoming Buddha, to say bana, or to preach, in the first instance, to Alara and Uddaka, two ascetics whom he had previously met with, whilst wandering in the forest; but when he learnt that they were already dead, he looked for the locality of the five Brahmins, and when he saw that they were near Benares, he repaired thither to open his commission as the all-wise teacher. They received him with reverence and worship. The preparations for this first sermon of the Tathagata

are described in the most glowing terms. "The evening" says a Singhalese author, "was like a lovely female; the stars were as pearls upon her neck, the blue clouds were her braided hair, and the expanse was her flowing robe. As a crown she had the heavens; the three worlds were as her body; her eyes were like the white lotus; and her voice was like the humming of the bee. To worship Buddha, and listen to the first proclaiming of the bana, this lovely female came." All the worlds in which there was sentient existence were emptied of their inhabitants, so that the congregation assembled was in number infinite; but when the god Sekra blew his shell, "all became still, as a waveless sea." Each of the countless listeners thought that the sage was looking towards himself, and speaking to him in his own tongue, though the language he used was Magadhi. Then Buddha opened his mouth, and preached the Dhamma-Chakkappawattana-suttan. This sermon is of importance, not only as being the first preached by Buddha; but as containing the germ thoughts of his entire system.

The following translation of this Discourse has been found among the papers of the late Rev. D. J. Gogerly, both the Pali original and the English translation being in his own handwriting.

"Thus I heard. On a certain time Buddhu resided at Benares, the delight of holy men and safe retreat of animals. At that time Buddhu addressed himself to the 5 priests. O Priests, these two extremes should be avoided by a Priest, an attachment to sensual gratifications, which are mean, vile and contemptible, degrading and profitless; or severe penances, which produce sorrow, and are degrading and useless.

"O Priests, avoiding both these extremes, Buddhu has perceived a middle path for the attainment of mental vision, true knowledge, subdued passions, the perception of the paths leading to the Supreme good, the preparation necessary for attaining it, and the entrance to Nirvana.

"O Priests, which is this middle path?

"This path has 8 divisions:—namely, correct doctrines, correct perceptions of those doctrines, speaking the truth, purity of conduct,

a sinless occupation, perseverance in duty, holy meditation, and mental tranquillity.

“This, O Priests, is the middle path, perceived by Buddhu.

“This, O Priests, is the important doctrine respecting sorrow: there is sorrow in birth, in decay, in sickness, and in death, in separation from beloved objects, and in being compelled to remain with those which are disagreeable; there is sorrow in not obtaining the fulfilment of wishes, and, briefly, sorrow is connected with every mode of existence.

“This, O Priests, is the important doctrine respecting the continuation of sorrow: it is *desire*, which in transmigrations revels in sensuality and seeks enjoyment in whatever state it may be placed; it is the desire of pleasure, of continued existence, and of annihilation after death.\*

“This, O Priests, is the important doctrine respecting the destruction of sorrow: it is complete freedom from passion, an abandonment of sensual objects; a deliverance from the desire of a continuation of existence, a freedom from attachment to existing objects.

“This, O Priests, is the important doctrine relative to the path by which this state may be attained; this path has 8 divisions—correct doctrines, a clear perception of their nature, inflexible veracity, purity of conduct, a sinless occupation, perseverance in duty, holy meditation, and mental tranquillity. Relative to the important doctrine of sorrow being connected with all things, I, O Priests, possess the eye *to perceive* this previously undiscovered truth, the knowledge *of its nature*, the understanding *of its cause*, the wisdom *to guide in the path of tranquillity*, and the light to dispel darkness from it.

“O Priests, it is necessary that I should clearly understand this previously undiscovered and important doctrine, relative to which I have the eye to perceive; the knowledge, &c.

O Priests, this previously undiscovered doctrine that sorrow is

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\* This passage stands as it is given in Mr. Gogerley's translation.

necessarily connected with existence is clearly understood by me, I having the eye, &c.

O Priests, relative to this before undiscovered doctrine of the cause of the continuance of sorrow, I have obtained the eye, &c.

O Priests, it is proper that I should remove from me the cause of the continuance of sorrow, relative to which previously undiscovered doctrine I have obtained the eye, &c.

O Priests, the cause of the continuance of sorrow no more exists in me, relative to which previously undiscovered doctrine I have obtained the eye, &c.

O Priests, relative to this formerly undiscovered doctrine of the destruction of sorrow, I have obtained the eye, &c.

O Priests, this formerly undiscovered doctrine should be fully ascertained by me, relative to which the eye, &c.

O Priests, this formerly undiscovered doctrine has been fully ascertained by me, relative to which the eye, &c.

O Priests, relative to this previously unknown doctrine respecting the path by which the destruction of sorrow may be attained, the eye, &c.

O Priests, it is proper that I should be accustomed to this path, concerning which the eye, &c.

O Priests, I am accustomed to this path, &c.

O Priests, was I not fully informed relative to these 4 doctrines which my wisdom thus perceived in 12 ways?—

At that time, O Priests, did I not know that I had acquired the most complete and irrefutable wisdom possessible in the universe.

From that time, O Priests, I have been fully informed relative to these 4 doctrines, which my wisdom has thus perceived in 12 ways.

At that time, O Priests, I know that I had acquired the most complete and irrefutable wisdom attainable in the universe.

This wisdom and knowledge have sprung up within me. My mental deliverance is permanent. This is my last birth: I shall transmigrate no longer



Budhu having spoken thus, the delighted priests were exceedingly gratified with the discourse.

When these doctrines had been thus luminously displayed, the venerable Kondanya becoming free from pollution, obtained the eye of wisdom, and a complete deliverance from the cause by which sorrow is continued.

When Budhu had thus declared these leading truths, the Gods of all the heavenly worlds, to the extremity of the Brahma Lokas, were heard proclaiming—Budhu has declared at Benares the irrefutable doctrines of truth, which could not be declared by Sage, or Brahmin, or God, or by Maraya, or by any person in the worlds. (the names of the principal gods in each world being mentioned.)

Thus at the same moment the sound ascended to the Brahma Lokas.

Thus the foundations of 10,000 worlds were shaken and moved about tumultuously, and a great and brilliant light burnt upon the worlds.

Then Budhu with a mellifluous voice said, most certainly the venerable Kondanya has acquired an experimental knowledge of these truths.

Thus he received the names of Annya Kondanya.

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### POOTTOOR WELL.\*

It having been deemed desirable to investigate certain phenomena in connection with this well, the following experiments were made. This paper will contain no attempts to explain these phenomena, or to suggest any theory as a basis for discussion. Simply narrating facts, I leave it for others to determine the cause of the following effects.

As a guide however, I will venture to give an outline description of the Peninsula of Jaffna in which this well is situated, and of the appearance of the well itself with some general remarks on peculiarities noticeable in most of the wells of the Jaffna Peninsula.

The Jaffna Peninsula would appear to have been a comparatively recent formation and principally formed by gradual coral deposits. There would however seem to have been at some period or other, a volcanic agency which has upheaved strata of an earlier period, as the surface of large tracts consists of magnesian limestone, in which (whether worn or otherwise I cannot say) exist numerous fissures affording easy passage for an abundant supply of fresh water, within a very few feet of the surface.

This Peninsula is so free from elevations of any kind that the highest point found in its cross section was only 35 feet above low water level. Elevated ground is found at both sides near the sea, from which points the ground declines again leaving a table land almost entirely level 13 or 14 miles in extent, at an elevation above low water level of only 4 feet. This peculiarity during spring tides (of the North-east monsoon particularly) allows the sea to flow up numerous inlets, which seam the Peninsula in every direction and which rise during freshes to a height of 3 or 4 feet, and afford abundant opportunity for the manufacture of salt. It is worthy too of consideration in connection with the subject of the well, that, on subsiding, large deposits of naturally formed salt are left, which remain on the beds of the inlets throughout the year. Before leaving this subject, I might mention that the greatest width from north

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\* I have been unable to find out the name of the author of this paper.

to south of the Peninsula is 20 miles, and its greatest length from east to west 30 miles.

The wells of Jaffna are subject to certain peculiarities. Their general level appears to be affected by the state of the tides, not however to such an extent as to cause a diurnal action. It is however a well known fact that during the north-east monsoon the wells of the district rise to their greatest height, and that height diminishes as the force of the monsoon decreases. The large mass of water in the Bay of Bengal affected by this monsoon causes the level of the Jaffna lake to be affected to the extent of 18 inches increase of tide, at the same time that the above-mentioned rise in the wells occurs. Another fact is, that cultivators in digging irrigation wells are obliged to observe the greatest possible caution, as after passing a certain depth the water becomes brackish, and this peculiarity exists throughout the Peninsula. Again it is equally curious to observe how closely fresh and salt water flow together without amalgamating. Whilst building a causeway at Vannatipalam across the salt inlet, in this Poottoor district, the foundations were laid in salt water, but close to this and in the centre of the inlet fresh water could be obtained in several places and in large quantities, although during freshes those spots are covered with 3 or 4 feet of salt water. These facts may prove of interest and of some use in considering any theory which may be based upon the results of the experiments, hereafter to be narrated.

The *Poottoor well* itself is a large rectangular pit in the limestone rock, and its dimensions are about 40 feet in length by 25 in width. A slope down to the water level has been made, as is common to all the artificial tanks of Ceylon and India. Tradition connects it with some springs on the Coast near Tondamanaar, but it is only tradition as it would be simply impossible to trace the course or source of any springs in so level a country. The only *previous experiments* made were in 1824, when engines of considerable power were employed, to raise water from the well, with a view of irrigating the district. The only result obtained however was the

establishment of the fact that it was impossible to affect the level of the well or to check the curious rise and fall of its water. This latter phenomenon has earned for it the title of the "Tidal Well of Poottoor."

I think I have now mentioned all the facts I am aware of, which might assist any one in forming an opinion as to the cause of the peculiarities of this well. These peculiarities are three in number.

First in importance is the tide above mentioned.

Secondly, the presence of salt water from a depth of between 45 and 50 feet to the bottom of the well, &c.

Thirdly, its apparent inexhaustibility. The experiments just completed were undertaken with reference to the two first conditions only, the experiments of 1324 being considered conclusive as to the third.

#### EXPERIMENTS.

The first step taken was, by a careful section taken from the low water mark on the southern to the low water mark on the northern shore, to ascertain the relation that the level of the surface water of the well bore to the tidal marks of the sea on both shores. Levels were taken for a distance of 17 miles from Jaffna on the south coast to Valvettitorre on the northern coast.

The fact so established is, that the level of the fresh water in the well coincides almost exactly with the low water level of the sea on both coasts.

The next experiment was conducted with a view of ascertaining at what depths the fresh water ceased and salt water commenced, and to procure specimens of the water at various depths to be sent to England for analysis. An instrument with a closely fitting valve was made for this purpose, so arranged that the valve could be opened and closed again at any given depth.

The first symptom of brackishness was found between 40 and 50 ft. down, and it appears certain that it is at this point that the salt water enters. Specimens of the water at the surface, 45 ft., 95 ft., 145 ft. (the bottom) were procured and put into sealed bottles.



The water from the bottom when first brought up, smelt strongly of sulphureted hydrogen.

The surface of the fresh water is 14 feet below the ground line, and the total depth of the well varies between 140 and 145 feet.

Dr. Ferguson of the Army Medical Staff kindly assisted me in making these experiments.

It being desirable to ascertain how far the tide in the well coincided with that of the sea on both coasts, Dr. Ferguson and myself at the well and two assistants at Jaffna and Valvettitorre respectively, took notes at every half hour from 6 A. M., till 6 P. M.

The following is a tabular statement shewing the rise and fall of the tide observed at all three places in inches.

| Time.       | Jaffna Lake. | Well at Poottoor. | Valvettitorre.   |
|-------------|--------------|-------------------|------------------|
| 6 A. M.     | • 0          | • 0               | • 0              |
| 6.30        | Fell •60     | Fell •12          | Fell •36         |
| 7.0         | „ •60        | „ •06             | „ •60            |
| 7.30        | „ •84        | „ •06             | „ •84            |
| 8.0         | „ •96        | „ •06             | „ 2.04           |
| 8.30        | „ 1.08       | „ •06             | „ 2.64           |
| 9.0         | „ 1.32       | „ •06             | „ 3.12           |
| 9.30        | „ 1.44       | Rose .03          | „ 2.40           |
| 10.0        | „ 1.08       | „ •15             | „ 2.40           |
| 10.30       | „ 1.08       | „ •12             | „ 2.40           |
| 11.0        | „ 1.20       | „ •12             | „ •96            |
| 11.30       | „ •72        | „ •12             | „ •48            |
| 12.0        | „ •84        | „ •18             | Stationary { low |
| 12.30 P. M. | „ •84        | „ •06             | water            |
| 1.0         | „ •60        | „ •06             | •48              |
| 1.30        | „ •60        | „ •06             | •96              |
| 2.0         | „ •12 { low  | Fell •15          | •96              |
|             | wat.         |                   |                  |
| 2.30        | Rose •24     | „ •18             | 1.92             |
| 3.0         | „ •48        | „ •18             | 3.28             |
| 3.30        | „ •96        | „ •12             | 1.68             |
| 4.0         | „ 1.56       | „ •12             | 1.20             |
| 4.30        | „ 1.08       | „ •12             | 1.92             |
| 5.0         | „ •72        | „ •12             | 1.44             |
| 5.30        | „ 1.08       | „ •12             | •24              |
| 6.0         | „ 1.20       | „ •48             | •24              |

By the foregoing table it will be observed that the well alternated 3 times during the day, whilst the sea was not affected to a similar extent.—The well also rose whilst the sea fell, and this part alone destroys all hypotheses that I have as yet heard discussed.

The subject therefore remains in an unexplained state and offers a field for scientific enquiry and discussion.

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*On the air breathing Fish of Ceylon—By The REV.D.*

PRINCIPAL BOAKE.

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Having been recently induced to make some experiments on the respiration of certain species of fish, in order to ascertain the correctness of a statement of mine which had been communicated to Professor Huxley by Sir Emerson Tennent, I am under the impression that an account of those experiments with a description of the habits of the fish in question, will come within the scope of the Asiatic Society's operations, and may perhaps be deemed by the Committee to possess sufficient interest to entitle a paper on the subject to admission into its Journal.

During my residence in England in 1855—1856, I became acquainted with the facilities which recent discoveries, or, to speak more accurately, the ingenious application of old discoveries to the construction and management of *aquaria* had afforded to those who wished to observe the habits and natural history of the various tribes of aquatic animals. Knowing that very little attention had been paid to that branch of natural history in Ceylon, I lost no time, on my return to the Island, in establishing a fresh water *aquarium*; and, in watching the proceedings of its inhabitants, my attention was very soon attracted to a peculiar habit which some of them had, of ascending at nearly regular intervals to the surface, so as to bring the mouth for an instant in contact with the air. That habit is particularly conspicuous in the fry of two species, viz., the Loolla and the Maddecariya, which speedily cover the surface of the water in which they are confined, with small bubbles of air or gas. I noticed also that the species of fish, to which that habit belonged, were much less sensitive to any impurity in the water in which they were confined than were those which did not pay periodic visits to the surface. Had I been a practised natura-

list these circumstances would probably have led to my discovering at that time the fact that the fish, in which they were observed, are air breathers, and as incapable of supporting life by breathing water, and as liable to be drowned by being kept from access to atmospheric air, as the whale or the seal or the turtle; but, not being much accustomed to such investigations, I failed to perceive the conclusion to which these habits obviously pointed. About the same time, I learned from the natives, that there were certain species of fish, generally inhabiting swamps and paddy fields, which, when dry weather deprived their usual haunts of all their moisture, were in the habit of burying themselves in large numbers in the mud, and remaining there in safety even after a sod had been formed by the growth of grass on the surface.

With the intention of verifying that statement, I caused a very large earthen vessel to be made, which I nearly filled with mud, leaving a few inches of water on the surface. In this I placed a number of those species of fish which were stated to bury themselves in the manner described, expecting that they would act in the same manner in captivity as they were said to do in their natural state. It is obvious however, that the conditions were not similar—The evaporation in my experiment was confined to the surface, whereas in a paddy field the moisture may be supposed to escape in all directions and not from the surface only. Again, in the paddy field, grass would begin to spring up while the surface was still covered with water, and before the strictly aquatic vegetation had disappeared; and a constant influence would thus be exercised in keeping the water first, and the mud afterwards, free from putrefaction. It is not to be wondered at therefore that all the specimens of fish which I subjected to that experiment died long before a sod was formed on the surface of the mud; but they survived for several days after the water had all disappeared from the surface by evaporation, and continued to manifest so much vigour as to bespatter, in a very unpleasant manner, any person who approached them incautiously. The result of that experiment was, therefore, merely to confirm what was already known to naturalists,



viz., that the fish experimented upon, were possessed of respiratory powers which enabled them to exist in mud so thick that it would be impossible for it to pass through their gills, and that they are capable under such circumstances of breathing atmospheric air, which they obtain by elevating their mouths to the surface.

For some years, I paid no further attention to the subject; but happening, in a correspondence with Dr. Templeton, to mention the alleged fact of these fish burying themselves in the mud in large numbers, I was requested by him to make further inquiries on the subject, the result of which was, that all the natives of the low country, with whom I communicated on the subject, confirmed the statement; while a friend, whom I requested to make similar inquiries in the neighbourhood of Badulla, was not able to discover that the natives of that district were acquainted with any such peculiarity of the fish inhabiting their paddy fields.

I have not, however, been able satisfactorily to verify the statement that they are ever found in dry earth, although I have repeatedly offered a reward to any one who will let me see the operation of digging fish out of such earth; and the result of a visit which I paid to Moottoo Rajawelle, during the dry weather, when the swamp was in a favourable state for it, in August last, had the effect of making me suspect the truth of the statement, that they are ever so found. The difficulty which I experienced on that, which was my second visit to Moottoo Rajawelle, in procuring any satisfactory information, affords a curious illustration of the suspicious character of the Native Singhalese, and of the difficulties which it presents to the satisfactory prosecution of any investigation, the nature and objects of which are not easily made intelligible to them. My former inquiries, which were made more than twelve months before (of which an account is given below), were recollected, and as the inhabitants of the swamp were incapable of conceiving the possibility of my being actuated by purely scientific motives, they came to the conclusion that I had been deputed by Government to inquire into the value of their fishery, with the intention of imposing a tax upon it; and the consequence was, that instead of being allowed

the same facility of observation as in my former visit, I was taken to a part of the swamp which had been fished a few days before, and in which, consequently, only one or two very small fishes were taken while I was present. My first visit to Moottoo Rajawelle was paid in April 1862, and was much more satisfactory in its results.

The swamp of Moottoo Rajawelle is not less, I imagine, than 30 square miles in extent; being, as well as one can judge by the eye, fully ten miles long, by three broad. The Negombo Canal runs through it, and must contribute in some degree to keep the water in the swamp at a more nearly uniform level than would otherwise be the case; but, notwithstanding any influence of that kind which may be exercised by the canal, there are, I believe, very considerable variations in the height of the water at different seasons. At the time of my first visit, very little water was visible in the swamp, nearly all the surface being covered with rank grass, which had formed a nearly continuous sod over it. Beneath that superficial sod were about two feet of water, or rather of diluted mud, about the consistency of thick Pea Soup, and beneath that again, a solid vegetable deposit very much resembling that which is used as fuel in Ireland under the name of turf. I was at first unable to account for the water being so muddy, as it might be expected that in water, so perfectly still as to have a sod growing over its surface, the earthy particles would soon subside and leave the water clear. The phenomenon is, I believe, to be accounted for by the large number of Hoongas and Magooras which inhabit it, which by the perpetual motion of their ribbonlike bodies keep the mud in constant agitation. So perceptible was this effect in the case of some which I had in confinement, that I found it necessary, in order to maintain the clearness of my *aquarium*, to exclude them from it altogether. The sod, with which the muddy water was covered, was firm enough to support the weight of natives, several of whom were engaged in cutting the long grass for their cattle, while on some of the firmer parts bullocks were to be seen grazing. Thus the singular phenomenon was exhibited of an extensive plain, on the

surface of which men and cattle were moving about, while beneath the surface were quantities of fish, several of which I saw captured.

The mode in which the natives catch those fish is very peculiar, and is in fact an ingenious application of their knowledge of the fact, that they cannot long exist without atmospheric air.

When the swamp is in a proper state for such operations, *i. e.*, when the water is neither too high nor too low, and the surface is covered, as I have described, with a firm sod having two or three feet of diluted mud beneath it, a native goes out at night, when the air is still, and walking through the swamp, listens for the peculiar sounds which the fish make in breathing. Having selected a part in which those sounds are heard so frequently as to afford a prospect of catching a considerable number, he proceeds to remove the sod from a few circular patches, each about three feet in diameter, in those places, in which there already exist small holes in the sod, which the fish frequent for the purpose of breathing. When that is done, he returns home for the night. I did not think it necessary to be present at the nocturnal part of the operations; but I accompanied the fisherman the following morning to the spot which he had prepared during the previous night; and I found it a most laborious effort to make my way over the treacherous surface, although the natives appeared to traverse it without any difficulty. When we reached the fishing ground, operations were commenced by making a kind of enclosure, to cut off from the rest of the swamp that portion in which the circular patches had been cleared of sod the night before. This was done by breaking the sod in a narrow line encompassing the space which it was intended to enclose, and trampling a portion of it down to the more solid mud at the bottom. The long grass, which is thus carried down, makes a kind of fence, which is supposed to confine the fish; but which one can hardly suppose to be very efficacious, as they would have but little difficulty, if so inclined, in making their way through it. When this is done the diluted mud in the holes that have been opened over night is thickened by mixing it with some of the more solid

mud, or peat, scooped up from beneath. Some of the long grass which grows on the surface is then laid over the thickened mud in two strata, the stalks of which the one is composed being at right angles with those composing the other. The whole is finished off with a coating of mud. Nothing then remains to be done, but to watch for the appearance of fish. The first indication of their presence is the rising of bubbles of air; and in each instance when these bubbles appeared, the natives, who were standing by, named correctly the species of fish by which they were emitted, being guided probably by their size, and by their coming up singly or in larger numbers. After a bubble of air has appeared, but a short time elapses before the head of a fish appears protruding above the surface of the mud. There is no difficulty in securing a fish when he shews himself in this way, as the blades of grass, which have been arranged so as to cross each other beneath the surface of the mud, form a net through which he cannot readily force his way back.

I remained watching the process for about an hour, during which I saw eleven fish taken, and the natives told me, that, as the day advanced, larger fish would be caught, and in greater numbers. None of those that I saw taken were large. They were of three species—*Connia* (*Ophio-cephalus*) *Magoora* and *Hoonga* (*Siluroids*.)

It is obvious that this mode of catching the fish is entirely based upon the fact that they cannot breathe water, but are forced to ascend at stated intervals to the surface, to breathe atmospheric air—a fact which after I had verified it by drowning two or three specimens by inverting a net over them, I communicated to Sir Emerson Tennent, who in his reply forwarded to me a copy of a letter from Professor Huxley, which contains the following passage. “Your correspondent’s experiments on the respiration of the fish are most interesting, and I trust he will continue them. It would be a great fact should he establish the point he seems to be aiming at, viz., that these fish habitually breathe air rather than water.” I had already fully satisfied myself of the fact of which Mr. Huxley



here speaks; but, in order to put the matter beyond doubt, I repeated my experiments on a larger scale, in the presence of several gentlemen who were so kind as to assist me, some of whom favoured me with suggestions which enabled me to make my experiments more satisfactory, by varying the manner in which they were made.

The first set of experiments was made in the presence of C. P. Layard, Esq., and G. Molesworth, Esq. On that occasion the fish experimented on were enclosed in glass receivers, which were submerged in larger vessels containing other fish, which had free access to the air. From some of the receivers, the fish inclosed in which were so large as not to be able to make their escape through the aperture, the stoppers were removed, so as to allow a free communication between the water inside the receiver and that outside. In others, in which smaller fish were inclosed, the stoppers were replaced, as soon as the air had been allowed to escape but, were from time to time moved up and down, so as to promote the circulation of the water between the receivers and the aquarium in which they were placed. The fish confined in these receivers were of five different species, viz., Maddhacariya, Loolla, Talcaddia, Kawayaya, Hoonga. Messrs. Layard and Molesworth remained for about an hour and a half to watch the experiment. During that time two Loollas and two Talcaddias were drowned, one Talcaddia survived after having been kept from the air for 50 minutes; and a Maddhacariya, which had been confined for more than an hour, when an attempt was made to remove it, revived immediately on obtaining access to the air, and swam off so vigorously that it was impossible to distinguish it from other fish of the same species which were in the *aquarium*. When Messrs. Layard and Molesworth went away, there still remained two receivers with fish in them, which continued to shew signs of life. One contained a Kawayaya, the other a Hoonga. These were left unobserved for about two hours, when they were removed quite dead. In some of the receivers several Tittiyas (water breathing fish,) were confined, along with the air-breathers, and did not appear to have suffered in the least, when their companions were removed dead.

The second set of experiments was tried in the presence of the Revd. G. Schrader, Revd. W. F. Kelly, and W. J. Sendall Esq., Mr. Molesworth having suggested that the death of some of the fish formerly experimented on, might have been accelerated by the alarm experienced by them on finding themselves confined in so small space as that of a glass receiver, it was determined to attempt to keep the fish from access to the air, in this second set of experiments, by means of diaphragms fastened a couple of inches beneath the surface.

Two vessels were employed. One was the bell glass of a hanging lamp. In it were two Connias and two Loolas (both air breathers,) and about fifteen or twenty Tittyas (water breathers). These fish had been in the bell glass for some days; but were evidently too much crowded, as the Tittyas, although the water was frequently changed, were constantly at the surface breathing air, as such fish will do when the water becomes impure. The diaphragm in this case was a circular piece of tin, perforated with small holes. The other vessel was a tank or aquarium of the following dimensions, viz. 36  $\times$  16  $\times$  12 inches. In it were a considerable number of fish, both air-breathers and water-breathers. A diaphragm of Mosquitos net was stretched across it, about two inches below the surface, by means of pieces of rattan. These arrangements having been made, the fish were left undisturbed for upwards of an hour. On their being examined at the end of that time, all the air breathers in the bell glass were found dead; but so also were about one half of the water-breathers, whose death was probably attributable to the fouling of the water, the volume of which was not sufficient for the support of so many fish, especially when they were cut off from all communication with the air.

In the larger vessel, the diaphragm was found to be imperfect; several of the fish, both air-breathers and water-breathers, had made their way into the space above it, and it is probable that some of those which were found below it, when the vessel was examined, had, during the course of the experiment, passed repeat-

edly backwards and forwards between the space above and that below the diaphragm. Two, however, were quite dead, a Loolla and a Maddhacariya, both air-breathers. None of the water breathers in this vessel had died.

These experiments not being satisfactory, in consequence of the imperfection of the apparatus, it was determined to repeat them, with a more perfect diaphragm, and a quantity of fish better proportioned to the volume of water in which they were confined.

The diaphragm was extended about six inches below the surface dividing the aquarium into two compartments, in the lower of which were confined specimens of Maddhacariya, Hoonga, Magoora, Connia, Loola, Kawayas, and Poolootta, all air-breathers, together with six Ancoottas, water-breathers. In the upper compartment, separated from those below only by a diaphragm of mosquito net, were placed Maddhacariyas, Kawayas, Hoongas, Conniyas, and Ankootas. In this compartment there were also aquatic weeds, and a siphon was kept running for the greater part of the day, so as to change the whole body of water frequently while the experiment was going on. The diaphragm was fastened in its place about 11½ A. M., in presence of Mr. Layard. Very soon after the fish in the lower compartment were cut off from communication with the air, they began to emit bubbles of gas, and it was remarkable, that, while the air bubbles which were carried down through the mosquito net along with the fresh water from the siphon, made their escape at once back to the surface, the bubbles of gas emitted by the fish were detained by the net, shewing that the air had undergone a considerable change while detained in their systems.

Notwithstanding the pains which were taken to secure the diaphragm, one of the Pooloottas, and one or two of the Conniyas contrived to escape into the upper compartment; the remaining Poolootta, after having been confined for about three hours, began to manifest great uneasiness, and contrived by a desperate effort to force himself through a hole in the net, which did not appear to be large enough to allow a fish of one quarter of his size to escape.

The diaphragm was removed at 6¼ P. M., in presence of Messrs.

Layard and Molesworth. All the fish in the upper compartment were alive and healthy, as were also the six Ancoottas in the lower compartment. Two small Hoongas likewise appeared vigorous; and a large Hoonga which was nearly exhausted, revived immediately on obtaining access to the air. All the Káwayyas, twelve in number, were dead, also six Maddhacariyas, three Magooras, one Loola, and one Cooniya, being the whole number of each of those species that had been confined beneath the diaphragm.

The different degrees of tenacity of life which were manifested, in the course of this experiment, by the different species, and by different individuals of the same species, were very remarkable. Contrary to my expectation, the first fish that succumbed was a Káwayyah, (*Anabas*) which turned over on its side at half-past twelve, about an hour, or an hour and a quarter after the commencement of the experiment. At a quarter to one, several Káwayyas were on their sides, while a Loola, which, from the result of former experiments, I had expected to die first, continued in its ordinary position, and apparently alive. At three o'clock, two of the Káwayyas were still alive, while all the rest had turned over on their sides nearly an hour before. I attribute the great length of time required on this occasion to kill the fish, as compared with the result of former experiments, partly to the greater volume of water contained in the *aquarium*, and partly to a constant stream of fresh water being allowed to fall into it during the earlier part of the experiment, which carried with it minute globules of air. That stream was, however, discontinued about two o'clock, as it seemed that the Ankoottas did not require it.

The struggles of all the air breathing fishes, and especially of the Káwayyas, to get up to the surface were very violent; and their breathing through their gills became after some time very laborious. This was the more remarkable, because these fish, when they have access to the surface, are remarkable for keeping their gill-covers perfectly motionless. This was especially observable in the Hoon-gas, which survived the longest; and I infer, that, although none of these fish can live long, when prevented from rising to the sur-



face, yet their gills are so constructed as to enable them to extract some oxygen from the water, and thus to prolong their existence, although not a sufficient supply to enable them to dispense altogether with access to the atmospheric air.

Notwithstanding the success of the experiment just described, there were two species of fish, which, from their habits, I believed to be air-breathers, but which I had not succeeded in drowning. To complete the investigation, therefore, I enclosed, on a subsequent day, two Poolloottas, two large and two small Hoongas, and two Ankoottas, in receivers, from which all communication with the air was cut off. The Ankoottas, being water breathing fish, were included for the purpose of proving that the others died solely in consequence of their exclusion from the air. Both the Poolloottas died in less than a quarter of an hour. The larger Hoongas died in about four hours. The smaller Hoongas were alive at the end of six hours, when it was thought necessary to remove the dead fish, during which operation the surviving Hoongas had an opportunity of obtaining a fresh supply of air. They were then enclosed again, along with the Ankoottas, and at the end of seven hours were found quite dead, the Ankoottas, which were confined along with them, being alive and apparently vigorous.

I think I have thus established, with regard to eight species of fish, inhabiting the marshes of Ceylon, what Professor Huxley states would be a great fact, if established, viz., that they habitually breathe air, and are incapable of surviving, for any length of time, if excluded from it; and I have the pleasure of presenting you with specimens, for your Museum, of these species which have been actually drowned in the manner described.

The delay, which has occurred in the publication of the Society's Journal, enables me to add the following extract from a paper which I drew up some time ago, giving an account of a singular circumstance, which I have ascertained since the previous part of this communication was written, in the natural history of another species of fish, a water-breather, and, I believe, a Siluroid.

"Having occasion to visit Caltura periodically, I was told, on one of

my visits, of a fish which is caught at certain seasons in very large quantities, and which has the singular habit, when held up by the tail, of emitting from the mouth a quantity of eggs. So great is the number thus emitted, that, when many fish are captured, the eggs are eagerly collected from the bottoms of the boats, and carried away to be fried, and are greatly relished by the villagers when so prepared, while the fish themselves, being too numerous to be consumed in their fresh state, are salted and dried, and often form an ingredient in the carries which appear at our tables."

"The description, which I received of the manner in which the eggs are procured, seemed to point to the conclusion, universally believed by the natives, that the regular mode of bringing forth their young is, in the case of these fish, through the mouth; a fact which seemed to me to be so singular, that I determined to stay a day or two longer at Caltura, when I next visited it, for the purpose of investigating the circumstances which seemed to indicate so singular a conclusion."

"The result of my investigation was, as might have been expected, that I ascertained, that the circumstances had not been fully or accurately observed, and consequently that the conclusion, to which they pointed, was erroneous; but I, at the same time, satisfied myself of a fact in the natural history of those fish, which will perhaps be regarded as but little less extraordinary, than their novel mode of parturition would have been, if it had been established as true; and which, as Ceylon has acquired some notoriety for marvellous stories respecting its Zoology, I should feel some hesitation in stating, were it not, that, in addition to the abundance of unexceptionable testimony, I was able to procure specimens illustrating the whole extraordinary process."

"These fish produce their eggs, in the first instance, very much in the same manner as other inhabitants of the waters do, with this exception, that the eggs seem to come to maturity in batches of ten or twelve. Bottle No. 1 will illustrate this. It contains the roe of one out of a large number of fish that I examined. You will perceive that, besides eight or ten large eggs, there is a whitish

mass, which, on being closely examined, will be found to consist of other eggs of very minute size, the difference in size between those which are ready for emission, and the others which are immature, being very remarkable. The strange fact, however, is that the large eggs, on being emitted, are immediately taken up, either by the fish that has laid them, or by another of the same species, and, not swallowed, but kept in the mouth, until they are hatched, and the fry are able to take care of themselves, a period of some weeks, during which it is impossible that the fish, which is swimming about with so extraordinary a mouthful, can swallow any food, except such small nutritious particles as may be floating about in the water. When these fish first make their appearance at Caltura, in the beginning of the season, they are said to be so fat, that the curry made with them resembles that made with pork; but after swimming about for a few days, with their mouths full of eggs, they become dry and insipid. In bottle No. 2, you will see thirteen eggs, which I shook out with my own hands from the mouth of a fish of eight or nine inches long, each egg being about the size of a small grape. Preserved in that manner, viz., in Glycerine, the eggs retain their natural colour and transparency, whereas in spirit they soon become opaque. In the same bottle are some other eggs, which were obtained by pressure, and which present the same remarkable difference in size as those in No. 1. You will perceive that these latter are perfectly transparent, the smaller ones being scarcely visible, whereas those which were shaken out of the mouth of the fish contain a perfectly formed embryo, and have a system of blood-vessels spreading over their surface on one side. In bottle No. 3, you will see one of the eggs in a more advanced stage of development. Both the head and tail of the embryo have escaped from the egg, which, very little diminished in size, remains appended to the middle of the fish, giving it a very distorted appearance."

"This adherence of the egg to the young fish, after it has been hatched, is not peculiar to this species. The same thing occurs in the case of the Salmon fry, which are being produced, under the

auspices of Mr. Buckland and other eminent pisciculturists, in such quantities as to give us some grounds for hoping that that delicious fish may become again so common in the rivers of England, that it shall no longer be a luxury accessible only to the wealthy, and that farm-labourers may again, as is said to have been formerly the case in the neighbourhood of Newcastle, find it necessary to stipulate, in their engagements with their employers, that they shall not be fed on Salmon on more than two days in the week."

"This is the only specimen I was able to procure in that stage of development, the time not having then arrived for the general hatching of the eggs; but an intelligent friend, who is at Caltura at present, has promised to procure me other specimens, which will, I trust, enable me to ascertain a fact which I am inclined to believe, although I am not as yet prepared to assert it positively, namely, that the egg so appended is, in fact, the stomach of the animal in the state of enormous distention, and that, as its contents are absorbed, while the other parts of the fish grow in size, it gradually assumes a more natural proportion to the rest of the body.\* To this conclusion I am led by observing the system of blood vessels, which is perceptible on the side of the egg opposite the embryo, and which certainly looks as if it was intended to form part of the organization of the future fish." I have since ascertained by the aid of Wm. Ondaatje, Esq., Asst. Col. Surgeon, that the fish which carry the eggs, and subsequently the young fry, for so long a time in their mouths, are all males.

The name, by which these fish are known to the natives, is *Anguluwa*. They are regarded by them as all belonging to the same species, nor would an unscientific observer be likely to discover any specific difference between any of the specimens that I have seen; but having sent several specimens to F. Layard, Esq., I received a letter from him, in August last, in which he informed me, that he had submitted the specimens which I sent him, to Dr. Gunther of the British Museum, who had ascertained that they

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\* This has since been fully ascertained to be the fact.



belong to two distinct species, both new, of the genus *Arius*. Mr. Layard further tells me, that the carrying of the ova in the mouth is not so novel a phenomenon as I supposed it to be, Dr. Gunther having described that peculiarity in the propagation of the Genus *Arius*, several years ago, from S. American species.

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*On the 'Origin of the Sinhalese language.' Read before the  
Ceylon R. A. Society on the 31st October, 1863.—By*

JAMES ALWIS, Esq., M. R. A. S.

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When twelve years ago I published the *Sidatsangarà*, and entered into an investigation of the question as to the origin of the *Sinhala* language, I intimated my belief,* that it belonged to the Arian or Northern family, as contradistinguished from the *Dravidian*, or the Southern class of languages. My sentiments on many a collateral subject have since undergone change. I have discovered errors upon several points on which I then wrote. I find I have assumed facts which have no foundation. I have drawn inferences which are untenable. But the main question, the belief of which I then expressed, has only received confirmatory proof in the course of my later researches; and they enable me, moreover, with due deference, but great confidence to disprove the statement in Sir Emerson Tennent's *History of Ceylon*,—that 'the Sinhalese, as it is spoken at the present day, *and still more strikingly as it exists as a written language* in the literature of the Island, presents *unequivocal proof* of an affinity with the group of languages still in use in the Dakken;—Tamil, Telingu and Malayalim.†

Sir Emerson Tennent was, probably, indebted for this information to Professor Lassen,‡ and he to Professor Rask of Copenhagen—all of whom were not conversant with the Sinhalese.§

* See *Introd. to the Sidatsangarà*, p. xlv.

† Sir Emerson Tennent's *Ceylon*, p. 328.

‡ See his *S. Ind. Alterthumsk.*, p. 363.

§ Professor Bachtlingk, lays down as a philological axiom that "it is dangerous to write of languages of which we do not possess the most accurate knowledge."

When more than forty years ago Rask wrote, the greatest misapprehension prevailed amongst Europeans on all Oriental subjects. Eastern Languages were not extensively cultivated. A gloom enveloped the science of comparative philology. Inaccessible was the path to eastern history. Even the *Sanskrit*, the language in the highest state of cultivation now-a-days, was then but imperfectly known to the European world. Some considered it a derivative of the *Zend*, and others treated it as a creature of the *Pâli*. Little, if any thing, was definitely investigated of the latter. The relation which the Sanskrit bore to the *Prâkrit*, was very imperfectly investigated; and was, at the time Wilson translated *Vikrama and Urvastî*, 'far from being understood'; and, when the labours of Lassen and Burnouf brought to light the Nepal books of Buddhism, even the names of their *Pâli* versions were unknown in Europe. The distinction between the *Arian* and the *Dekkane* groups of languages was not well ascertained. The Tamil was supposed to have been an off-shoot of the Sanskrit. The *Andhra* merely existed as a book name. Between it and the *Dravida* no relationship was established; much less was the identity of *Dravida* and *Damila* recognized. The Sinhalese was not known in Europe. Nor was it cultivated by the English in Ceylon until after the annexation of the Kandian Kingdom (in 1815) to the possessions of the British Government. Even then little was ascertained of the *Sinhala* by a careful inter-comparison of south-Indian dialects;—less, was known of the various modifications which the former had undergone;—and least of all regarding its history for upwards of two thousand years. True it is indeed that Mr. Chater published a Sinhalese grammar in 1815; yet this led to no important results in point of *philological* researches. The language adopted in it was the bastard Sinhalese of the fourteenth Century. It was the language of the paraphrases—the Sanskrit, if I may so call it, *Sinhalicised*. When, therefore, Clough published his Dictionary fifteen years afterwards, he was led away with the belief

* Speigel's Kammavâchâ.—Intro: p. i.

that 'the *Sinhala* was derived from the Sanskrit.' He moreover perceived not the identity of the *Elu* with *Sinhala*; nor could he distinguish the *Pâli* forms in the ancient Sinhalese from the *Sanskrit* forms which predominated in our modern dialect. One would have supposed that the share he had had in the publication of the *Bâlavatâra* could not fail to enlighten him on the subject. But such, unfortunately, was not the case. He recognized 'the elements of two distinct dialects, in the national language of Ceylon. One he pronounced the *Elu*, and the other the *Sinhala*. The former he regarded as 'the remains of the language originally spoken, *i. e.* by the aboriginal inhabitants; and the latter, as the language introduced after the Vijayan conquest.*

The subsequent labours of the Rev. S. Lambrick (1834), as well as those of an anterior date (1821) of the Rev. John Callaway were of little avail. The Dictionary of the latter was intended for elementary schools. The Grammar of the former, by his adoption of the forms of language current amongst the vulgar, rendered but little assistance to the Philologer. His denial, moreover, of the existence of the *passive voice*, which he must have daily found in the Sinhalese Version of the Lord's prayer, only gave those who placed the Sinhalese in the South-Indian class an additional handle in support of their incorrect theory.

History, too, was then in its infancy. Upham's works published in 1833 tended rather to mislead than to direct the European mind. No effort was made to set Sinhalese history in its true light until Turnour entered the field of Oriental literature. The commencement of true historic knowledge may be regarded from the date (1837), when he published the *Mahavansa*, and exhibited the value of the *Pâli*, not only in regard to chronological and historical researches, but also in point of philological investigations. †

* For explanation of the terms *Elu* and *Sinhala* see Sidatsangarâ p. xxvii et seq.

† The learned author of the *Dravidian Comparative Grammar* in fixing the date of Dravidian Civilization preparatory to an investigation into the origin of the Dravidian language, says: 'I am inclined to look to Ceylon for the best means of arriving at an approximate date.' p. 81.

Yet, it may be truly said that no one applied his energies to glean the information, which our historical works afforded to investigations connected with the language of the Sinhalese. Dr. Stevenson of Bombay has written several papers in the pages of the Bombay Asiatic Society's Journal; but they are by no means calculated to assist Philological investigations.* Even the Rev. Spence Hardy, with a very intimate acquaintance with the Sinhalese, could not trace the origin of that language.† Indeed in times later still (1853) when the *Sidatsangarà* appeared, I confess, I was not able, with all the assistance of European and Asiatic researches then at my command, *definitely* to state the origin of the Sinhalese.‡

It was upon the publication of that Sinhalese Grammar, however, that people, in later times, began to pay greater attention to a critical study of the *Sinhala*. Since then has appeared an invaluable auxiliary to the investigation in hand—'The comparative Grammar of the Dravidian language by the Revd. R. Caldwell (1856). Since then too has arisen a greater thirst for a knowledge of the archæology of Buddhism; and, what is inseparably connected with it, the Pâli language. These helps combined with the light which History has shed upon the subject, and the knowledge already possessed by them of the Sanskrit, have enabled the native pandits in our own island to investigate with success the origin of the *Sinhala* language: and those investigations establish, as I purpose to show in a paper which I shall hereafter present to this Society in continuation of these introductory remarks, a result, the very opposite of that which Sir Emerson Tennent states as being founded upon "unequivocal testimony," or which Prof: Spiegel considers, is supported by *certissimis testimoniis*.§

Professor Lassen in his *Indische allisthumus kunde*, a work designed to be a critical digest of all the researches of the last

* 'In many instances Dr. Stevenson's lexical analogies are illusory and disappear altogether on a little investigation.' *Caldwell's D. G.* p. 40.

† Ceylon A. S. Journal.

‡ See Introduction. p. xxiv.

§ *Kammavâchà* Introd: p. vii.

sixty years, relative to the antiquities of India, in speaking of the languages of the Dekkan viz. the *Tulva*, the *Malabar*, the *Tamil* the *Telugu*, the *Karnàta*, and the *Sinhalese*, sums up their relations to the Sanskrit as follows:—

‘A more critical investigation of the languages of the Dekkan has shown that they have been enriched from the Sanskrit, but are *quite independent of it* as to their origin. Their phonetic system is distinct, and so is the fundamental part of their vocabularies, embracing the words in most common use; and farther, what is decisive, their grammatical structure is peculiar. With this philological fact accord the traditions of the Dekkan, indicating, as they do, that the Dekkanese were originally in a rude state, and that settlers from the North brought to them their civilization. The traditions of the continent agree here with those of the island of Ceylon, and the phenomena of the religious and political state of the Dekkan, at the present time, establish the fact of its having received its civilization from that source. Its alphabets, also, came from the North. Yet, certain peculiarities are likewise found, which, not being referable to Arya teachers, must be considered as remains of usages properly belonging to the South-Country. Nor has the civilization brought from the North penetrated every where: many tribes are met with in the Dekkan, which have adopted only a part, sometimes more, and sometimes less, of the imported culture; one indeed, that of the *Tudà* on the *Nilgiri*, had, until within a short time, received no such civilizing influence.*’

With all the respect due to so distinguished an orientalist as Pr. Lassen, I cannot but regard his remarks, so far as they relate to the *Sinhalese*, as inapplicable, and therefore inconsiderate.

It is quite true that the Sanskrit element, by which I mean the use of sibilants, aspirates, double letters etc. in the modern *Sinhalese*, cannot be traced to our ancient dialect; and that these have been engrafted on the *Sinhalese* in comparatively modern times.†

* S. Ind. Altenth. p. 363.

† See the history of the *Sinhalese* language in my *Introd: to the Sidat-sangarâ* p. clxxxvii. et seq.

In view of the particular affinity which the Pâli and the Prâkrit dialects bear to the Sinhalese, and the historical conjectures as to the formation of the latter, it may also be affirmed that the Sinhalese is not a direct off-shoot of the Sanskrit. Yet, all this may be assented to without in the least affecting the proposition, that the *Sinhalese* belongs to the Northern division of languages, and cannot be classed amongst 'the languages of the Dekkan,' which, in accordance with the language of Mr. Caldwell, I shall in future designate the 'Dravidian.'

It may be here convenient to consider the *historical* before entering upon the *philological* questions, that relate to the subject. I believe it is a universally admitted fact, that before the Aryas or Sanskrit speaking people of Hindustan first emerged from obscurity, and settled themselves in upper India, the whole of the Peninsula from Cape Comorin to Himalayâ, and also the Lankâ of the Râmayana, had been peopled in every direction by an entirely distinct race of people in different stages of civilization, whom they designated *Daitya*, *Danavâ*, (Yakkhas or) *Râkshas*, and *Mlichhas**. These were the Yakkhas or barbarians whom Vijaya found on his arrival in Lankâ, and of whom the early Sanskrit and Bhuddhist writers speak with much aversion. This taken in connection with the fact that Demonolatry, or the worship of devils in Ceylon, is identical with 'the system which prevails in the forests and mountain fastnesses throughout the Dravidian territories and also in the extreme South of the Peninsula,'† leads to the inference, that the early settlers of Ceylon were a portion of the aboriginal inhabitants of India before its occupation by the Arya race. But it is also a fact, as I shall show hereafter, that they have neither retained their national character nor their national language.

* Dr. Stevenson's *Kalpa Sûtra*.—p. 133.

† Caldwell in his Dravidian Grammar says, 'This system was introduced within the historical period from the Tamil Country into Ceylon, where it is now mixed up with Buddhism,—p. 519.

The only tribes, however, that have not intermingled with the Sinhalese, and whose savage condition in modern times may be identified with the ancient barbarity of the yakkhas, are the *Veddas*; and these, be it remembered, are as distinct from the Sinhalese as are the Tamils of the North. There is also a distinctive class called the Rodiyas, and it is remarkable that their ranks were replenished from time to time with Sinhalese convicts of all castes from the Royal to the plebeian. Mr. Casie Chetty, the author of the Ceylon Gazetteer in giving a number of words in current use amongst the Rodiyas expresses a conjecture 'that they were either a colony of some of the wandering hordes from India, or a fragment of the aborigines of Ceylon itself partially blended with the Sinhalese.*' This is very probable; and although we have not sufficient materials for comparison, yet the few words which have been collected of this dialect, containing the names for the common wants of mankind are, with six exceptions, different from 'the Sinhalese as it is spoken at the present day, and still more strikingly as it exists as a written language in the literature of the island.†

The mention of Nāgas or Nāgaworshippers, with whom the yak-khas had shared the kingdom of Lankà, does not lead to any certain results. For the Nāga worship had been diffused from a very early age throughout the whole of India‡ as well as in the north-western frontiers of the *Arya-desha*, as for instance, Cashmir.§

The woship of the Nāgas, moreover, was confined to that portion of this island, once called the *Nāga dīpa*, 'the northern and north-western parts of Ceylon, where Tamilians commenced to form

* C. B., A. S. J. Vol. vi. p. 171.

† From amongst 128 words given by Mr. Casie Chetty, of the Rodiya dialect we can only identify 6 Sinhalese words e. g. *bintalāwa* 'earth,' altho' strictly speaking it is a 'plane;' *kalluwella* for *kaliwara* 'darkness;' *boralowa* for *boralu* 'gravel;' *bilinda* 'boy;' *murutan* for *mulutan* that which is cooked; *pikanawa* for *penenawa* 'perceive' C. B., A. S. J. 1850—3. p. 177 et seq.

‡ Asiatic Researches xx p. 95.

§ See Rajàtarangani.

settlements prior even to the Christian era, and from whence they have gradually thrust out the Sinhalese.*

These are, however, points of inquiry which may be dispensed with, in view of the fact, that, after the arrival of Vijaya both the aboriginal inhabitants of Lankà and their language had been so merged in the Arya invaders and their dialect, the Sinhalese, that little or nothing physically, historically, or philologically can now be traced to a Dravidian origin;† whilst all such considerations lead to the inevitable result of the Sinhalese language being an off-shoot of the speech of the Aryas, or the *Pâli*, or a *Prâkrit* dialect.

‘It is vain’ says Mr. Caldwell, and he says it truly,—‘to expect from considerations of colour and complexion any real help towards determining the race to which the Dravidian belongs’, p. 512. For, to state a fact mentioned by himself, and known to us in Ceylon. “the descendants of the Portuguese who settled in India several centuries ago, are now blacker than the Hindûs themselves,” p. 513. Regarding, therefore, “colour as a most deceptive evidence of relationship and race,” [p. 515.] we may next direct attention to it in connection with a less fallible testimony, viz., “the shape of the head and the more permanent peculiarities of feature;” (ib) and here I need not labour to prove that the Sinhalese present a wide difference from all the races of the Dekkan. For instance, the features of the Tamils of the Southern Peninsula are peculiar, and though the complexion of the Sinhalese presents different shapes, the ‘copper colour’ is that which prevails over the rest: and this again it would seem is the colour of the Arya race, so much honored by Manu (cap. iv. § 130) when he declared it an

* Caldwell’s *Drav. Grammar*, p. 4.

† Caldwell says “It is undeniable that emigrations from Ceylon to the southern districts of India have occasionally taken place. The Teers (properly Tivâr *islanders*) and the Ilavars, ‘Sinhalese,’ (from ‘Ilam’, *Ceylon*, a word which has been from the Sanscrit ‘Simhalam’ or rather from the Pali ‘Sihalam’ by the omission of the initial ‘s’) both of them Travancore castes, are certainly immigrants from Ceylon”—*Caldwell’s Com. Gr.*, p. 72.

insult to pass over 'even the shadow of a copper coloured man.' The colour as well as the features of the inhabitants of the Dekkan are certainly distinguishable from those of the Sinhalese even by a casual observer. An utter stranger to the various races cannot be three weeks in this Island before he perceives the striking difference between the manners and habits of the Sinhalese on the one hand, and those of the different other races on the other. European Teachers have frequently observed the facility with which the Sinhalese pronounce European tongues, presenting in this respect a quality distinguishable from every race of South-Indian people.

It may, however, be urged by those who advocate a contrary opinion that the use of long hair by the Sinhalese, a practice to which Agathemerus, a Greek Geographer of the third Century bore testimony,* is worthy of notice in an inquiry into the relations of the Sinhalese with the early Dravidians. It is true enough that the usage referred to is equally characteristic of the Dravidian race.† But I submit that we have no undoubted testimony of the same usage not having existed in the Northern territories from whence Ceylon was peopled. On the contrary, the fact of Sàgara's having imposed 'shaving the hair' as a punishment on the Yavanas implies that it had been previously customary to use the hair long: and it is also not a little remarkable that Gotama Buddha a North-Indian is represented, like Siri Sanghabodhi, one of our kings,‡ to have worn tresses and a top-knot. But even supposing that such was not the case, and that the practice of twisting the hair into a knot at the back of the head is identical with that of the Dravidian race; and that, as stated by Mr. Caldwell, 'it was from Dravidian settlers in Ceylon that the

* 'The natives cherish their hair as women among us and twist it round their heads.'

† "Up to the present day the custom of wearing the hair long, and twisted into a knot at the back of the head is characteristic of all the inferior castes in the southern Provinces of the Tamil Country"—Caldwell's Grammar p. 75.

‡ See Attanagawansa Cap. i § ii.

Sinhalese *adopted the same usage*' (p. 75); it may still be affirmed that there is nothing in this circumstance which militates against our position.

Historically Professor Lassen himself furnishes us with an item of proof which I shall here notice. He says 'whenever an original language has been retained, as among the Gondas, the Kandas and the Padarias, there is nothing of the civilization of the Aryas, or merely a sprinkling of it; but wherever, on the other hand, Arya civilization has penetrated and prevailed, as among the Kolas of Guzerat and others, the language of the Arya has also come into use.' Applying this test to Ceylon and its language, I perceive the result to be in direct opposition to the opinion of Mr. Lassen to which I first attracted attention. For, to suppose that Ceylon retained its aboriginal language even after the Vijayan conquest is to affirm that the Sinhalese received not even a "sprinkling" of the Arya civilization; which is not the case, the fact being, that far from its being 'a mere sprinkling' Ceylon has enjoyed from the very settlement of Vijaya a greater share of civilization than any other Country in the Dekkan, or in the fastnesses of the Vindhya.

Nor is Sir Emerson Tennent of a different opinion, for he distinctly says "To the great dynasty (of Vijaya) and more especially to its earliest members the inhabitants of Ceylon were indebted for the first rudiments of civilization, for the arts of agricultural life, for an organized Government, and for a system of national worship." (Vol. 1 p. 360.)

This being established, the converse of the proposition laid down by Professor Lassen holds good, viz—that 'with the civilization of the Arya invaders the aborigines adopted their dialect.'

History also shows that the new colonists retained a distinct and separate character; and that although intermarriages might have taken place between the Yakkhas and the new settlers;* yet that the

* The only mention however of this in the Mahawansa has reference to Vijaya; and the facts there stated clearly show that he was *not* "married" to *Kuveni* as supposed by Mr. Caldwell p. 81, but that having been captivated by

former remained, for a time, a distinct tribe; and that they wholly disappeared after 275 A. D., at which period they are for the last time spoken of in History as a servile class engaged in opening Tanks, etc. But whatever inferences may be drawn from the mention of the Yakkhas in the early part of our history; it is quite clear 'from all existing evidence,' 'that the period at which a vernacular dialect was common to the Yakkhas and Vijayan Colonists must have been extremely remote'* and that the former soon disappeared either by amalgamation with or disintegration from the conquerors. The last supposition is however the more reasonable; since we find until very recent times a distinct tribe of people, in Ceylon, called the *Veddas* or *Beddas*, answering to the uncouth "Yakkhas" or "Monkeys" of ancient writers.

The language of our first monarch Vijaya was probably the Páli or the Prákrit. He came to Ceylon shortly after Gotama, who spoke the Páli or the Māgadhī. He was descended through the female branch of the Royal family of *Kalinga*, and his birth place was *Lala*, a subdivision of Magadha. "And the position," says Mr. James Prinsep (Bengal A. S. Journal vol. ii. p. 280) "assumed by Mr. Lassen that the Páli of Ceylon was immediately derived from the shores of *Kalinga*, independently of its being matter of history, is supported by the evidence of the records now discovered in that country:" and although Professor Lassen regards this as a question involved in obscurity, yet the very name given to the Island by Vijaya, and which we find was shortly afterwards used by the Indian Monarch *Asoka*, in his rock inscriptions, would lead to the inference that the Páli was the language of the con-

her charms Vijaya had her for his *mistress*, and that when he had found he could not according to the usages of the east be *crowned* without a queen consort, whom a Yakkinni or 'non-human being' would ill represent, although the mother of two children, he discarded them all for the daughter of King Pandiya of the nearest civilized state.

* Sir J. E. Tennent's Ceylon p. 328, with whom I entirely concur in the matter, having long abandoned a contrary opinion which I expressed in my *Sidatsangara*, p. xxiv.

querors. We are not told what was the language of the letters which accompanied the embassy sent by Vijaya to King Panduwa for a Royal Princess; but it is probable that the letter of invitation, to his brother (See Mahawansa p. 53,) *Sumitta*, was in the *Páli* or the *Prákrit*, a language of the North, which, we learn from history, was greatly cultivated throughout the greatest part of Central India, which was at this time subject to *Magadha*. It is also ascertained from our historical Annals that our Kings had frequent intercourse with Arian and Dravidian Princes, and in some places the Historian describes the correspondence as having been carried on in 'the *Páli* language.'

There is another circumstance which may be here noticed. The birthplace of the first settlers of Ceylon was *Lala*. It is identical with *Lâta* and *Lâda*, and Dandi, the author of *Kávyadarsa*, says that even in comparatively a modern age, that of the Dramas, the language of *Lâta* as well as of *Banga* (which latter is only a different pronunciation of *Vanga*, and merely another name for *Gawda*) is usually the *Prákrit*. His authority goes further, for he places the language of *Lala* in the same class as that of *Cawda*, *Surasena*, etc: and his Commentator explains the '*et cetera*,' to mean the *Magadhí* (or *Páli*) and *Panchala* (the *Zend*). Hence all circumstances considered it is very clear that the *Páli* was the language of the band from *Lala* who colonized Ceylon, or rather a modification of it which bore the nearest relation to such languages as the *Surasenî*, and the *Zend*—at all events a so-called *Prakrita* dialect; therefore a language of the Arian and not of the South Indian class.

The last inference receives confirmatory proof from another historical fact, viz., that on the arrival of Mahindu in the Island he was not only able to converse readily with the people, but without loss of time to preach to them in 'the Sinhalese' language, or 'the language of the land.' This shows the intimate relationship which originally existed between the Sinhala and the dialect of Pataliputta; and although in course of several centuries as stated in the *Svasalankara*, the Sinhalese has undergone a vast change, yet it

may be readily believed that this change consisted in the dialect of the conquerors, (which was probably the Prákrit) being melted with the preexisting language—*i. e.* by a process of shortening the words of that language, and modifying it so as to suit it to the tongue of men, whose organs of speech were incapable of enunciating several of its elements, such as the aspirates and combined consonants. I shall hereafter adduce ‘unequivocal proof’ of the fact, that the *Sinhala* as it is known even at the present day, exhibits the nearest affinity to the Páli and the most distant connection with the Dravidian—a fact which is farther borne out by the facility with which Buddhagosa of *Pataliputta* translated the Sinhalese *Atthakatha* into the Páli. It is also a fact to which I may briefly allude here, that the only Sinhalese Grammar now extant in this Island, follows Sanskrit and Páli, and not Dravidian writers.

It is certainly true, as stated in the Sidatsangarà,* that there are three elements in the Sinhalese, one in connection with the Sanskrit—another with the Pali—and the third with the local; but it must be remembered that the pure Sinhalese so formed upon the establishment of the Vijayan dynasty appears to have been drawn† chiefly from the Sanskrit in the 15th Century after Christ, and from the Malabar and Telingu after the domination of the Dekkan princes, of whom the last deposed Sinhalese King, Sri Wekrama Râja Sinha, spoke the Telingu well, and the Sinhalese but indifferently.

It was perhaps this latter phenomenon in the Sinhalese that led the Rev. Dr. Stevenson to consider the *Sinhalese* also as a branch of the Southern family.‡ His own observations, however,

* See Introduction p. xiviii.

† See the comparative specimen of the ancient and modern Sinhalese in the Sidatsangara pp. xxxvi, wherein, if one thing is clearer than another, it is that nearly every word in the first is directly traceable to the Pali, and in the second to the Sanscrit.

‡ See Bombay Asiatic Journal for 1842 p. 195; he also places the *Maldivian* under the head of the southern family; but I may here remark that it is clearly traceable to the Sinhalese.

militate against this opinion, for he says: ‘The *Hindi* which contains the most (*i. e.* Brahminical words) is estimated by Mr. Colebrook to have *nine-tenths* of its vocables of Sanskrit origin, and the *Marathi* which contains the fewest has at least *four-fifths* of its words derived from the same source. In the Southern family again Sanskrit words are of rare occurrence, and enter less into the common language of the people, except in the *Sinhalese* which from the influence of the Páli chiefly derived from the Sanskrit and the language of the Buddhist literature has *nearly as many words originally derived from the Sanskrit as the Hindi itself*.

Before however I proceed to adduce the promised proof to establish the non-Dravidian origin of the Sinhalese, and which I purpose to lay before this Society at a future opportunity upon several distinct heads, I may conclude my introductory remarks by quoting the expressed opinion of two of the most eminent linguists of the day, viz., Caldwell and Max Muller, names which, as you know, must be deemed to impart confidence to those who have the honor to labour in the beaten path in which they have travelled. The author of the invaluable Dravidian Grammar says, ‘There is no relation, however, between the Sinhalese language—the language of the Sinhalese properly so-called, who were Buddhists and Colonists from *Magadha* or *Behar*—and the language of the Tamilians, nor is there any reason for supposing that the natural course of migration (*viz.*, from the mainland to the Island) was ever inverted to such a degree as to justify the supposition that the whole mass of the Dravidians entered India from Ceylon.’ p. 73.

And although there is a slight difference of opinion between Professor Max Muller and myself as to the relationship which exists between the Sanskrit and the Singhalese; yet it will be observed that that difference is one which does not affect the main question in hand. He says:—‘The Sanskrit now lives only in its offspring, the numerous spoken dialects of India—Hindustani, Maharatti, Bengâli, Guzerâtè, *Sinhalese* etc, all preserving in the system of their grammar, the living traces of their common parent.’—*Survey of Languages*, p. 31.

A few remarks on the poisonous properties of the Calotropis Gigantea, the Mudar of Bengal, the Yercum of the Tamils, and the Warra of the Sinhalese.—By W. C. ONDAATJE, Esq., Asst. Col. Surgeon.

In the course of my public duties, as Medical Officer, in charge of the Civil Medical Stores, I was called upon to discover, if possible the cause of the death of one John Melder. He died at Chilaw, and the stomach and intestines with their contents were sent to me on 31st March last for examination, 12 days after death. He died shortly after some drugs had been administered to him by a native, who was considered to be a most experienced medical practitioner. It appears that the deceased having required an emetic, the native Doctor gave him a small quantity of powdered Kukuroomang seed, (*Randia dumetorum*), a well known native emetic, mixed in about 2 dessert spoonfuls of the milk of the plant called Warra (*Calotropis Gigantea*) with a quantity of cow's milk.

The immediate effects of the dose were incessant vomiting, and excruciating pain in the bowels: the extremities became benumbed and lifeless; and in about 2 hours after the medicine had been given, death supervened. The mudar has not to my knowledge been considered as a poison by Toxicologists either Indian or European. I made some experiments with a view of ascertaining the physiological properties of the fresh milk of the mudar. An ounce of it being given to a pup, in 5 minutes it began to froth at the mouth, and violent vomiting ensued until the stomach was completely emptied of its contents. The animal cried and groaned evidently from pain in the bowels. It lay down on the ground and gradually sank and expired within 24 minutes.

Ten minutes after I examined the animal. The mouth and tongue were of a violet colour. The stomach was quite empty, and the

mucous membrane corrugated, the intestines were contracted presenting a cord-like appearance, and spots of inflammation were visible.

The left ventricle of the heart and the larger vessels contained fluid blood.

A second experiment was made on a little dog. The quantity used was 60 drops diluted with water.

The symptoms already referred to followed each other in regular succession being attended with bloody stools. Death ensued in this case in 18 minutes.

These experiments afford sufficient and satisfactory data to lead us to the conclusion, that the milk of the mudar may be placed on the list of the most deadly vegetable poisons in Ceylon and India.

In the rapidity with which it destroys life, it is equal to the poison of the Upas, the celebrated Java poison, which it is well known is a milky juice drawn from the *Antiaris Toxicaria* producing the same symptoms on the animal economy that the juice of the warra does.

From the effects which the milk of the *Calotropis gigantea* has thus been ascertained to produce, it appears to me to belong to the class of Narcotic-Irritant poisons, a class of poisons that act on the Cerebro-spinal system of the nerves paralysing the muscles and finally the heart.

During the trial of the case it was clearly proved that the patient suffered from exactly the same painful and fatal effects that were noticed in my two experiments; and the contracted cord-like appearance of the man's Intestines sent to me for examination at once convinced me that death was caused by the effects of the Mudar Milk, which, though as I believed hitherto unknown as a poison, is positively such, and that of an irritant character.

As this cannot but be of great interest to the Indian Toxicologist, I have in these few remarks brought it to the notice of this Society, as this is the only literary and scientific body in Ceylon through which the fact can be communicated.

The Native doctor who administered the drug was tried for manslaughter in September last at Chilaw, and sentenced to 2 years imprisonment within the gaol. The leniency of the sentence is to be attributed to the circumstance, that the malpraxis in the opinion of the Jury, was the result of carelessness and ignorance.

On the Crocodiles of Ceylon—By the Revd. PRINCIPAL BOAKE.

The favourite haunts of Crocodiles being but seldom visited, in consequence both of the insalubrity of the localities in which they are generally to be found, and of the dangerous character of their inhabitants, the habits of these animals are very imperfectly known. The following account of two nests, which were recently found within a few miles of Colombo, may therefore be interesting to Naturalists.

The first of these nests was discovered by Mr. Symonds of the Survey Department, who found it to contain about 150 eggs, which he removed, not without considerable risk, having been repeatedly charged by the old Crocodile who was guarding them.

My curiosity having been excited by the description which I received of the nest from Mr. Symonds, I went to examine it myself. I found it amongst the bushes on the swampy bank of the Bolgodde lake, at a distance of a few feet from the water.

The nest itself consisted of wet vegetable matter mixed with mud, and was raised to the height of between three and four feet, presenting in shape very much the appearance of a small conical haystack, but in colour and consistency that of a heap of dung. Round the base of the cone, was a circular trench more than three feet broad, and about two feet deep, in which the old Crocodile was wont to wallow while watching her nest. The circle enclosed by this trench, the whole of which was covered by the base of the nest, was between six and seven feet in diameter.

I am not aware that these conical nests have been previously noticed. The Rev. J. G. Wood, who makes no mention of the nests of the Crocodile, says in speaking of the Alligator in his *Illustrated Natural History*, that the parent deposits her eggs in the sand of the river side, scratching a hole with her paws, and placing them

in a regular layer therein. "She then scrapes some sand, dry leaves, grass, and mud over them, smoothes it, and deposits a second layer *upon them*. These eggs are then covered in a similar manner and another layer deposited, until the mother has laid from 50 to 60 eggs. Although they are hatched by the heat of the sun and the decaying vegetable matter, the mother does not desert her young, but leads them to the water and takes care of them, until their limbs are sufficiently strong, and their scales sufficiently firm to permit them to roam the water without assistance."

It will be seen that the nest of the Crocodile of Ceylon differs considerably from that of the Alligator as described by Mr. Wood. In the former the eggs are placed at a height of at least two feet above the surface of the water; and, although the nests in Ceylon are principally composed of aquatic weeds in a wet state, which might be expected to give out considerable heat in fermenting, yet I do not believe that any artificial heat is required to hatch the eggs, because several eggs, which were procured from the Bolgodde nests, were hatched in my house, being merely deposited in earth which was kept damp and exposed to the rays of the sun.

While examining the nest that had been discovered by Mr. Symonds, we were told by some natives who accompanied us, that there was another nest, within a mile or two of the spot, which had not yet been disturbed.

On visiting this second nest, we found it in all respects very like the first, except that it was not so large, and that, besides the trench which surrounded it, there were one or two holes in the swamp in which the natives said that the old Crocodile was accustomed to lie.

Warned by the narrow escape which Mr. Symonds had when examining the first nest, we approached very cautiously, expecting an attack every moment, and when we were all assembled on the edge of the trench surrounding the nest, we hesitated to cross it, because it was when he was in the act of stepping across the trench, that Mr. Symonds was first attacked by the other Crocodile, which raised its formidable jaws directly beneath him, and would no doubt have effectually put a stop to his proceedings, had he not

promptly discharged the contents of his fowling piece down her throat.* On finding however that no Crocodile appeared, our confidence returned; and at length one of our number ventured to approach near enough to remove the top of the nest, and to take away the eggs, of which he procured twenty-five.

On my expressing astonishment at the pacific conduct of the parent Crocodile, and suggesting that it was probably absent in pursuit of food, the natives who were with us expressed their conviction, that it was at that moment in the trench; but that it was of a different *caste* from the first. Further enquiries have satisfied me that this belief in the existence of two different species, or, as the natives call them, *castes*, of Crocodiles is universal in the country; and Dr. J. Anderson, of the Indian Museum, Calcutta, informs me that a similar belief prevails in Bengal respecting the Mugger, which closely resembles the Crocodile of Ceylon, if it be not identical with it. One *caste* is said to confine itself to a fish diet, while the other attacks human beings.

The former, called by the Sinhalese Elle Kimbola, or Grey Crocodile, grows to a larger size than the more savage species, and is said to be that which is found about Kornegalle. As I have two thriving specimens, hatched from the eggs of the Crocodile which attacked Mr. Symonds, and am promised one of the progeny of that which submitted so quietly to the plundering of its nest in my presence, I hope that I shall be able to ascertain, by the aid of some eminent English Naturalist, whether they belong to the same or to two different species. At present they present no difference in appearance that an unscientific eye can detect.

I may mention that there is some difficulty in bringing up young Crocodiles by hand, as they obstinately refuse every kind of food that I have ever presented to them. One, which was brought to me some years ago, died of inanition, although, for a week or ten days that it was in my possession, I constantly tempted it with

* This shot was not, however, fatal; for Mr. Symonds was subsequently charged twice by, as he believes, the same crocodile.

both flesh and fish. Those which I now have I feed by forcing bits of raw meat down their throats with a stick, two or three times a week. Under this treatment, they seem to thrive, having about doubled in size since they left the egg; but the operation is not a pleasant one, and requires some dexterity, as their teeth are exceedingly sharp, and they lose no opportunity of turning upon the hand that feeds them.

Native Medicinal Oils.

The processes, by which all Medicinal oils are prepared, would seem to be almost the same, except in the case of a few.

The general process followed in these preparations, is this:—

The drugs prescribed for the first decoction, being cut up and pounded together, are put into a vessel (earthen or copper) with well-water four times the weight of the drugs; the whole is then gauged by means of a piece of stick, on which accordingly a mark is put to denote the quantity, and three times as much water is again added. This is boiled down to a quarter of the whole or until it is reduced to the mark. The boiling must go on very slowly, continuing for seven days. Sometimes the juices of certain plants are substituted for this decoction.

This first decoction being then strained is put into a vessel, generally copper, with oil (*Sessamum* or other as the case may be) equal to a quarter of it in weight, and is next boiled with a medical composition, called "*Kalke*," compounded of a number of medicinal drugs well ground together, which *kalke* itself must, in weight, be equal to a quarter of the oil. The boiling of this, which may be called the second decoction, is continued for nearly five days more, except where juices are used instead of the first decoction, in which case, the boiling should not exceed three days. When the *Kalke* assumes the consistency of Bees' wax, the vessel is taken off the fire, and the liquid being then well strained, becomes the *Medicinal Oil*.

OILS. No. 1.—*Sidharte Tiele*.

FIRST DECOCTION.

Bely—*Ægle marmelos*, Corr.

Middy—*Premna serratifolia*, Linn.

Totilla—*Calosanthus indica*, Blume.

Palol—*Spathodea adenophylla*, D C.

Etdemata—*Gmelina Rheedei*, Hook.

Aswenna—*Alysicarpus vaginalis*, D C.

Polpala—*Ærva lanata*, Juss.

Endero—*Ricinus communis*, Linn.

Batu—*Solanum Indicum*, Linn.

Bewille—*Sida* species.

Take the roots of these in equal quantities, add them together, and the roots of *Satavaria*, *Asparagus racemosus*.

Pound them well and put all in a vessel with four times their weight of water. Put a mark, and then add three times the same quantity of water. Boil down the whole to a quarter.

SECOND DECOCTION.

Strain and put this first decoction into a clean vessel, with *Sessamum* oil and cow's milk, each equal to a quarter of it in weight. Then add *Kalke* composed of the following ingredients, by grinding them together with cold water.

Satepuspe—*Anethum sowa* seed.

Wadekaha—*Acorus calamus*.

Inguru—Ginger.

Savindelunu—Rock salt.

Maha Arathe—*Alpinia Galanga* Linn.

Sulu Arathe—?

Ensaal—Cardamoms.

Dewedaare—*Pinus Deodar*.

Sandoon—Sandal.

Kottan—*Aucklandia Costus*, Falk.

Galmade—Talc.

Amukkera—*Withania somnifera*, Dun.

Meretemiris—Pepper.

Jatamanse—*Nardostachys Jatamansi*, D C.

Welmadete—*Rubia cordifolia*.

These should be taken in equal quantities, and when added together, the whole must be equal, in weight, to a quarter of the oil

taken. All this must be boiled until the water is completely exhausted, and the Kalke assumes the consistency of Bee's wax. Then strain the oil.

VIRTUES.

In all cases of pain in the sides, &c., Rheumatic or otherwise, the oil may be rubbed over the parts affected; if the ailment be severe, a table spoonful to be internally applied,—immediate relief is certain. Females far advanced in pregnancy may safely drink this oil in cases of pain in the chest and abdomen. This is also good for diseases in the ear and head, seven or eight drops may be applied to the ear and a little rubbed on the head. This oil is of a cold temperament, and is specially adapted for persons who suffer from excessive heat in the system.

It may be safely used in cases of illness among children.

No. 2.—*Yaamedewe Kase Tiele.*

Make the First decoction of the following drugs by boiling them in the manner prescribed.

Roots of Wara—*Calatropis gigantea*, R. Br.

Navehandy—*Euphorbia Tirucalli*, Linn.

Karande—*Pongamia glabra*, Vent.

Totile—*Calosanthos Indica*, Blume.

Waila—*Gynandropsis pentaphylla*, D. C.

Patuk—*Euphorbia nereifolia*, Linn.

Yakevanasse—*Anisomeles ovata*, R. Br.

Yakberiye—*Crotalaria laburnifolia*, Linn.

Welrukattene—*Cryptolepis Buchanani*, Roem. et Sch.

Kurundo—Cinnamon.

Lonuvarene—*Cratœva Roxburghii*, R. Br.

Saksande—*Aristolochia Indica*, Linn.

Batu—*Solanum Indicum*, Linn.

Ratnetul—*Plumbago rosea*, Linn.

Tombe—*Leucas zeylanica*, R. Br.

Kariville—*Momordica Charantia*, Linn.

Madarutala—*Ocimum canum*, Linn.

Bely—*Ægle marmelos*, Corr.
 Cohombe—*Azaderachta Indica*, Ad. de Juss.
 Pamburu—*Limonia Missionis*, Wall.
 Hingorupatta—*Acacia concinna*, D. C.
 Eremudu—*Erythrina Indica*, Lam.
 Murunga—*Moringa pterygosperma*, Gært.
 Niyede—*Sansevieria zeylanica*, Willd.
 Kukurumaan—*Randia uliginosa*, D. C.
 Siviye—*Chavica Chuvya*, Moq.
 Nike—*Vitex Negundo*, Linn.
 Inguru—Ginger.

SECOND DECOCTION.

Take the following oils in equal quantities, so that the whole may be equal to a quarter of the first decoction.

Sessamum oil—

Castor oil—

Mee-oil—Expressed from the seed of *Bassia longifolia*.

Cohombe-oil—*Margosa*.

Next add kalke made of the following ingredients taken in equal proportions.

Seeds of Daluk—*Euphorbia antiquorum*, Linn.

Moonemal—*Mimusops elengi*, Linn.

Medelle—*Barringtonia racemosa*, Rox.

Rukpenere—*Sapindus emarginatus*, Vahl.

Puhul—*Benincasa cerifera*, Lavi.

Dette—*Baliospermum polyandrum*, Wight.

Kekiry—*Cucumis*, sp.

Nelly—*Phyllanthus Emblica*, Linn.

Mee—*Bassia longifolia*.

Siviye—*Chavica Chuvya*, Moq.

Trastevalu—*Ipomœa turpethum*, R. Br.

Kaluduru—Black cummin seed, *Nigella sativa*, Linn.

Sududuru—White cummin seed.

Asemodegan—Parsley.

Inguru—Ginger.

- Miris—Pepper.
 Tippily—Long pepper.
 Arelu—Terminalia Chebula, Retz.
 Bulu—Terminalia Belerica, Roxb. fruit.
 Nelly—Phyllanthus Emblica, Linn.
 Noce—Nutmeg.
 Wasawasi—Mace.
 Krabo—Clove.
 Suduloonu—Garlic.
 Wadekaha—Acorus calamus.
 Peronkayan—Asa foetida.
 Seenakkaaran.
 Palmaanikkan—Blue vitriol.
 Savindelunu—Rock salt.
 Yavekarelunu—Nitre.
 Soweselunu—Natron.
 Balal lonu.
 Harankaha—Curcuma Zerumbet, Rox.
 Satepuspe—Anethum sowa, Rox.
 Welmee—Liquorice.
 Kottan.—Aucklandia Costus, Falk.
 Maasakka—Oak Galls.
 Boil these for five days, and strain the oil.

VIRTUES.

This oil cures all boils in the throat. It renders the aid of the Surgeon unnecessary, even in cases, in which it had at first appeared to be indispensable. Even cases which had resisted the utmost skill of the Surgeon, have often yielded to the application of this oil, when such application had been made after mere opening of the boil. In cases of boils inside the throat, it should be drunk by the patient, about a Tea-spoonful at a time, once or twice a day. In other cases it may be rubbed over the boil.

In cases of scrofulous tumours round the neck, the oil should be rubbed over them and they should be fomented with burnt salt.

No. 3.—Wiridukomaare Tiele.

Make the First decoction of the following drugs.

Roots of Garide—

Lonuvarene—*Cratœva Roxburghii*, Wall.

Waraa—*Calatropis Gigantea*, R. Br.

Totile—*Calosanthes Indica*, Bl.

Seenuk—*Euphorbia Tortillis*, Rottl.

Enderu—*Ricinis Communis*,

Karendé—*Pongamia Glabra*.

Beville—*Sida Sp.*

Ratnetul—*Plumbago Rosea*, Linn.

Nike—*Vitex Negundo*.

Daluk—*Euphorbia Antiquorum*, Linn.

SECOND DECOCTION.

Take equal quantities of the following oils, so that the whole may be equal to 1-4th of the First decoction.

Sessamum oil—

Castor oil.

Mee-oil—*Bassia Longifolia*.

Cow-ghee.

Cohambe oil—*Margosa*.

Next make "*Kalke*" of the following ingredients.

Seeds of Pusvel—*Entada scandens*, Benth.

Cumburu—*Guilandina Bonduc*, Linn

Karendé—*Pongamia glabra*.

Arelu—*Terminalia Chebula*, Linn.

Bulu—*Terminalia Bilirica*, Linn.

Nelly—*Phyllanthus emblica*.

Sududuru—White cummin seed.

Caluduru—Black cummin seed.

Asemodegan—Parsley.

Sadikka—Nutmeg.

Kraboe—Clove.

Wasawasi—Mace.

Kottemally—Coriander.

Uluva—Trigonella Fœnum-græcum, Linn.

Peronkayan—Assa foetida-

Suduloonu—Garlic.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long pepper.

Boil these and strain the oil.

VIRTUES.

A remedy for all "*Sanny*" diseases, fits arising from excessive cold, especially in child birth, and oppression in the chest. To be applied internally and poured in the ears and nostrils.

For all pains and "*Andevayo*", Hydrocele, it is to be rubbed on the parts—and for costiveness of the bowels it is to be rubbed on the abdomen and fomentations must be applied.

This has also the effect of instantly warming the blood.

No. 4.—*Wajjrekaanty Tiele*.

Make the First decoction of Bewille roots.

SECOND DECOCTION.

Take each of the following liquids equal to the weight of the First decoction.

Juice of Kidaran-alle—Roots of *Amorphophallus campanulatus*, Bl.

Tender cocoanut water.

Cow's milk.

Then take a quantity of Sessamum oil equal to one-sixteenth of the aggregate weight of the First decoction and the other three liquids.

Next add "*Kalke*" equal in weight to one-fourth of the *Sessamum* oil, by grinding together the following ingredients in equal quantities.

Dewedaare—*Pinus Deodar*.

Kalanduru—*Cyperus rotundus*.

Satepuspe—*Anethum sowa*.

Inguru—Ginger.

Kaha—*Curcuma longa*.

Wenivel—*Coscinium fenestratum*, Colebr.

Kottan—*Auckandia Costus*, Falk.

Kattekumtchal—Frankincense.

Ensaal—Cardamoms.

Kurundopotu—Cinnamon bark.

Namal-reno—Pollen of Iron-wood flower.

Sandun—Sandal wood.

Hore-aretu—Core of the *Dipterocarpus zeylanicus*, Thw.

Nelun-alle—*Nelumbium speciosum*-root.

Boil all these as usual, and strain the oil.

VIRTUES.

Good for all sorts of diseases, to be drunk, or rubbed over the parts affected, or to be applied to the nose. This is particularly successfull in cases of boils in the throat, and mouth, and Gum-boils, as well as all asthmatic diseases even in children.

No. 5.—*Vaate murtu Tiele*.

Substitutue the Juice of the following plants for the First decoction.

Mowekeeriye—*Sarcostemma viminale*.

Waraa—*Calatropis gigantea*

Daluk—*Euphorbia antiquorum*.

Kansa—Hemp.

Nike—*Vitex*, Negundo.

Timbiri—*Diospyros glutinifera*.

Extract the juice of the leaves of the first five plants, and of the bark of the last plant, and take them in equal quantities.

Next take the following oils in equal quantities, so as to make the whole equal to a quarter of the composition of the above juices.

Mee-oil—Extracted from the seeds of *Bassia longifolia*.

Sessamum-oil.

Castor-oil.

Cow-ghee.

Cocoanut-oil.

Then make "*Kalke*" of the following ingredients.

Kaha—*Curcuma Longa*.

Wenivel—*Coscinium fenestratum*.

Tippily—Long Pepper.

Peronkayan—*Asa foetida*.

Moonemal-ete--Seeds of *Mimusops elengi*.

Sodulunu—Garlic.

These should be taken in equal quantities, so that the whole when added together, may be equal to a quarter of the weight of the oils above mentioned. Boil every thing together during three days, until the "*Kalke*" assumes the consistency of Bees' wax, and strain the oil.

VIRTUES.

Good for all diseases arising from the morbid or excited state of the windy humour. This oil is of a warm temperament and adapted to persons frequently subject to cold sensations. In all cases of pains it is to be rubbed over the parts affected.

No. 6.—*Koleslesma Tiele*.

Extract the juice of--

Batu-fruit—A species of the *night shade*.

Kukurumaan fruit—*Randia uliginosa*, D. C.

Demette fruit—*Gmelina Asiatica*.

Pusvel—*Entada scandens*.

Hinguruvel—*Gueilandina Bonduc*.

Niyede—*Sansevieria zeylanica*.

Pupule leaves—*Vernonia zeylanica*, Less.

Embuldoddan--*Citrus aurantium*.

Iremusu roots—*Hemidesmus indicus*.

Sooduloonu—Garlic.

Inguru—Ginger.

Welaa roots—*Gynandropsis pentaphylla*.

Eremudu leaves—*Erythrina indica*.

Kuppeveniye leaves—*Acalypha Indica*.

Murunga bark—*Moringa pterygosperma*.

Take these juices in equal quantities instead of the First decoction, add cocoanut milk equal to a quarter of the whole of the juices, *Sessamum* oil equal to half the cocoanut milk, and the same quantity of Castor oil.

Next make "*Kalke*" of equal quantities of the following ingredients, so that it may equal a quarter of the *Sessamum* and Castor oils.

Dewedare—*Pinus Deodar*.

Welmee—*Liquorice*.

Savindelunu—Rock salt.

Wasavaasi—*Mace*.

Seenakkaaran—

Tippily—*Long pepper*.

Yavekarelunu—*Nitre*.

Trastevaalu—*Ipomœa turpethum*.

Asemodagan—*Parsley*.

Akkrepatta—*Pellitony of Spain*.

Galis—*Gardenia latifolia*.

Kaluduru—*Black cummin seed*.

Sududuru—*White cummin seed*.

Karaboe—*Clove*.

Noce—*Nutmeg*.

Palmaanikkan—*Blue vitriol*.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emblica*.

Boil all these as usual, and strain the oil at the end of three days.

VIRTUES.

Relieves diseases characterized by an excess of Phlegm, such as oppression in the chest, boils inside the throat, Gum-boils, and all kinds of "*Sanny*" convulsion arising from a morbid state of the three humours.

To be taken internally and rubbed over the body.

No. 7.—Vissassineely Tiele.

Take the Juices of the leaves of the following plants in equal proportion.

- Aweriye—Indigo plant.
- Attene—Stramonium.
- Naa—Iron wood tree
- Kaha—Turmeric.
- Erremudu—*Erythrina Indica*.
- Aswenne—*Alysicarpus vaginalis*.
- Nike—*Vitex Negundo*.
- Daluk—*Euphorbia antiquorum*.
- Magulkarende—*Pongamia glabra*.
- Katukarendo—*Barleria prionitis*.
- Siviye—*Chavica Chuvya*.
- Kariville—*Momordica charantia*.
- Wang Eppelle—*Justicia adhadota*.
- Puak—Areca
- Tippily—Long pepper.
- Telekeeriye—*Excæcaria agallocha*.
- Wailaa—*Gyandropsis pentaphylla*.
- Patuk—*Euphorbia nereifolia*.
- Cohombe—*Margosa*.
- Getetumbe—*Leucas zeylanica*
- Keekerendeye—*Eclipta erecta*, Linn.
- Maaraa—*Adenanthera pavonina* Linn.
- Kalukammeriya—*Solanum*.
- Katurumurunga—*Agati grandiflora*.
- Totile—*Calosanthus Indica*.
- Godemanel—*Crinum ornatum*, Herb.
- Wasetel—*Ipomœa sepiara*, König.
- Karal Sebo—*Achyranthes aspera*, Linn.
- Niyede—*Sansevieria zeylanica*.
- Polpala—*Ærva lanata*, Juss.
- Bely—*Ægle marmelos*,

Poataa—

Yakberiyē—*Crotalaria laburnifolia*.

Pawatta—*Pavetta Indica*.

Andutala—A species of *Ocimum*.

Wadekaha—*Acorus calamus*.

And the juices of Polbadda—Cabbage of the cocoanut tree.

Soduloonu—Garlic.

Mix a quantity of human urine equal to one-tenth of all these juices put together. Add also *Sessamum* oil equal to one-tenth of the aggregate weight of the whole. Next make "*Kalke*" of the following drugs.

Kurundupotu—Cinnamon bark.

Ensaal—Cardamoms.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long pepper.

Kollankole—*Pogostemon Heyneanum*.

Noce—Nutmeg.

Wasawaasy—Mace.

Kraaboe—Clove.

Peronkayan—*Assa foetida*.

Gajetippily—A species of long pepper.

Kelende-ete—*Holarrhena mitis*, R. Br.

Waddekaha—*Acorus calamus*.

Saarene—*Trianthema decandra*, root.

Katerolu—*Clitorea ternatea*, Linn.

Olinde-ete—Seed of *Abrus precatorius*.

Patuk root—A species of *Euphorbia*.

Amukkera—*Withania somnifera*, Dun.

Madurutala—*Ocimum canum*, Linn.

These must be taken in equal quantities, and the whole when prepared, should be equal in weight, to one-fourth of the oil taken.

Boil three days.

VIRTUES.

For all serpent-bites to be taken internally, a table-spoonful, and

rubbed on the wound. If the patient lose his senses, a few drops may be applied to the nostrils and eyes.

This will be found equally efficacious in cases of poison.

No. 8.—Heneraaje Tiele.

FIRST DECOCTION.

Wenivelgete—Coscinium fenestratum.

Pananpety.

Roots of Etdemete—Gmelina Rheedei.

Ankende—Acronychia pedunculata, Walp.

Magulkarende—Pongamia glabra.

Anoedaa—Abutilon sp.

Welaa—Gynandropsis pentaphylla.

Kurundu—Cinnamon.

Nike—Vitex Negundo.

Wara—Calatropis gigantea.

Iremusu—Hemidesmus indicus.

Dehi—Lime.

Embuldodan—Citrus aurantium.

SECOND DECOCTION.

To this First decoction add juices of:—

Batu fruit—A species of the *night shade*.

Demete do.—A species of Gmelina.

Kukurumaan do.—Randia uliginosa.

Dehi do.—Lime.

Dodang do.—Citrus aurantium.

Kaameranka—Averrhoa Carambola.

Goreke do.—Garcinia Cambogia.

Inguru—Ginger.

Pusul—Ash pumpkin.

Annasy—Pine apple.

Heeresse—Cissus edulis, Dalz.

These juices must be taken in equal quantities, and the whole must equal the First decoction in weight.

Next add Sessamum oil.

Mee oil—*Bassia longifolia*.

Castor oil.

Cow ghee.

Kohombe oil—*Margosa*.

Cocoanut oil.

These oils must also be taken in equal quantities, so as to make the whole equal to one-eighth of the First decoction and the juices put together.

Then make "*Kalke*" of the following ingredients, taken in equal proportions, so that the whole *Kalke* may be equal to one-fourth of the oils.

Areloo—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emblica*.

Inguru—Ginger.

Suduloonu—Garlic.

Abe—Mustard.

Miris—Pepper.

Sewese-lunu—Natron.

Sawinde-lunu—Rocksalt.

Balal-lunu.

Yavekare-lunu.

Lewa-lunu—Common salt.

Savukkaarang—

Degal.

Oluva—*Trigonella Fœnum Græcum*.

Manoseele—Red arsenic.

Hiriyal.

Aankarang.

Seenakkaarang.

Navesaarang—Muriate of ammonia.

Penerepotu—Bark of *Sapindus emarginatus*.

Boil as usual, and strain the oil.

VIRTUES.

Relieves all sorts of Sanny-convulsion arising from a morbid state of the three humours. To be taken internally and applied to the nose and eyes.

No. 9.—*Kayteke Tiele.*

Take the juice of Wetekeyya roots, Pandanus odoratissimus and cow milk in equal quantities. Then take Sessamum oil equal to one-eighth of the weight of both.

Next add "*Kalke*" made of the following ingredients, which, when ground, must equal one-fourth of the oil.

Sandun—Sandal.

Welmee—Liquorice.

Kottan—Aucklandia Costus.

Kurundu—Cinnamon.

Ensaal—Cardamom.

Kollankole—Pogostemon Heyneanum.

Hingurupiyely—Kæmpferia Galanga.

Kalanduru—Cyperus rotundus.

Koketiye—Aponogeton crispus.

Orulesattang—Civet musk.

Dewedaare—Pinus Deodar.

Sevenne-roots—Andropogon muricatum.

Iriveriye do.—Plectranthus zeylanicus.

Sirivedy-beville do.—Sida species.

Kapukinisse seeds—Abelmoschus moschatus.

Jataamaanse—Indian spikenard.

Boil these for three days and strain the oil.

VIRTUES.

Relieves all diseases arising from the vitiated or heated states of the blood, such as rheumatic pains, and to be drunk, or rubbed on the parts affected.

No. 10.—*Chandrekaanty Tiele.*

The juice of Wetekeyya roots and cow milk in equal proportions

Sessamum and Castor oils equal to one-eighth of the juice and milk.

Kalke made of the following drugs equal to one-fourth of the oil as usual.

Dewedaare—*Pinus Deodar*.

Welmee—*Liquorice*.

Iriveriye roots—*Plectranthus zeylanicus*.

Samedera roots—*Samadera Indica*.

Lotsumbulu bark—*Symplocos racemosa*.

Hingurupiyely—*Kæmpferia Galanga*.

Pambemul.

Kuppeveniye—*Acalypha Indica*.

Keekirindiye—*Eclipta erecta*.

Ingini seeds—*Strychnos potatorum*.

Orulesattang—*Civet musk*.

Kayippoo—*Catechu*.

Olinde roots—*Abrus precatorius*.

Kalanduru—*Cyperus rotundus*.

Bintamburu roots—*Ipomæa rugosa*.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emblica*.

Sandon—*Sandal*.

Boil these for three days.

VIRTUES.

Relieves Headache, heat in the brain and eyes, causing a constant flow of tears. Good for all diseases of the head arising from heat. This is a very mild oil, and good for daily use by rubbing on the head.

No. 11.— *Dewemurtukumaare Tiele*.

Take the juices of

Mee-roots—*Bassia longifolia*.

Kurundu do.—*Cinnamon*.

Waraa do.—*Calatropis Gigantea*.

Magulkarende do.—*Pongamia glabra*.

These must be taken in equal proportions, as also the following juices, so as to make the latter equal to the former.

The juice of Kinihiriye leaves—*Cochlospermum Gossypium*.

Attene leaves—*Stramonium*.

Keekirindiye leaves—*Eclipta erecta*.

Mugunevenne do.—*Alternanthera sessilis*.

Madurutala do.—A species of *basil*.

Leeme do.—*Dolichos catjang*.

Kapperevalliya do.—*Coleus aromaticus*.

Iriveriye do.—*Plectranthus zeylanicus*.

Satavaariye do.—*Asparagus racemosus*.

Ahu do.—*Morinda citrifolia*.

Welaa do.—*Gynandropsis pentaphylla*.

Nike do.—*Vitex Negundo*.

Then add a similar quantity of cocoanut milk, thus you will have the two compositions of the juices and cocoanut milk—all the three in equal proportions.

Next add so much of the following oils, to be taken in equal quantities—as will be proportionate to one-eighth of the whole of these liquids.

Castor oil.

Mee oil—*Bassia longifolia*.

Cow-ghee.

Kohmbe oil—*Margosa*.

Lastly make the “*Kalke*” of the following ingredients, which must, when ground together, equal one-fourth of the oils.

Kaluduru—Black cummin seed.

Sududuru—White cummin seed.

Suduloonu—Garlic.

Perunkaayan—*Assa foetida*.

Kraboe—Clove.

Wasawase—Mace.

Sadikka—Nutmeg.

Asmodegan—Parsley.

Pepiliye—*Hedyotis racemosa*.

Nerivisse—*Aconitum ferox*.

Palmaanikkan—Blue vitriol.

Savindelunu—Rock salt.

Welmee—Liquorice.

Abing—Opium.

Harankaha—*Curcuma zerumbet*.

Atkaha—Turmeric.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emlica*.

Inguru—Ginger.

Kattecumathal—*Frankincense*.

Jataamaanse—Indian spikenard.

Wadekaha—*Acorus calamus*.

Sevenne roots—*Andropogon muricatum*.

Iriveriye roots—*Plectranthus zeylanicus*.

Hingurupiyely—*Kempferia Galanga*.

Vildummella—A species of resin.

Boil these for seven days, using cinnamon wood for fuel.

VIRTUES.

To be rubbed on the head and applied to the ear and nose in all cases of Sanny. This oil will readily restore warmth. It is also very efficacious in cases of cholera, for restoring warmth and relieving cramps.

No. 12.—*Gadu Tiele*.

Take the Juices of Muruwa leaves, *Marsdenia tenacissina*; Magulwaaraa Do.—a species of *Adenanthera*, in equal quantities, and cocoanut oil equal to a quarter of both these Juices put together.

Kalka.

Sududuru—White Cummin seed

Kaluduru—Black Cummin seed.

Kendegan—Sulphur.

Suduloonu—Garlic

Boil these three days.

VIRTUES.

Cures all incipient boils, when rubbed and fomented with burnt salt.—

No. 13.—*Brungamaleke Tiele.*

Take the Juice of Kekirindie—*Eclipta erecta*, and
Nelly fruit—*Phyllanthus Emblica*
With cow milk and Sessamum oil

All in equal quantities; mix them together, and to the weight of one-sixty-fourth of this composition, take *Welmee*, liquorice which being ground, must be boiled with the liquids, for three days.

VIRTUES.

Relieves heat in the head and eyes, attended with constant flow of tears, blackens the hair and cures all headaches, to be rubbed on the head.

No. 14.—*Seepathe Tiele.*

Make the First decoction of the bark of the *Maadam* tree—*Syzygium Jambolanum*.

SECOND DECOCTION.

Sessamum oil equal to $\frac{1}{4}$ of the First decoction.

Kalka.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long Pepper.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica* fruit.

Nelly—*Phyllanthus Emblica*.

Wenevel—*Coscinium fenestratum*.

Kaha—Turmeric.

Boil these for three days.

VIRTUES.

A cure for *Elephantiasis*. The oil should be rubbed on the head and the legs, twice a day. This application must be continued for one month, when it is certain to give relief.

No. 15.—*Balakorande Tiele*.

FIRST DECOCTION.

Bewille—*Sida* species.

Katokarendo—*Phoberos Cœrtnerii*.

SECOND DECOCTION.

Sessamum oil equal to a quarter of the First decoction. Cow milk four times as much as oil.

Kalka Sandun—Sandal.

Kattekumatchal—Frankincense,

Kottan—*Aucklandia Costus*.

Ensaal—*Cardamum*.

Hingurupiyely—*Kempferia galanga*.

Iremusu—*Hemidesmus indicus*.

Agil—Logwood

Kideatuttan.

Satepuspe—*Anethum sowa*.

Amukkera—*Withania Somnifera*.

Jeweeke—*Seweya*.

Vresembeke.

Jataamaanse—Indian spikenard.

Welmee—Liquorice.

Dewedara—*Pinus Deodar*.

Savindelunu—Rock salt.

Ratnetul—*Plumbago rosea*.

Asemodegam—Parsley.

Perunkayan—*Assa fætida*.

Tippily—Long pepper.

Munwenne.

Maswenna.

Inguru—Ginger.

Walga miris—Piper Sylvestre.

These must be taken in equal quantities and the whole when ground together must be equal to $\frac{1}{2}$ of the oil.

VIRTUES.

For all pains in the system, nervous debility, and oppression in the chest. To be drunk and rubbed over the parts affected, and applied to the nose.

This paper was found among the Society's papers without any name attached to it.—It is believed to have been the production of the late Dr. Pieris of Kandy, who paid considerable attention to Native Materia Medica.

The Botanical names given of the plants have been corrected, and those not given added by Mr. Ferguson F. L. S.

5 FEB 1207



JOURNAL

OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY:

1867—70.

PART I.



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COLOMBO.

PRINTED BY F. FONSEKA, CHATHAM STREET, PORT.

1870.

THE papers on Buddhism by the Rev. S. COLES, and its accompanying Translations ; with other papers, and the Proceedings of the Society, will be printed in Part II. This it is hoped, will be published in the course of the present year.

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On the Origin of the Sinhalese Language;

BY JAMES ALWIS, Esq., M. R. A. S.

SECTION SECOND.

IN a previous paper I adverted to a few historical facts in proof of the proposition, that 'the Sinhalese is an affiliated dialect of the Sanskrit, and that it bears no affinity to the Dravidian or South-Indian class of languages.' In the present I purpose to adduce the promised proof: and here I may premise that (1) whether we compare the *phonetic system* of the Sinhalese with that of the Dravidians; or (2) resort to *lexical analogies* of the same languages; or (3) compare their *grammatical relations*; or (4) examine the *syntactical arrangement* of their words, we arrive at but one conclusion, viz., that the Sinhalese is as independent of the Dravidian as the latter is of the Sanskrit.

SOUNDS.

There is some resemblance between a few of the modern Sinhalese and Tamil letters; but this does not lead to any important

result, since both Alphabets are derived from the Deva Nàgarì,* and since also the peculiarities which distinguish the Sinhalese from the Tamil are such as to render it very probable that each had an independent origin. Before proceeding however to point them out, it may be stated that the Sinhalese alphabet now in current use was not the one employed in the third century, since the earliest unmistakeable record of a royal grant engraved on a rock about A. D. 261, intended to be read by the Sinhalese of after-generations, and therefore written in the Sinhalese language, is in the Deva Nàgarì character.†

To the Telagu, Canarese, and the Tamil, as well as to the Sinhalese, are known a short e and o ; but these have been of comparatively recent introduction into the Sinhalese; for our alphabet itself, like the Deva Nàgarì, does not give any symbols for the long sounds.

The Tamil has no characters corresponding to the ri, lri, au, and ah; nor has it adopted the obscure anusvâra.‡ Though all these are found in the Sinhalese alphabet, yet it is only the last which is necessary to express the Sinhalese, the other letters being used for the purpose of expressing either Pâli or Sanskrit words. Among the Sinhalese vowels there are also two characters not found in the Deva Nàgarì. These are æ and æe. It is true they are not given in our alphabet, which is in every respect identical, as regards sounds, with the Deva Nàgarì; and that they are not found in the Sidatsangarâ. But, whether or not we regard them as modifications of the a and à, it is important to bear in mind that there are in the Sinhalese many hundred words whose initials begin with these sounds, whilst it is impossible to say how frequently they occur as medials, as a in 'bat' or a in 'stand'. Now it is very remarkable that, whilst this æ is deficient in all the South-Indian Alphabets, no

* Caldwell's Drav. Grammar, p. 93 et seq.

† See the Ceylon Almanac for 1834.

‡ 'There is nothing in any of the Dravidian Languages which corresponds to the use of the obscure nasal *Anusvâra* as a final, in Hindi and in the northern vernaculars.'—Caldwell's *Comp. Grammar*. p. 108.

Dravidian organs of speech can pronounce it correctly. We have often been amused in our intercourse with the Tamils by their ludicrous pronunciation of it. If, e. g., a Tamilian wishes to say *æta* 'seed,' he would invariably express it *eta*. So likewise *æti* 'are,' he would express *eti* 'come;' *bæri* 'impossible,' *beri* 'very ripe;' *æka*, 'waist,' *eka* 'one;' etc. etc.

Again, we have the 'half-anusvâra' which is deficient in all the Dravidian languages except the Telagu. It is true that our classical Sinhalese, like the Tamil, is deficient in aspirates; yet it will be observed that the former possesses all the consonants known to the Deva Nâgarî, whilst the latter adopts only the first and last characters of each of the five classes into which the consonants are divided in the *Deva Nâgarî* Alphabet. 'Thus,' as remarked by Caldwell, 'the Tamil Alphabet omits not only all the aspirated consonants,.....but also all its soft and sonant letters.' p. 96. The Tamil, is moreover, deficient in the aspirate 'h' as well as the sibilant 's', both which have an existence in the *Sinhala* as may be perceived in the very name given to our language.

The change of *s* into *h* is, moreover, a peculiarity which is to be found in some Prâkrit dialects,* as in the Sinhalese.† It exercises such vast influence over those languages in the formation of sounds, that on this ground alone we may determine the independence of the Sinhalese Alphabet, in its origin, of the Tamil.

We may also point out four letters in the Tamil which are as much unknown to the Deva Nâgarî, as to the Sinhalese Alphabet. These are a deep liquid 'r,' another 'r' which is harsh and rough in its sound, a peculiar 'l' with a mixture of r, and an 'n,' between which and the dental 'n' there is no difference except that the former is invariably used as a final.

These differences may be attributed to the high antiquity of the literary cultivation of the Dravidian dialects as compared with the northern. When Wijaya arrived in Lanka, at the latter end of

* See Cowell's *Prakrit Prakāsa*, p. 121.

† See *Sidatsangarā* cap. i. § 22.

the fifth century before the Christian era, the Dravidians were already acquainted with letters. So were the Sinhalese colonists; for, soon after their settlement in the island, they ‘dispatched a letter of invitation.’* But the two nations had no common origin. Their alphabets too are different. It would therefore be reasonable to conclude that the alphabet which the Sinhalese brought down to Ceylon was, what their earliest writings† exhibit, the oldest form of the Dêva Nàgarì, similar to the characters of the inscriptions of Asoka.

The following comparative table of the Sinhalese and the Tamil Alphabets also proves that the former has not reached the Sanskrit through a Dravidian medium.

VOWELS.

Sinh. — a, à, : i, ì : u, ù : ri, rì : lri, lrì : — e : ai : — o : au : an : ah
 Tamil — a, à : i, í : u, ù : — : — : — e, è : ei : o, ò : au : — : —

CONSONANTS.

Gutturals, Sinh.	...	k	kh	:	g	gh	:	ṅ
Ditto, Tamil	...	k	—	:	—	—	:	ṅ
Palatals Sin.	...	ch	chh	:	j	jh	:	ñ
Ditto, Tamil	...	ch	—	:	—	—	:	ñ
Cerebrals, Sin.	...	t	th	:	d	dh	:	ṇ
Ditto, Tamil	...	t	—	:	—	—	:	ṇ
Dental Sin.	...	t	th	:	d	dh	:	n
Ditto, Tamil	...	t	—	:	—	—	:	n
Labials, Sin.	...	p	ph	:	b	bh	:	m
Ditto, Tamil	...	p	—	:	—	—	:	m
Semi-vowels, Sin.	y	r	l	v				
Ditto, Tamil	y	r	l	v	ṛ	ḷ	Ṛ	
Sibilants and aspirate,								
Sinh.	s,	sh,	s,	h				
Tamil	—	—	—	—				

* Mahawansa p. 53.

† See the Inscriptions at Mihintala.

Though the Sinhalese alphabet contains, as above indicated, the Sanskrit vowels *ri*, *rî*, *lri*, *lrî*, *ai*, and *au*; yet they are unknown to the language itself, thus exhibiting a difference between it and the Tamil, which has *ai* and *au*; and, as the reader is aware, a similarity to the Prâkrit dialects which reject all the above vowels. The changes, too, which Prâkrits effect in the letters of words which are taken from the Sanskrit are exactly the same in the Sinhalese, e. g.

i. The Sanskrit *ri* is changed into *a*, *i*, *u*,* and *e* in the Sinhalese; and in this respect the latter follows the Prâkrit, of which we shall quote the Pâli.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
<i>dridha</i>	<i>dalha</i>	<i>dala</i>	‘coarse’
<i>krita</i>	<i>kata</i>	<i>kala</i>	‘made’
<i>hrida</i>	<i>hada</i>	<i>hada</i>	‘heart’
<i>mrita</i>	<i>mata</i>	<i>mala</i>	‘dead’
<i>rishi</i>	<i>isi</i>	<i>isi</i>	‘a saint’
<i>ridhi</i>	<i>iddhi</i>	<i>idu</i>	†
<i>krimi</i>	<i>kimi</i>	<i>kimi</i>	‘worm’
<i>srigâla</i>	<i>sigâla</i>	<i>sival</i>	‘jackal’
<i>riju</i>	<i>uju</i>	<i>udu</i>	‘direct’
<i>mridu</i>	<i>muḍu</i>	<i>muḍu</i>	‘soft’
<i>vriksha</i>	<i>rukka</i>	<i>ruk</i>	‘tree’
<i>griha</i>	<i>geha</i>	<i>ge</i>	‘house.’

ii. The use of *lrî* being not very different from that of *ri*, even in the Sanskrit, I shall pass on to *ai*, which becomes *i* or *e*; thus.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
<i>aishvarya</i>	<i>issariya</i>	<i>isuru</i>	‘prosperity’
<i>Airâvana</i>	<i>Erâvana</i>	<i>Eravana</i>	‘a name’
<i>Kailâsha</i>	<i>Kelâsa</i>	<i>Keles</i>	‘a name’
<i>taila</i>	<i>tela</i>	<i>tel</i>	‘oil’
<i>vaira</i>	<i>vera</i>	<i>vera</i>	‘hatred.’

* See Cowell’s Prâkrit Prakâsa, p. xviii.

† A word signifying ‘power to go through the air.’

iii. The *au* is changed into *a* (æ) *o* and *u*; thus.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
nau	nàvâ	næva	'ship'
aushadha	osada	osu	'drug'
gaura	gora	gora	'white'
chaura	chora	sora	'thief'
mauktika	muttika	mutu	'pearl.'

Without entering into all the changes which the Sanskrit consonants undergo in the Prâkrits and the Sinhalese, I shall here request attention to a few which may be deduced from the above examples.

iv. It will be seen that the Sanskrit *d* is changed into *l*; as in

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
àsàdha	àsàlha	æsala	'July'
dridha	dalha	dala	'coarse'
dramidha	damila	demala	'Tamil'
praudha	———— *	pavala	'bold.'

v. The Sanskrit and Pali *t* is also changed into *l* in the Sinhalese, as;

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
katu	katu	kulu	'pungent'
kûta	kûta	kulu	'wild'
krîta	krîta	kirula	'crown'
bhata	bhata	bala	'soldier.'

vi. The Sanskrit and Pali *ch* is frequently changed into *s* in the Sinhalese; whilst no effort is spared by Dravidian organs, even where a Sanskrit word with an *s* is adopted by the Tamils, to change the *s* into *ch*, as *Chinkala* for *Sinhala*.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
chaura	chora	sora	'thief'
chumba	chumba	simba	'kiss'
chatur	chatu	satara	'four'
chakakra	chakka	saka	'wheel.'

* I have not met the equivalent of this in the Pâli.

vii. Here I am reminded of a peculiarity which distinguishes the Dravidian from the Sinhalese. It is that whilst the Sinhalese loves to conclude a word with *a*, as in *satara*, the Dravidians lose no pains to get rid of it, by adopting in its stead a *u* or *ei*; e. g. *ûru* for *ûra*, 'a village'; *avei* for *ava*, 'those,' etc. etc.

viii. The Sinhalese *d* often represents the Sanskrit and Pâli *j*.

Sanskrit.	Pali.	Sinhalese.	
râjan	râjâ	rada	'king'
pûjâ	pûjâ	puda	'offering'
majjâ	majjâ	mada	'kernel'
rujâ	rujâ	rudâ	'pain.'

There are many other dialectic changes which unmistakably point out that the Sinhalese has proceeded from the Sanskrit; but I have, I apprehend, already shown enough, without entering largely into questions relating to dialectic interchanges of sounds, euphonic permutation of consonants, the laws of harmonic sequence, etc. etc., to prove that the Sinhalese, whilst it accords with the northern dialects, essentially differs from the Tamil in its phonetic system. In proving this, I believe, I prove also its difference from the other affiliated Dravidian dialects; for their essential unity in all important and minor matters cannot be denied.

SECTION THIRD.

Lexical Analogies.

Those who maintain an opinion different from our own, refer to the existence in the Sinhalese, of words of undoubted Dravidian origin. This can no more be denied than the existence in the undisputed Sanskrit dialects of a vast number of Dravidian words. Indeed we admit the fact; and the History of Ceylon gives a sufficient explanation of this; for, we know that the northern provinces of this island have been, from very ancient times, held by Tamilians; and that after the fall of the great Sinha dynasty in Ceylon, the island was governed by Indian princes of undoubted Dravidian origin, between whom and the Sinhalese a warfare had

been previously carried on, commencing from a period so far back as the age of the memorable Dutugemini.* It is perfectly reasonable, therefore, to expect in the Sinhalese an admixture of Dravidian words, such as *vela* (veil) 'field,' *kappal* 'ship,' *gala* (kallu) 'stone,' *neli* (nâli) 'a measure,' *adangu* 'to contain,' *adukku* 'to pile one over the other,' *paru* to become 'over-ripe,' etc. But, as very justly observed by the author of the *Sidatsangarâ*, this element of local origin and of casual accession (*nipan*), is but one of three elements, the other two being—the pure, and the adulterated Sanskrit or Pâli.†

Many words of the first class, though corresponding with the *Dravidian*, are yet allied to the Sanskrit, as the following; and it is therefore impossible, in many instances, to determine whether they have been borrowed directly from the Tamil, or from the Sanskrit which has also, it is supposed by some, borrowed‡ from the *Dravidian*: e. g. The Sinhalese word *ammâ* 'mother,' which is the same in Tamil, is found in the Sanskrit as well as in some of the Indo-European tongues; *katu* 'pungent,' corresponds with the Telagu '*katu*,' and the Pâli and Sanskrit *katu*; the Tamil *kalei* 'arts,' which is *kalâ* in the Sinhalese, Pâli and Sanskrit, is supposed to be derived from the Tamil *kal* 'to learn;' *kuti* 'house' or 'hut' in the Sinhalese has much resemblance to the Tamil *kudi* or the Canarese *gudi*, and *kuti* in the Pâli and the Sanskrit; *hotuva* (*hōta* Sanskrit) 'fort' resembles the Tamil *hotei*; etc. etc.

* 'It is undeniable that immigrations from Ceylon to the southern districts of India have occasionally taken place. The *Teers* (properly *Tivar*, 'islanders') and the *Ilavars* 'Singhalese,' (from *Ilam* 'Ceylon; a word which has been corrupted from the Sanskrit *Sinhalam*, or rather from the Pâli *Sihalam*, by the omission of the initial *s*), both of them Travancore Castes, are certainly immigrants from Ceylon; but these and similar immigrants are not to be considered as Singhalese, in the proper sense of the term, but as offshoots from the Tamilian population of the northern part of the island. They were the partial reflux of the tide which peopled the northern and western parts of Ceylon with Tamilians.' *Caldwell's Comp. Grammar*, p. 72.

† See *Sidatsangarâ*, p. 4.

‡ *Caldwell's Comp. Grammar*, p. 440, et seq.

But all the words in the Sinhalese that may be directly traced to the Dravidian, are so few, that if collected, they will not, I am persuaded, shew a larger proportion than one to nine. And, it is very significant that the writer of the *Sidatsangarà* does not, in giving examples of his three classes, mention one single word which is derived from the *Dravidian*.

Though, however, so far as the dictionary goes, it is perhaps generally difficult to determine the relation of a language which is composed of different elements, as, for instance, the English;* yet, I believe, it may be affirmed that there is no language, like the Sinhalese, which has '*nine-tenths*' of its vocables clearly derived from a Sanskrit source, that may be traced to a *Dravidian* origin. On the other hand, there is no language, in which the Dravidian element is far in excess of the Sanskrit, that may be placed in the northern group. Take, for instance, the Hindustáni, Maráthi, Bengáli, Guzeráti. The Sanskrit or north-Indian element of these idioms is nearly as much in excess of the Dravidian, as in the Tamil, Telagu, Karnátaka, and Maláyalim (the south-Indian languages) the non-Sanskrit or the Dravidian is in excess of the north-Indian or the Sanskrit element.† In proceeding therefore to an examination of lexical analogies, I shall select on the one hand the Tamil, the most cultivated of the south-Indian languages,‡ in which the Sanskrit element is less than in others,§ and from whence the other Dravidian dialects are supposed to have been derived; and, on the other, the Páli, to which, as I shall hereafter show, the Sinhalese mediately, if not directly, owes its origin.

* Professor Max Muller's *Survey of Languages*, p. 7.

† Caldwell's *Comp. Grammar*, p. 29.

‡ 'From the various particulars above mentioned it appears certain, that the Tamil language was of all the Dravidian idioms the earliest cultivated: it also appears highly probable that in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have been derived, most assistance will be furnished by the Tamil' — *Caldwell's Comp. Grammar*, p. 60.

§ *ib.* p. 33.

Before entering into direct proof, it may be here convenient to notice the lexical analogies of the Dravidian and the Sinhalese, to which Dr. Stevenson of Bombay refers in an article ‘on the language of the aboriginal Hindus’.* If his conjecture be correct, we might, as justly remarked by Caldwell, reasonably expect to find in their vocabularies a few primary Dravidian roots,—such as the words for ‘head,’ ‘hand,’ ‘foot,’ ‘eye,’ ‘ear,’ &c.; but we have not been able to discover any reliable analogy in words belonging to this class. But Dr. Stevenson *professes* to give us a comparative list of “forty-one primitive words, all expressive (as he says) of such ideas as men must use in the infancy of society:” let us examine them.

Referring the reader to that list, I shall confine my observations to the Sinhalese and the Tamil, which are put down in the Southern class. At the outset the reader will observe, that of forty-one words given of the *Hindi*, in order to show their agreement in sound with the words of the Bengáli, Guzaráti, Maráthi, Telagu, Karnátika, Tamil, and Sinhalese, the learned Doctor has signally failed to show the *Sinhalese* for seventeen.

i. Of the remaining twenty four, ‘*appan*, Tamil, = *appā*, Sinhalese,’ appears first. This is not an ancient Sinhalese word; nor does it occur in our books, which give us *piya* and *bap*. But the word which denotes ‘father,’ it would seem, is the same in nearly all languages. In the Indo-European and the Semetic families the base is a *p* or *b*, the difference being that in the former the word commences with the consonant above given, e. g., *pater*; whilst in the latter, as in the Hebrew *ab*, the vowel *a* is prefixed to that consonant. In this respect the Dravidian follows the Semetic. Whether this vowel is added or not, it is quite clear that the origin of the word is the same, and that the one-ness of language in a few words, as in the instance before us, proves the one-ness of origin.—‘the one language and one speech of the whole earth before the dispersion of mankind.’†

* Bombay A. S. Journal for 1842, p. 103.

† See further remarks hereon under the table of names,—*infra*.

ii. *Pápan*, ‘holy father,’ Tam.;=*bapa* ‘holy father,’ Sinhalese. The Tamil word here given is the abbreviation of *práppan*, [the addition *pra* being the Sanskrit inseparable preposition denoting ‘pre-eminence,’] ‘one higher than a full father’. The Sinhalese *báppá* means ‘uncle,’ and not ‘holy father;’ and it is derived from *bála* ‘young,’ and *appá*, ‘sire.’

iii. *Kudappá*, the Sinhalese word for ‘paternal uncle’ is compared with the Telagu *kàkkà*, signifying the same. Now, in the primary Dravidian dialect, the Tamil *kàkkà* means ‘peddler;’ but the Sinhalese *kudappá* has no relation to either the Telagu or the Tamil words, the former being, like *bàppà*, a compound of *kudá*, ‘young,’ and *appá*, ‘sire.’

iv. *Adi*, Tamil, ‘foot;’=*adi*, Sinhalese, ‘foot.’ The correct word for ‘foot’ in Sinhalese is *pá*; see *infra*. But *adi* is found in the vernacular to signify the ‘substratum’ of one’s feet, or of any other object; and I believe it comes from the Páli particle *adha*, ‘underneath.’ *Adi* is also used to denote a measure of twelve inches. In this sense it is clearly an imported word like many a word expressive of modern arts, inventions, &c.

v. *Perru*, ‘bear a child,’ and *petta pillei*, ‘own child,’ in the Tamil, are compared with *phaddh*, *bad*, ‘the belly, the womb,’ Sinhalese. I am not aware that *phaddh* is a Sinhalese word; but the word *bada* has no relation whatever to the Tamil words given above.—See list under the head of Names,—*infra*. In reference to the general list of Dr. Stevenson, and particularly as regards the words under this head, Caldwell remarks:—“In many instances Dr. Stevenson’s lexical analogies are illusory, and disappear altogether on a little investigation. Thus, he supposes the north-Indian ‘pet,’ *the belly, the womb*, to be allied to the first word in the Tamil compound ‘petta pillei,’ *own child*. That word should have been written ‘pettra’ in English, to accord with the pronunciation of the Tamil word: the Tamil spelling of it, however, is ‘perra.’ It is the preterit relative participle of *per-u*, ‘to bear, to obtain,’ signifying *that was borne*. ‘Per-u,’ *to obtain*, has no connexion with any

word which signifies *the womb*, and its derivative noun 'pér-u,' means *a thing obtained, a birth, a favour.*"*

vi. *Kulambu*, 'clay, loom;' *kolu*, 'a plough share' Tamil—are exhibited as showing a resemblance to *kumbur*, 'a paddy field' in the Sinhalese. The relation between the two sets of words is more imaginary than real. The Sinhalese words for 'clay' and 'plough' are quite different, and have no reference whatever to a field. The word *kumbur* is supposed to be derived from the Sanskrit *kumb* 'to cover,' hence *kumbha* in Páli is 'an amunam in extent,' generally referring to the sowing-extent of a field; and thence we get *kumbura*, Sinhalese, 'a field.' My pandit, however, believes that this is derived from the Páli *kedàra*.

vii. *Kolijan*, 'a weaver of the Pariah Caste,' *kolairur*, 'huntsmen,' in Tamil, are compared with the Sinhalese *kollaya*, 'plunder.' Philologically or historically, there is no relation between these words. The Sinhalese word is clearly derived from the Páli *kôla-hala*, 'tumult,' with which *plunder* is ever associated in one's mind.

viii. *Torravu*, 'a herd of cows,' *totti*, 'a pound' in Tamil—are set against the Sinhalese *tavalam*, 'a flock or herd.' The Sinhalese never use this word simply to indicate 'a flock;'—the sense in which they do use it being to denote cattle employed to convey goods; which, it is remarkable, are placed on either side of the animal's back, so that the two loads may *balance* equally. Now, *taula* in the Sanskrit is 'a balance.'

ix. *Atam* 'across,' *adkam* 'enclosing, hiding,' *adam* 'hindrance,' Tamil—are shown as related to the Sinhalese *adaya*, 'prop,' and *adassiya*, 'obstruction;' but *ade* or *adaya* is strictly that which is kept *under* an object in order to prop it up. In this sense it comes from the Páli *adho*, 'under;' whence *adassi* may be something that obstructs the *assa* (ansa) or 'side' [inside.]

x. *Kurrai*, 'defect,' Tamil;=*koradus*, 'unripe grain,'†—Sinhalese. It is here only necessary to refer the reader to the Sanskrit

* Caldwell's Comp. Grammar, p. 40.

† It does not mean 'unripe grain;' but is a proper name in the Sinhalese, as

koradusha, from whence we have obtained the Sinhalese word, to show its non-relation to the Tamil *kurrai*.

xi. *Alei*, 'a wave,' Tamil, is said to be allied to *rela*, 'a wave,' in the Sinhalese. The English *ripple* would be nearer *rela* than the Tamil *alei*. But the Sinhalese word comes from the Pâli *tarala*, 'trembling'—'to pass, to go or move.'

xii. *Odukidam*, 'a recess,' Tamil=*odokkuva*, 'a place in the waist for money,' Sinhalese. This is the only word in the list before us which is derived from the Dravidian. It comes from *adukku* 'to heap,' thence *odokku-va* 'the place [generally the waist] in which something is kept.' This is however a modern introduction, and is not to be found in the books, which use *æka*, from the Pâli *anka*.

xiii. *Opa*, 'smoothness, beauty,' Tamil=*opa*, 'polish, glittering,' Sinhalese. This is clearly a child of the Sanskrit *ojas*, 'light, splendour,' from whence we get *oda*, and thence *opa*.

xiv. *Kà*, *kàvari*, 'a piece of wood with ropes attached,' Tamil=*kavandan*, 'a bullock's yoke,' Sinhalese. There is some mistake here. Mr. Clough, from whose Dictionary this is said to have been taken, does not give it; and there is no such word in the Sinhalese.

xv. *Korabu*, 'nibbling as a mouse,' Tamil=*kurutu*, Sinhalese, 'a rasp.' What resemblance there is between the nibbling of a mouse and the action of *kurutu* 'scraping,' 'scratching,' [e. g. *apas-kirate* kuk-kutah 'the cock furrows;'] I cannot say; but, I believe the words are not related to each other.

xvi. *Tati*, 'skreen,' Tamil=*tatitu*, Sinhalese, 'a ceiling, ship's deck.' This word should be *tattu* (see Clough) from the Pâli *tatì* 'top,' between which and a screen there is no relation whatever.

xvii. *Podi*, 'full sacks or bags,' Tamil=*podì*, 'a bale,' Sinhalese. The Sinhalese like the Tamil word, is derived from the Sanskrit and Pâli *puta*, 'concavity.'

in the Pâli and Sanskrit, for 'a species of grain eaten by the poor people'—*paspalum scrobiculatum*, Lin.

xviii. *Kannaràli*, 'a melancholy event,' in Tamil, is compared with *kanakal*, 'excellent,' Sinhalese. Clough does not give this; nor is there a word approaching to that sound in the Sinhalese. But, what is the analogy between *excellent* and *melancholy*?

xix. *Mottamuta*, 'total,' Tamil=*monvata*, 'beautiful,' Sinhalese. What coincidence there is between 'total' and 'beautiful,' I cannot perceive; but this I can state—that the Sinhalese word *monavata* comes from *manà*, 'pleasingly,' and *kota*, 'done.'*

xx. *Kargarapu*, 'a rattling noise like thunder,' Tamil=*kara-dara*, Sinhalese, 'teazing.' The Sinhalese word is deduced by some from the Páli *khara* with the affix *tara*, changed into *dara*; whilst others trace it directly to the Páli *kheda*, 'affliction.'

xxi. *Pinru*, 'retreat,' Tamil=*peral*, 'overturn,' Sinhalese. The latter is from *parivattana*, and has no relation to the Tamil word here given.

xxii. *Polip*, 'a brief explanation,' in Tamil=*bola*, 'a familiar term of address,' Sinhalese. Here again we do not perceive the analogy intended to be drawn. *Bola* comes from *bhrutaka*, Sanskrit; *bhataka*, Páli; *bála* Sinhalese, 'hireling'; hence *bola* is a term of address for a subject, or a servant.

xxiii. *Muri*, 'to break,' Tamil=*madanvá*, 'to squeeze,' Sinhalese. *Muri* bears no relation to *madina*, which is directly derived from *majjama*, the Páli word of the same signification.

xxiv. *Apâ*, Tamil=*apoi*, Sinhalese, an interjection. Without exclaiming with Yâska, the eminent Hindu philologer, that 'words are fixed in the world, we cannot say how,—*svabhâvatâh* by nature!,' we may refer to the Sanskrit particle *apa* implying 'loss, negation, privation, wrong, bad, unnatural, as the source whence we have obtained *apoi*.

"The only resemblances (says Caldwell) which have been pointed out are those which Dr. Stevenson has traced in a few words *remote from ordinary use*, and on which, in the absence of analogy in primary roots, and especially in grammatical structure, it is impossible to place any dependence." I may add that, as regards

* K is changed into v as *dandu-kam*=*dandu-vam*; See Sidatsangarâ, p. 17.

the Sinhalese in Dr. Stevenson's list of forty-one words, there are but *three* which have any relation to the Dravidian. They are *appà*, 'father;' *odokkuva*, 'a recess in the waist;' and *adi*, 'a foot of twelve inches.' Thus, the proportion which the Sinhalese bears to the Dravidian is, in the instances selected by the Doctor, less than one to thirteen.

I have occupied more space than was actually necessary to disprove the relationship attempted to be established between the Sinhalese and the Dravidian. It is time to proceed to direct proof of their non-relation.

I purpose to institute my comparisons with reference to what is called by *Abel Remusat*, the 'prerogative instances,' consisting of nearly all the words given in a List issued by 'the Anthropological Society, to be noted and used for the radical affinities of languages, and for easy comparison,'—words which may be classed into (1) numerals; (2) names for days, and (3) months; (4) pronouns; (5) names, and (6) actions expressive of the common wants of mankind; (7) the earliest extant Sinhalese; and (8) words in our authors, usually entitled the *Elu*.

NUMERALS.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
One	eka	eka	onnu—oru
Two	dva	deka	rendu
Three	ti	tuna	mûnu
Four	chatu	satara	nàlu
Five	pancha	pasa	anji
Six	chcha	saya	àru
Seven	satta	sata	èlu
Eight	attha	ata	ettu
Nine	nava	nava	ombadu
Ten	dasa	dasa	pattu
Twenty	visati	vissa	irivadu
Fifty	paññāsa	panasa	ambadu
Hundred	sata	sīya	nûru.

The above comparisons clearly indicate that the Sinhalese nume-

rals* stand in fraternal connection with the Páli and the Sanskrit. There is not one Sinhalese word in the above list which has the least affinity to the Tamil, if we except *ettu*, 'eight.' Its resemblance to the corresponding numeral of the Indo-European family, is indeed very remarkable; and it is generally supposed that the Tamil numeral noun is derived from the Sanskrit *ashta*. But, as properly remarked and proved by Caldwell, 'this resemblance, though so close as to amount almost to identity of sound, is accidental; and disappears on investigation and comparison, like the resemblance between *onna* and *unus*, *anju* and *pancha*.'† Again, it is true that *oka* is used in the Telugu for 'one;' but the resemblance between it and the Sinhalese *eka* is as illusory as that between the English 'one' and the Tamil 'onnu.' It is also true that the Canarese *ondu*, 'one,' and the Malayalam *renda* for 'two,' are occasionally used by the Sinhalese as in *otu* for 'one-tenth' or 'tithes,' and *ondu*, 'unit,' *irate*, 'double,' as in playing a Tamil game with chanks; but, as every one conversant with our language fully knows, they are used very seldom, and are not to be met with in our books. "Though *eka* is invariably used for 'one,' yet, says Caldwell, a form has been noticed which appears to be allied to the first numeral of the Western languages,' viz., *ûna-s* 'less,' which is prefixed to some of the higher numerals to express *diminution by one* (e. g.) *ûnavinshati*, 'nineteen,' like the corresponding prefix *un* in the Latin *undeviginti*.‡ Professor Bopp is also of the same opinion; see his *Comparative Grammar*, i., p. 416. Where such eminent scholars have expressed an opinion, I cannot but approach the subject with great diffidence; but a careful examination forces a strong conviction into my mind, that the *ûna* in the phrase *ûnavinshati* is not allied to the Latin *unus*. This expression for 'nineteen' is nearly the same

* 'The numerals are generally a very safe criterion of an original relationship between languages.' Pr. Max Muller's *Survey of Languages*, p. 13.

† See *Dravidian Grammar*, p. 279 *et seq.*

‡ *ib.* p. 264.

in the Sinhalese, as *unu vissa*. It is an elliptical phrase; and though it literally means 'less twenty,' or '*incomplete* twenty'; yet it conveys *ekena ûna vinshatih* 'twenty less by one,' or, as in *ekona-vinshatih* 'twenty minus one' = 'nineteen.' The *un* in the Latin word is, as I conceive, a negative prefix like the *na* in the Sanskrit *ekâna-vinshatih*, 'by one *not* twenty.'

This elliptical phraseology, it is curious to observe, is found in different dialects in expressing numerals; e. g. *addhenâ chatutto*, in the Pâli, is 'four by half' = 'four (less) by half,' = 'four (less) by half (of one),' [= 'three and a half,'] *eka* being understood as in the Sanskrit *ûna-vinshatih*, or in the Sinhalese *unu-vissa*. Again *dasa-ada-masa* 'ten months by half' = 'ten months (less) by half,' or 'ten months (less) by half (of one),' or 'nine months and a half.' This elliptical form, moreover, is the same in the Hindustâni, which has *unu-is* (= *una-bis*), although the Murâthi has *ek-un-isa*, like the Sinhalese form which we sometimes find in our books, *ek-un-visi*. The Tamil *on-badu* is indeed formed like the Hindustâni *una-bis*; but except in the principle of its formation, I perceive no analogy between the two; for whilst *ûna* in the latter expresses 'diminution,' the *on* in the former (*on-patu*, or *on-pattu*) denotes 'one' as in the Roman numeral *ix* = (*i* - *x*), 'one (less) ten.'

I shall next examine the names for *days* and *months*.

DAYS.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Sun-(day)	ravi-(dina)	iri-(dâ)	nâir-ti-(keleme)
Mon.	soma	sandu	tinkal
Tues.	mangala	angaharu	sevai
Wednes.	budha	badâ	pudan
Thur's	guru	brahaspati	vyâla
Fri.	shukra	sikurâ	velli
Satur.	seni	senasura	seni

The above comparisons lead to this, if no other, important result, —that the Sinhalese names are not derived from the Dravidian. But, the principle on which the names were originally formed

in both is the same; for the Dravidians, who had made great strides in civilization* at the period of our colonization of this island, were doubtless acquainted with the Astronomical causes which led to the names of 'days.' The principle upon which the assignment of the *days* to their respective guardians was made, is indeed well known. The Sinhalese assign the *days* to the same planets as the Hindus and the Tamils, and if there be any difference in the names adopted, the reader will find that whilst one nation uses one word, for instance *ravi*, another uses a synonym for the same, as *iru*, and another, *nair*. The only peculiarity which exists in the formation of the Sinhalese and the Tamil names is, that whilst the former, like the Indo-European, adopt *day* after the particular name of a deity, the latter use another expression, *kila-mei*, 'that which belongs to.' The deities or planets named are Sun, Moon, Mars (red-deity), Mercury, Jupiter, Venus, and Saturn.†

MONTHS.

		<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Mar.	13	chitta	bak	chittare
April	12	vesâkha	vesak	vaikâsi
May	13	jettha	poson	âni
June	14	âsâlha	æsala	âdi
July	15	{ nikkhamaniya sâvana	nikini	âvanni
Aug.	16	{ bhâdra† phottthapâda	binara	perettâsi
Sept.	16	assayuja	vap	atpasi
Oct.	16	kattika	il	kâtige
Nov.	15	mâgasira	undu-vap	markâli

* See Caldwell's Dravidian Grammar, p. 54 *et seq.*

† There is another peculiarity which distinguishes the mode in which the Tamils calculate the day from that in which the Sinhalese compute it; for the former reckon from mid-day to mid-day, and the latter from sun-rise to sun-rise, which is also the mode of computation in the Pali books.

‡ I have here, as elsewhere, introduced the Sanskrit form to show its relation to the Sinhalese.

		<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Dec.	15	phussa	durutu	tâi
Jan.	13	mâgha	navam	mâsi
Feb.	11 *	phagguna	mædin-dina	pangini

The Dravidian names of the *months* are derived, like the Pâli, from the names of the asterisms; and though the Sinhalese adopt some of them, e. g. *vesak*, *æsala*, etc., yet it is very remarkable that they have for others, names which have no relation whatever to the Dravidian, and which owe their origin to local and other causes; e. g., *Mædin-dina* denotes the month in which the sun enters the 'central meridian line'—*madhya-rekhâ*,—"the line, which, passing above Lankâ and Ujjayani, and touching the region of Kurukshetra, etc., goes through Meru."† *Navam*, from *nava* 'new,' refers to the *new-ness* of the vegetable kingdom, which is exhibited at this period, and means 'the spring,' when all nature is clothed with verdure. *Du-rutu*, from *du* ins. prep. and *ritu* 'season,' denotes the *inclement season* when the natives require the use of fire and firewood to keep themselves warm. *Undu-vap* appears to be the period when a kind of small grain called *undu* was (*vap*) 'sown.' *Il* denotes the month in which the moon is full, nearly in the longitude of *il-valâ*, the stars in the head of the Antelope.‡ *Vap* indicates an *ad-interim* season for sowing. *Binara* comes from the Sanskrit *bhâdra*; and *nikini* from *nikkhamaniya*, Pâli, with reference to a custom of religious seclusion observed at this period. *Æsala* is from *âsâlha*, Pâli. *Fos-on* 'flower-less' is the period when flowers go out of season. *Vesak* is from the Pâli *vesâkha*; and *Bak* indicates the month in which there is a 'break' in the computation of the year, though my Pandit intimates the probability of its being expressive of (*bakka* 'great' =) the chief, or first month.

* i. e. 'from Feb. 11th to March 12th.'

† See *Sûrya Siddhanta*, by the Rev. E. Burgess, p. 185.

‡ *ib.*, p. 466.

PRONOUNS.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
I	{ amha ahan	ma ma(ma) (nom.)	nàn
We	mayan	api	nâm
Thou	{ tumha tvan	{ ta to	nî
You	tumhe	tepi	nîr
My	mama	mage	en
Thy	tava	tage	nin
He (prox.)	eso	mohu	ivan
He (remo.)	*so	ohu	avan
They (prox.)	ete	movhu	ivar
They (remo.)	te	ovhu	avar

The personal pronouns serve more to establish or disprove the relationship of languages than any other words* of a language.

Now, on comparing the above there is not one Dravidian form which has the most distant relation to the Sinhalese, whilst it is quite evident that most of the latter bear the nearest affinity to the Sanskrit, or the Pâli.

The Sinhalese radical *ma*, which is *mama* in the nominative, is clearly taken from one of the Pâli oblique cases of *ahan*, and exercises a great influence in the inflexions of the verb of the first person. In the formation of the plural the vernacular Tamil changes the *na* and the *ni* to *nâ(n)-gal* and *nî(n)gal*; and it will be shewn hereafter that this addition of *gal* bears no resemblance whatever to the *pi* which the Sinhalese adopts, nor is that plural inflexion to be found in the formation of any of the Sinhalese plural nouns. But this inquiry properly belongs to another head of our investigations, viz., the *Grammatical*; see *infra*.

* 'The very last words which we should think of borrowing from a foreign nation are *pronouns*, particles, and numerals'—Professor Max Muller's *Survey of Languages*, p. 12.

NAMES

[*Expressive of the common wants of Mankind.*]

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Hand	hattha	ata	kài
Foot	pàda	{ paya kakula	kâl
Nose	nàsà	nàsa	múkku
Eye	achchi	æsa	kan
Mouth	vatta	{ vata kata	vâi
Tooth	{ danta data Sans.	data	pallu
Ear	kanna	kana	kâtu
Hair	kesa	kes	mair
Head	sisa	{ sisa=hisa olu	talei
Tongue	jivha	diva	nâkku
Belly	kuchchhi	{ kusa bada	vayaru
Back	pitthi	pita	mudugu
Iron	aya	ya-kada	irunpu
Gold	{ suvanna suvarna San.	{ ruvan ran	pon
Silver	rajata	ridi	velli
Father	pità	{ piya appa	appan
Mother	ammà	{ amma mavu	tâi
Brother	sahòdara	{ sahodara sohoyuru	sahodaran
Sister	sahodarì	sahodarì	tangachchi
Man	manussa	minis	maniden
Woman	{ strì san. itthi	{ itiri strî gæni	manidi

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Wife	bhariyà	{ bæri ambu	panchàdi
Child	apachcha	daru	pullei
Son	putta	putà	magan
Daughter	dhìtu	dû	magal
Slave	dàsa	{ dâsa vahal	adimeï
Cultivator	gahapati	goyi	{ ulunan kamakàran
Field	khetta	{ keta kumbura	vail
Tank	vâpi	veva	kulam
Plough	nangala	nagula	kelappeï
Cow	{ go	gon	pasu
Cattle			
Yoke	yonga	yuga	nukam
Shepherd	gòpàla	{ gopolla enderà	idayan
God	deva	devi	kadavul
Devil	yakkha	yakà	pe
Sun	sura	hira	suriyan
Moon	{ chandra chanda	{ chandra handa	tinkal
Star	tàrà	tàru-kà	nakshettra
fire	aggini	gini	neruppu
Water	vàri	vatura	nîr
House	geha	ge	vûdu
Horse	assa	assa	kudirei
Dog	basaka	balu	nài
Cat	bilàla	balalà	pûnei
Cock	kukkuṭa	{ kukulà sevul	seval
Duck	hasa	{ hansa târà	târâ
Ass	khara	{ kotoluvâ kaludævâ	kaludei

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Camel	ottha	otu	ottakam
Bird	pakkhi	{ paksi kurulu	kurivi
Up	uddhan	uda	mèle
Near	{ samipa lagga	{ samipa langa kittu	kitta
Down	hetthà	yata	kilei
Before	puralo	peratu	munnei
Far	dûra	dura	tûra
Behind	pacchâ	pasu	pinnei
Who	{ ko katara	{ kavuda kavuru	âr
What	kim	{ kim mokada	enna
Why	kasmâ	æyi	ên
And or with	saha	{ saha tavada	um-affix.
But	kintu	{ yali ehet	âuâl
If	yadi	{ nam idin	âl-affix
Yes	âma	ovu	ôn, âmâ
No	na-no	na-no	illei
Alas	aho	aho!	ah!

Here are sixty four words,—not remote from ordinary use, but expressive of the common wants of man, both in a savage and a civilized state. On examining the Pâli words, it will be noticed, there is scarcely a single word which does not claim relationship with the Sanskrit. If we examine the above Pâli words with their equivalents in the Sinhalese, especially as we find them in the books, we shall find the latter, with one exception, to be allied to the former. That exception is *kotalu*, ‘ass.’ But this is clearly a native word not derived from the Tamil, for the simple reason that in our modern usage we have *kaludæva*, which is from a Tamil

source, although the Tamil word itself is derived from the Sanskrit *khara*. Again on comparing the Sinhalese with the Tamil, we do not find a single Tamil word that has any relation to the *ancient* Sinhalese words of the same signification. But whilst we thus have for every Tamil word, its Sinhalese equivalent clearly allied to the Pâli and unconnected with the Tamil, it will be observed that there are a few Sinhalese synonymes which have some resemblance to the Tamil. These secondary formations are nine in number, and are the following, which I shall examine separately.

i. The Sinhalese word *kakula* is supposed to have come from the Tamil *kal*, 'foot.' Not finding it in our books, I am inclined to treat it as a Tamil derivative; but it is very remarkable that *kakula*, deflected from its original signification of *kâl*, is used to express—not the 'foot,' but, the 'leg.'

ii. There is some distant resemblance between *olu* and *talei*, 'head'; but it is purely a native word, and does not bear any relation to the Tamil. See Sidatsanarâ, § 22.

iii. Some believe that our Sinhalese *bada* comes from the Tamil *vayaru*, 'belly.' This is a mistake. The resemblance between these two words is not greater than that between *bada*, and the English *belly* or *body*; indeed it is reasonable to believe that it comes from the Pali *bondi*, 'body,' although a friend suggests that *bada*, as a name for the largest part of the body, may be from the North-Indian *bada*, 'great.'

iv. *Appâ*, Sinhalese=*appen*, Tamil, 'father.' I have already noticed this word, *ante* p. 10. I may here add that its use is confined to the colloquial language.

v. *Sevul*, Sinhalese=*Savel*, Tamil, 'cock.' This is clearly from the Tamil. So far as my observation goes, it has been introduced into our language within the last four hundred years.

vi. *Târa* 'duck' is a modern introduction from the Tamil into the colloquial speech of the Sinhalese. Neither Sanskrit nor Sinhalese writers have ever drawn a distinction between the *Swan* and the domestic *goose* or *duck*. The word used by both for all

these is *hansa*. The very English words 'duck' and 'goose' come from the Vedic *hak-gûsa*=*hansa*.

vii. The Tamil *kaludei* 'ass,' which is evidently allied to the Sanskrit *khara*, has produced our Sinhalese *kaludævâ*. But the original Sinhalese word *kota-lu* is independent of the Tamil.

viii. The Sinhalese word for 'bird' is *paksi*; but in colloquial usage we meet with *kurulu*, so near the Tamil *kuruvi*. It is not a generic term for *bird*, but a word for a species of small birds. See my *Contributions to Oriental Literature*, i. p. 44.

ix. There is some resemblance between the Sinhalese *kittu* and the Tamil *kitta*, 'near.' In the Sanskrit, Pâli, and some of the North-Indian vernaculars the word for 'near' is *nikata*. This word the Sinhalese have adopted for the 'chin,' and have therefore altered the same word into *kittu* to denote 'nearness.' It may be thence inferred that both the Tamil and the Sinhalese words are derived from the Sanskrit.

Thus, in three out of the above nine words, the lexical analogies disappear on a little examination; and we have only six out of sixty-four words, or less than one-tenth of the words in the above list, which are related to the Dravidian. Yet, it is very remarkable that those six words are not what we find in the books, but what may be termed a secondary formation confined to the colloquial speech of the Sinhalese. It would thence appear that, if we dispense with all the Sinhalese words which we may trace to a Dravidian origin, we may still express ourselves on all matters with the aid of other Sinhalese words which are undoubtedly of Sanskrit origin; or, in other words, that the Sinhalese may flourish without the aid of the Dravidian.

Though generally, as I have already remarked, the terminology of our classical authors is free from the Dravidian; yet, it is of some historical interest to notice here an exception. It is the Sinhalese version of the *Pansiapanas Jâtake*, in which we find such words as the following, and which it is impossible to understand now-a-days but for the Pâli work of which it is a translation; *kollu* and

kanan 'a species of gram, the *glycine villosa*;' *talakkattuva* 'head-building' for 'the top of an edifice;' *nadaya* 'up-stair;' *pambattiya* 'snake charmer;' *parakku* 'sheet or coverlet;' *pulimukham* 'tiger-face;' *agampadi* 'body-guard, retinue,' etc., etc. The presence, however, of this foreign element in this particular Sinhalese book may be traced to the foreign Dravidian agency which was at work in the translation of the Jâtakas. The *Mahavansa* says:—

Athâ pi Chola-desiyan nânâ bhâsâ visâradan
 Takkâgama dharan ekan mahâ-theran Susaññatan
 Râjâ râja gurutthâne thapetvâ tassa santike
 Jâtakâni cha sabbâni sutvâ sutvâ nirantaran
 Ugganhitvâ tad'atthampi dhâretvâ tadanantaram
 Tâni sabbâni paññâsâ 'dhike panchasate subhe
 Jâtake Pâli bhâsâto Sîhalâya niruttiyâ
 Kamato parivattetvâ pitakattaya dhârinan
 Mahâ therâna' majjhamhi sâvetvâ parisodhiya
 Lankâyan pana sabbattha lekhâpetva pavattayî.
 Jâtakâni pune tâni nija sissappaveniyâ
 Pâlayitvâ pavattetun ârâdhetvâna dhîmato.
 Medhankarâbhi dhanassa therassa tassa dâpayi—
 Tasseva saka nâmena parivenan cha kariya
 Purâna gâman Sannîra selan Labuja mandâkan
 Moravankan'ti me gâme chaturova sadâpayî.

'Afterwards, the king [Parâkkrama] appointed a royal Teacher (in the person of) a very humane Mahâ-thera of the country of *Chola* (Tanjore), accomplished in different languages and in Logic and religion; and having continually heard and studied under him all the Jâtakas; and, having (moreover) committed to memory their significations, (he) thence gradually translated all the five hundred and fifty Jâtakas from the Pâli into the Sinhalese language, and having thoroughly revised them, after reading the same to an (assembly of) venerable priests who had mastered the three Pitakas, caused them to be written, and published them throughout Lankâ. He next entrusted those Jâtakas to a learned priest named Me-

dhankara, requesting him to have the same perpetuated without injury amongst the successive generations of his pupils. Having also established in his own name, a collegiate Temple, [he] bestowed the (following) four villages, *Puranagaman* [Paranagama] *Sannîra sela* [Tembili-hela] *Labuja-manda* [Del-mada] and *Moravanka* [Moravaka].'

VERBS

[*Expressive of the actions of every-day life.*]

	<i>Pali</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Be	bhû	vu	iru
Go	yâ	{ ya pala	po
Come	e	{ en vara	va
Eat	khâda	ka	tin
Sit	ni-sîda	indha	iru
Beat	ghansa	gaha	adi
Stand	thâ-(sthâ)	hiti	nil
Die	mara	mara	sâ
Give	dâ	dâ	ta
Run	dhâva	duva	ôdu
Shoot	vidha	vidi	sudu
Sleep	niddâ	nidi	padu
Cook	pacha	piha	{ samei âkku
Drink	pa-(pibana)	bo (bona)	kudi
Fall	pata	veta	vilu
Chew	chabba	vika (vi & ka)	chappu
Break	khadi	kada	odi
Play	kîla	keli	âdu
Cut	{ klipa* chida	kapa sinda	vetta

* From *kripa* comes the past participle *klipta*—Sanskrit.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Know	{ nâ jânâti	dana	ari
Walk	âhinda	ævida	nada
Plough	ka-sa	hâ	ulu
See	{ disa dakkhati	daka	kân
Keep	{ thâ thapa	taba	vai
Make	sâda	sada	{ panna âkku
Bind	badha	banda	kattu
Bite	dasa	vika	kadi
Write	likha	liya	eladu
Turn	parivatta	perala	tiru-pu
Fill	pûra	purava	nirappu

Nearly every Sinhalese word is in the above list of thirty *verbs*, allied to the Pali or the Sanskrit; and there are only two secondary forms, as in the names, which have some resemblance to the Tamil. They are *pala* 'go' and *vara* 'come.'. Now, *pala* is not used in any of the variations of the verb, except in the second person *imperative*; and does not, like all other verbs, come from any radical which denotes *motion*, or from which the other moods and tenses are formed. The radical for 'go' in the Sinhalese is *ya*, from which we obtain *yami* 'I go,' *giyemi* 'I went,' *yannemi* 'I shall go,' etc., with slight modifications in the other persons. So likewise *va-ra* 'come thou' is a form for the second person. It does not come from the root *e*, which alone enters into all the variations of tense and person, as *emi* 'I come,' *â(v)emi* 'I came,' *e nnemi* 'I shall come.' The regular imperative forms of *ya* and *e* are also the following:—*yan*, *yanne* 'go thou,' *en*, *enne* 'come thou,' *yavu* 'go ye,' *evu* 'come ye.'

Whence then do we get these stray forms of *pala* and *vara* which we use to persons who are addressed with the offensive pronoun *to*? *Pala* is nearer the Pali *paleti* 'he goes' than the Tamil

po; but *vara* is supposed to be from the Tamil. We thus have but one stray Dravidian form in the thirty verbs in the above list.

Having given the Sinhalese *names* and *verbs* in common use at the present day; I now proceed to examine the earliest extant Sinhalese, of which I have presented a specimen in the *Sidat-Sangara*, p. xxxvi; and these words, be it remembered, being found on a rock inscription (of 262 A. D.), are unadulterated by the errors of transcription.*

	<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Prosperity	sirî	siri	<i>tiru</i>
Weight	bhàra	bara	<i>param</i>
<i>Kshestriya</i>	khattiya	ket	<i>chattriya</i>]
Family	kula	kula	<i>kulam</i>
Pinnacle	kunta	kot	<i>thuvi</i>
<i>Xshwaku</i>	okkàka	okà-vas	<i>suvaku</i>
King	ràja	raja	<i>rasa</i>
Succession	paramparà	parapura	<i>parampara</i>
Descend	bhassa	bata	<i>rangu</i>
Illustrious	vasabha	usabi	<i>prastava-mana</i>
'Name'	Mèghavanna	Mevan	—————
Great	mahanta	maha	<i>magha</i>
That	ta	è†	anda = â
Equal	sama	sama	<i>sama</i>
Lineage	jàti	jæyi	<i>jâdi</i>
Anointed queen	abhisekâ	bisò	{ <i>rasati</i>
<i>Regina</i> , queen	ràjanî	ræjana	
Womb	kuchchhi	kusa	<i>kerpam</i>
Born	upajja	ipada	<i>upavital</i>
First	âdi-pâda	æpà	<i>modal</i>
Enjoyed	vinda	vinda	<i>anubavitta</i> †
Due-course	pati-pàti	pilivela	<i>kiramam</i>

* In the above table I have given the root of every word omitting only the inflections, names and repetitions.

† This comes from the Bangali *e-mata*.

	<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Self	àtuma	tumà	<i>tân</i>
Island	dìpa	divu	<i>tivu</i>
Pleasing	pasàda	pahaya	impamanei
Stand	zhà	sita	<i>nitta</i>
State Canopy	chatta	sat	vidânam
Raised	langa	laga	uyartnâ
Sixteenth	sòlasa	solos	padinâran
Year	sarada	havurudu	<i>varusam</i>
<i>name of a month</i> —————		vap	—————
Moon	chanda	sanda	tingul
Full	punna	pun	<i>pûrana</i>
Month	màsa	mas	<i>madam</i>
Tenth	dasa	dasa	pattâm
Part	pakkha	pak	pangu
Day	divasa	davas	nâl
Temple	vihàra	veher	<i>alayem</i>
And	saha	isà	um
Dwelling	vasanta	vasana	<i>vasam</i>
Beggar	bhikkhu	bik	pichcha-kâran
Association	sangha	sanga	<i>sangam</i>
Lord	sâmi	himi	<i>svâmi</i>
Gatherings	senâ	sen	kùttam
To do	kara	kara	sey
Brother	bhàtu	bæ	<i>sahodaran</i>
Before	purâ	pera	mun
Kept	thaphita	tubu	vaitta
Custom	châritta	sirit	valame
Own	nija	nija	sonda
Desiring	ruchi	rus	viruppam
Taking	gaha	gena	eduttal
This	ima	mè	<i>idu</i>
Is worth	vattati	vañi	poram
Proper	niechhhati	nisi	sari

	<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
With and	sahá	hà	um
Assimilate	sansanda	sasadæ	oppâkku
Labourer	kammî	kemi	priyâsi
Slave	dâsa	das	adime
<i>An affix</i>	yutta	yutu	-----
Receive	labha	laba	vângu
Give	dâ	dà	kodu
Explain	viyâkarana	vivaruna*	vilakku
One	eka	ek	oru

In the above list which contains sixty-four words, fifty seven, or *nine-tenths* are clearly deduced from the *Pali*; and of the seven words, for which I find no direct equivalents in the latter tongue, it may be remarked, five are allied to the *Pali*, that is to say; *e* ‘that’ may be from *eta* ‘this;’ *biso* ‘anointed queen’ is from *Abhiseka* the name of the ceremony of regal anointment; *vap* is clearly derived from the *Pali* *vapa* ‘to sow,’ and thence used for ‘Sep-Oct,’ a period of cultivation amongst the Sinhalese; *nisi*, which here bears the secondary meaning of ‘proper,’ probably comes from the *Pâli* *nichcha* ‘sure,’ ‘certain,’ ‘with judgment’—thence ‘proper’ in the Sinhalese; and *vivara* is most likely derived from the *Pâli* *vohâra* ‘custom’ or ‘rules of justice’—thence *vohârika* ‘a magistrate.’ Of the remaining two words, one (*yutu*) is a native *affix*, and the other (*isâ*) a native *particle*.

A comparison of the language of the original rock Inscription, with that of the modern version (both which I have given in my *Sidath-Sangarâ*, p. xxxvi) also establishes the fact, which has been noticed by philologists in reference to *Prâkrit* dialects, viz., that ‘two-fold forms of the same Sanskrit words are found’* in the Sinhalese—one more Sanskrit, the other more *Pali*—the latter being decidedly anterior to the former. The Rev. B. Clough has given both these forms in his *Sinhalese Dictionary*, sometimes omitting

* Professor Lassen’s *Inst. Prâkriticæ*. See Introduction p. vi.

one, and sometimes the other; and this has led many Oriental scholars, and amongst them Professor Spiegel in his *Kammavâkya*, to the error of believing that 'a multitude of words have been transferred from Sanskrit, and not Pali, into the Sinhalese.' Under this belief he has given two instances; and he is in error as to both. For, *kana** 'ear' is the Sinhalese for the Pali *kanna*, and not *karna*, Sanskrit—and *vaira* is the modern form of the ancient Sinhalese *vera*,† so much nearer the Pali than the Sanskrit form of the word for 'enmity.' The use of the *visarga*, which has nearly disappeared from the Pali, is indeed quite unknown in the Sinhalese; and in the latter language the word 'pain' is not *duksha* but *duk* from the Pali *dukkha*. Such speculations as those to which Professor Spiegel refers, and which I give in the note below,‡ has made him say—"Propius adhuc Elu ad linguam Sanscritam accedere, quin etiam originem ex ea ducere fertur, quod tamen addubitamus, ipsius Cloughi verbis innisi, quia Raskius, linguam Singhalensem numero dikkhani carum esse adscribendam, certissimis probavit testimoniis."—*Kammavâkya* pp. vi. vii.

All my observations in this chapter will serve as a running commentary on the above remarks; and the question as to the Sinhalese being one of the *Dekkhanse*, or of the Malay-Polynesian group of languages, is also disproved by the positive proof of the near relationship which I have throughout exhibited between the Sinhalese and the Pali.

On comparing, moreover, the Tamil words in the above list, consisting of 64 words, (of which we shall for obvious reasons exclude two, *Meghavanna* and *yutta*) with the Sinhalese, it is quite clear that the relation which the 28 italicised Tamil words

* See *Namavaliya*, p. 44.

† *ib.*, p. 18.

‡ 'Eloos has undoubtedly given birth to the vernacular language of this Country. It appears to claim great antiquity, and being derived from Sanskrit, a great portion of her may be traced from that source.' *Clough's Sinhalese Dictionary*, p. ii.

bear to the Sinhalese is not direct, that they are derived from the Sanskrit, sometimes from the same word from which the Sinhalese is derived, and sometimes from another Sanskrit word of the same signification, e. g. *anubavitta*; and that of the remaining 29 words not a single one, so far as I can speak on the subject, has any relation to the Sinhalese, whilst every one of the 64 Sinhalese words with the exception of *e*, (*epâ* and *vap*) is directly derived from the Pâli. So that the result is 'that the Sinhalese, as it is spoken at the present day, and still more strikingly as it exists as a written language' in the uncorrupted tablets of rocks in this island, presents 'unequivocal proof' of its independence of the Dravidian, and of its affinity with Sanskrit dialects.

Lastly, on a careful comparison of the old Sinhalese (which is usually denominated the *Elu*) with the Pâli and the Tamil, nearly every word of the first is found to be derived from the *Pali*, and not the Dravidian. Let us take, for instance, the first thirty words in the alphabetical Index of the Revd. C. Alwis' version of the *Nàmàvaliya*, avoiding proper names and different forms of the same words, and compare them with the Pali and Tamil words of the same significations.

	<i>Pali</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Eye	akkha	ak	kan
Lightning	asani	akana	min
Canopy	àkàsa vitàna	akasana	met-kattî
Letter	akkhara	akura	{ <i>Akkara</i> <i>Elattu</i>
Goad	ankusa	akussa	{ <i>ankusa</i> <i>turatti</i>
Demerit	akusala	akusala	<i>pâvam</i>
Anger	akkòsa	akos	kovam
End	agga	aga	mudivu
Depth	agadha	agada	âlam
Value	aggha	agaya	perumati
Uction	angaràga	agarà	<i>abishekam</i>

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Ditch	agâdha	agala	akal
Longwood	{ agaru akalu	agil	akil
Body	anga	anga	{ <i>angam</i> <i>seriram</i>
Woman	anganà	angana	manasì
Market assembly	angàne	angani	ankâdì
Mars	angàra	angaharu	Sevei
A creeper	ankola	anguna	kurinji
Ring	anguliyaka	anguva	modiran
Ram	aja	aja	âdu
Eight	attha	ata	ettu
Eight tastes	attha-rasa	ata-rasa	ashta-suve
Tower	attâla	atalla	attâla
Joy	pîti	atî	avâ
Half	addha	ada	pâdi
Forest	atavi	adavi	kâdu
Less	addha	adu	korenda
Body (member of)	atta	at	angam
Branch	sâkhâ	atta	kombu
Hand	hattha	ata	kâi

From the above comparisons, it would seem that out of thirty words there are but *four* which do not bear a close resemblance to the Pâli. They are *agâdha*, *ankola*, *pîti* and *sakhâ*. Now *agadha* means 'exceedingly deep,' and from it comes our *agala* 'ditch.' The resemblance between *Anguna* and *ankola* ('*Alangium hexapetalum*') is apparent; since the substitution of *n* for *l* is frequent in the Sinhalese, and also the interchange of *k* and *g*. Thus *lalâta* becomes *nalâta* 'forehead;' *velando* is sometimes expressed *venado* 'merchants;' and the *l* in *el-biju* 'cardamum' is sometimes changed into *n*, as in *en-sal*, 'sâl' being another word for 'biju.' *Piti* may or may not be the source from whence we get *atî*; and though *atta* does not come from *sakha*, yet it is clear that the former

comes from *hattha* in the sense of an 'arm' of a tree. Even if we except the first and the two last of these four words, the result of the comparison is that in the above list but one Tamil word (*akal*) bears a relation to the Sinhalese, and that more than *nine-tenths** of the words in the Sinhalese, especially 'as it exists as a written language in the literature of this island,' is traceable to a Pāli origin, exhibiting evidence, in some important particulars, that the corruption of the Pali into the Sinhalese has arisen from that natural process of change which we see exemplified in Europe in the corruption of the Latin into the Italian and the French.

A careful inter-comparison of Indian dialects with one another, and the Sinhalese with them, also furnishes us with proof confirmatory of the Historical fact—that the Sinhalese was imported into Ceylon by its first Colonists† from North-India.

Mr. Caldwell, who may be regarded as the best authority in all matters relating to Dravidian languages, states:—'The Scythian or Dravidian element is substantially one and the same in all the vernacular languages of India, whether Northern or Southern, but is smallest in amount in those districts of Northern India which were first conquered by the Aryans; greater in the remoter districts of the Dekhan, Telingana, and Mysore; and greatest of all in the Tamil country, *at the Southern extremity of the peninsula*, to

* "But the Sinhalese, the vernacular language of the Island, is decidedly allied to the *Northern* family, as it is supposed to have nine-tenths of its vocables from the Sanskrit"—*The Rev. S. Hardy* in C. B. A. S. Journal, ii. p. 99.

† 'At the place where mention is made of 'Sihala language,' what can *Sihala language* signify? As it is said that king Sihabāhu took *Siha* captive, so the name *Siha-la* is derived from that circumstance,.....As, again, the city in which Sakkra dwells is named Sakkra-city; so the Island in which the Sihala dwell is called *Sihala*-island. As also people who are natives of a place speak in their native tongue, so likewise the people of this Sihala country make use of the Sihala speech—their language is thence named the *Sihala language*.'—*Pradipikava*, quoted in the *Sidatsangarā*, p. xxv.

which the aggressions of the Brahmanical race had not extended in the age of Manu and the Râmâyana.' p. 39.

This state of things precisely accords with the facts stated in Sinhalese Historical records. For, if the Sinhalese was not imported in an early age into Ceylon from North-India, it is but reasonable to find that the Dravidian element, which grows great and greater as we come downwards to the South, would be *the greatest* in Ceylon, the most distant territory from North-India. Far from such being the fact all the comparisons to which I have submitted the Sinhalese, indisputably prove that the Dravidian element is even less in the Sinhalese than 'in those districts of Northern India which were first conquered by the Aryans.' No one therefore, knowing the position which, geographically, Ceylon occupies in regard to the Tamil country,* can reconcile this fact with the supposition that the Sinhalese is a South-Indian dialect. On the contrary, the conviction must be inevitable, that the Sinhalese, like the Mâgadhi or the Pali,† had been long separated from Northern-India, and had remained fixed in this Island, unaffected by those changes which even the *Maharashtri*, the *dialectus principua* of Varanasi and Lassen, and other undoubted dialects of the Sanskrit, have in course of time undergone in India.

Without entering into other inquiries as to how far the one-tenth (I believe the proportion is really less), the apparently Dravidian element in the Sinhalese, may be traced to other influences and causes, enough, I believe, has been shown to justify the position which I maintain, that our vocabulary presents more cogent evidence than even any of the vernacular dialects of Northern India, of the Sinhalese language having a Sanskrit basis with a very small admixture of a foreign or non-Sanskrit element. In a case

* 'From the evidence of the words in use amongst the early Tamilians,' Mr. Caldwell deduces, amongst other facts, that they had 'no acquaintance with any people beyond sea, except in Ceylon, which was then accessible on foot at low water.' p. 79.

† Kachchâyana's Grammar, p. cvi.

like this where all *lexical* analogies tend to establish a close affinity to languages which are already ascertained to have sprung from a Sanskrit source, I may indeed close the inquiry without at all consulting *Grammar*. But, when with the evidence furnished by the Dictionary we couple the testimony of History, and also find historical facts confirmed by the analogies to which I have already directed attention, it is impossible to resist the conclusion that the Sinhalese is a legitimate descendant of the Sanskrit.

SECTION FOURTH.

Grammatical Relations.

‘The life and soul of a language, that which constitutes its substantial individuality, and distinguishes it from all others,’ says Professor Max Muller, ‘is its *Grammar*.’ In accordance with this undoubted belief, I purpose in this section, to examine the Grammatical forms of the Sinhalese with a view to ascertain whether they have been imported from the South-Indian, or from the Sanskrit family of languages. In doing so I may as well intimate that I do not intend to enter into an investigation of all grammatical forms, but of such only as have been pointed out as possessing an intimate relationship between the Dravidian and the North-Indian (in which the Sinhalese has been included by some), and also a few of such other forms as may throw light upon the inquiry in hand.

The reader who has followed me through a variety of comparisons of words, with overwhelming results in favor of the proposition with which I have set out, must already be prepared to find the Grammatical structure of our language to accord more intimately with the Sanskrit than with the Dravidian. In this hope he will not indeed be disappointed; but it is, perhaps, right to mention that the Sinhalese have also adopted some forms which bear some affinity to the Dravidian. Founded upon a few coincidences between the Dravidian and the North-Indian vernaculars, in which last I include the Sinhalese, it has been suggested that it would be more correct to represent

the latter as having a Scythian basis with a large and almost overwhelming Sanskrit addition, than as having a Sanskrit basis with a small admixture of a Scythian element. The reverse however of this proposition seems to be correct. For, though Grammar is the best test that may be applied in philological investigations, yet the existence of a stray Dravidian Grammatical form here and there can, no more than a few Dravidian words, be regarded as decisive of the question. 'In general, it appears,' says Bopp,* 'that in warm regions languages, when they have once burst the old grammatical chain, hasten to their downfall with a far more rapid step than under our milder European sun.' Now, in Ceylon, it is the influence not only of climate, but of circumstances, that has led to a departure from the original grammatical forms and the adoption of others savouring of idioms, peculiar expressions, etc. These analogies will find a solution in the continuous intercourse which we have had with the Dravidians for 24 centuries,—daily speaking their language, and wishing not only to understand them, but to be understood by them. In this state of things it is but natural to find that we, like 'the Bengáli and other new Indian idioms, have really laid aside our old grammatical habiliments, and have partly put on new.*' But I can promise at the outset, that the changes which our grammatical forms have undergone, are far fewer in number than have been experienced by the Northern vernaculars.

Supposing, however, for the sake of argument, that they are identically the same in the North-Indian vernaculars and the Sinhalese, it is well worthy of consideration, whether the coincidences might not have originated from other than Dravidian influences. Mr. Caldwell, even without the evidence which I have already adduced, and have yet to adduce, has arrived at this conclusion. What he says, in the following extract, of those idioms, applies equally to the Sinhalese:—"Whatever relationship, in point

* Bopp's Comp. Grammar, vol. ii. p. 711.

of blood and race, may originally have subsisted between the northern aborigines and the southern—whatever *ethnological* evidences of their identity may be supposed to exist,—when we view the question *philologically*, and with reference to the evidence which is furnished by their languages alone, the hypothesis of their identity does not appear to me to have been established. It may be true that various analogies in point of grammatical structure appear to connect the Un-Sanscrit element, which is contained in the North-Indian idioms, with the Scythian or Tartar tongues. This connection, however, amounts only to a general relationship to the entire group of Scythian languages; and no special relationship to the Drâvidian languages, *in contra-distinction* to those of the Turkish, the Finnish, or any other Scythian family, has yet been proved to exist. Indeed I conceive that the Scythian substratum of the North-Indian idioms presents a greater number of points of agreement with the Oriental Turkish, or with that Scythian tongue or family of tongues by which the New Persian has been modified, than with any of the Drâvidian languages.

“The principal particulars in which the grammar of the North-Indian idioms accords with that of the Drâvidian languages are as follows:—(1), the inflexion of nouns by means of separate post-fixed particles; (2), the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected; (3), the use of a dative or dative-accusative in ‘kô’ or ‘ku:’ (4), the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding the party addressed; (5), the use of post-positions, instead of prepositions; (6), the formation of verbal tenses by means of participles; (7), the situation of the governing word after the word governed. In the particulars above-mentioned the grammar of the North-Indian idioms undoubtedly resembles that of the Drâvidian family: but the argument founded upon this general agreement is to a considerable extent neutralised by the circumstance that those idioms accord in the very same particulars, and

to the very same extent, with the Turkish and several other families of the Scythian group. Not one of those particulars in which the Drâvidian languages differ from the Turkish or the Mongolian (and there are many such points of difference) has as yet been discovered in the North-Indian idioms. For instance, those idioms contain no trace of the relative participle which is used in all the Drâvidian tongues instead of a relative pronoun; they are destitute of the regularly inflected negative verb of the Drâvidian languages; and they contain not one of the Drâvidian pronouns or numerals—not even those which we find in the Scythic tablets of Behistun, and which still survive even in the languages of the Ostiaks and Lapps. If the Un-Sanscrit element contained in the northern vernaculars had been Drâvidian we might also expect to find in their vocabularies a few primary Drâvidian roots—such as the words for ‘head,’ ‘hand,’ ‘foot,’ ‘eye,’ ‘ear,’ &c.; but I have not been able to discover any reliable analogy in words belonging to this class. The only resemblances which have been pointed out are those which Dr. Stevenson has traced in a few words remote from ordinary use, and on which, in the absence of analogy in primary roots, and especially in grammatical structure, it is impossible to place any dependence. The difference between the Drâvidian vocabulary and that of the languages of Northern India with respect to primary roots together with the essential agreement of all the Drâvidian vocabularies one with another, will appear from the following comparative view of the pronouns of the first and second person singular.* It sometimes happens that where one form of the pronoun is used in the nominative, another survives in the oblique cases, and a third in the verbal inflexions: it also sometimes happens that the ancient form of the pronoun differs from the modern. Where such is the case I have given all extant forms a place in the list, for the purpose of facilitating comparison.

* To which I have taken the liberty to add the Sinhalese pronouns.

Pronoun of the first person singular:—

NORTH-INDIAN IDIOMS.

(Sanskrit primary form 'aham;'
secondary forms, 'ma,' 'mi,' 'm;')

Turkish primary form, 'man.')

Hindi maiz

Bengali, mûi

Marathi, mî

Gujarathi, hun

Sindhi man

Sinhalese man

DRAVIDIAN IDIOMS.

Tamil, nân, yân, ên, en

Canarese, ân, nân, en, êne

Tulu, yân, en, e

Malayalam, njân, ên, en, in

Telugu, nênu, nâ

Tuda, ôn, ân, en, inl

Kôta, âne, en, e

Gônd, âna, ân

Ku, ânu, nâ, ênu, e

Rajamahall, en

Uraon, enan

Pronoun of the second person singular:—

NORTH-INDIAN IDIOMS.

(Sanskrit primary forms 'tvam,*
'tav,' 'te;' secondary form, 'si,'
's;,' Turkish primary form, 'sen.')

Hindi, tuz, tu, te

Bengali, tûi, to

Marathi, tûn, tu, to

Gujarathi, tûn, ta

Sindhi, tun, to

Sinhalese ta, to

DRAVIDIAN IDIOMS.

Tamil, nî, nin, nei, i,

Canarese, nîn, nînu, f, i

Tulu, f, ni, nin

Malayalam, nf, nin, nan

Telugu, nîvu, nî, nin

Tuda, nf, nin, i

Kota, nf, nin, i

Gônd, ima, nf, i

Ku, fnu, nf, i

Uraon nien

Rajamahall nin

Brahui nf

Scythic of the Behistun tablets nf

"From the striking dissimilarity existing between the North-Indian pronouns and the Drâvidian, it is obvious that, whatever

* 'Tva-m becomes *tuva-m* in the old Persian; and from *tu* (itself derived from *tv*) proceeds the Sanskrit dative *tu-bhayam*, the base of which is allied to, or identical with, the Latin, Armenian, and Pehlvi *tu*, the Æolic and Doric *tu*, the Persian, Afghan, and Singhalese *to*, and the Gothic *thu*. The *th* of the Gothic and Zend, points out the path by which the old Greek *tu* was converted into *Su*.—Caldwell, p. 311.

may have been the nature and origin of the Scythic influences by which they were modified, those influences do not appear to have been Drâvidian. In the pronouns of almost all the North-Indian languages, the Scythian termination—the obscure ‘*n*’ which forms the final of most of the pronouns—is at once observed. We cannot fail also to notice the entire disappearance of the nominative of the Sanscrit pronoun of the first person singular, and the substitution for it of the Turkish ‘*men*’ or ‘*man*’ but in no connexion, in no number or case, in no compound or verbal inflexion, do we see the least trace of the peculiar personal pronouns of the Dravidian family. Possibly, after all, further research may disclose the existence in the northern vernaculars of distinctively Drâvidian forms and roots; but their existence does not appear to me as yet to be proved; for most of Dr. Stevenson’s analogies take too wide a range, and where they are supposed to be distinctively Drâvidian, they invariably disappear on examination. I conclude, therefore, that the Un-Sanscrit portion of the northern languages cannot safely be placed in the same category with the southern, except perhaps in the sense of both being Scythian rather than Indo-European.”

p. 42.

In addition to the Grammatical relations which may be deduced from the Lexical analogies, to which I have already alluded, I shall now proceed with further proof, noticing in the course of my observations the coincidences to which Dr. Stevenson and Mr. Caldwell have attracted attention. My remarks and investigations will here be confined to (1) *Formation of Words*; (2) *Nouns*,—their gender, number, declension, inflexional and periphrastic; (3) *Cases*, the nominative, the vocative, the accusative, the instrumental, the auxiliary, the dative, the genitive, the locative, and the ablative; (4) *Adjectives*; (5) *Pronouns*,—personal, intensive, demonstrative, and interrogative; (6) *Prepositions*; (7) *Verbs*,—the negative, and passive voices, the causal and auxiliary verb; (8) *Conjugations*,—the present, past, and future tense, the participle and the infinitive; (9) *the Relative Participial Adjective*, (10) *Adverbs*.

FORMATION OF WORDS.

i. The Dravidian dialects differ from the Sanskrit in generally using the crude root of the verb as the imperative of the second person singular. This, I venture to assert, was not the principle upon which that mood of the verb was originally formed in the Sinhalese. The Sidatsangarà gives (see p. 61) four inflexions, and the Sinhalese scholar knows that in practice we use a variety of other honorific terminations to suit the peculiar position of the party addressed.* Take for instance the radical *ka*, 'eat.' If we tell one *ka eka*, no one will understand the *ka* in the sense of an imperative; to convey which it would be necessary to say *kanu*, *ka-nne*, *kâ-piya*. So likewise *denu*, *denne*, *diya*, to form the imperative of *de* 'give;' *karanu*, *karanne*, *karava*, *kara-piya*, to express the imperative *kara*, 'do;' etc. The general rule in the Sidatsangarà is that the imperative takes 'nu' for its inflexion as *karanu bojanu*; see § 53. There is however an occasional exception to this rule, which favors the Dravidian principle when the radical ends with *a*, as *boja*, 'eat,' and *bala*, 'behold.' But this is of very rare occurrence, for even in those cases the Sinhalese, in order to mark the imperative mood unmistakably, adds a *va* to the root, as *balava*, 'behold.' See Sinhalese version of Mat. cap. iii. 16, 17, given in my *Contributions to Oriental Literature*, vol. i. p. 95. The peculiarity here noticed, and which is the rule in the Dravidian dialects, can therefore only be regarded as an *exceptional* usage in the Sinhalese.

ii. The Dravidians obtain many words for ordinary objects from verbal roots. Thus *adî* is both 'beat' and 'blow'; *nilam* 'ground' comes from *nil* 'to stand;' *mâdu* 'ox,' from *mâdu*, Canarese 'to do;' *âdu* 'sheep' from *adu* 'to frisk;' *kurangu* 'monkey,' from *kura* 'to sound;' *pakal* 'day,' from *pagu* 'to portion;' *kan* 'eye,' from *kan* 'to see;' *mukku* 'nose,' from *mugu* Canarese 'to smell,' etc. etc. For all these names, I need scarcely say, we have differ-

* See Article on Terms of Address in Ceylon. A. S. Journal for 1856—8.

ent Sinhalese words, derived from different radicals, which bear the closest affinity to the Sanskrit or Pâli.

I shall tabularize them as follows:—

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Ground	bhûmi	bima	nilam
Ox	gava	gon	mâdu
Goat	aja	{ aja elu	âdu
Monkey	vâ-nara	{ vândurâ rilâ	kurangu
Day	dâ	dâ	pakal
Eye	achchi	æsa	kan
Nose	nâsa	nâsa	mukku
Hand	hattha	ata	kai

iii. As the Dravidian dialects adopt a class of derivative words, which in the Sanskrit family may be treated as primitives, so likewise where the latter class of languages, especially the Sinhalese, adopt different appropriate masculine and feminine names, the former simply alter the masculine into the feminine by inflexion; e. g.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Man	manussa	minis	maniden
Wo-man	itthi	{ itiri gænî	manidî
Son	putta	putâ	makan
Daughter	dhîtu	dâ	makal
King	râja	râja	râsâ
Queen	râjanî	biso	râsâti
He	so	ohu	avan
She	sâ	æ	aval

iv. No one conversant with the Tamil can fail to have observed the successive formative and inflexional particles and pronominal fragments which are added to a Dravidian monosyllabic root; as *per-ugugiradu* 'it increases' from *per*. This expansion is not found in the Sinhalese, which hardly takes a termination of more than two

syllables; as *bebili-ni* 'it brightens.' Examine the nominal roots in the Sidatsangarâ, § 58.

v. The Dravidian formatives are chiefly *gu*, *ngu*, *kku*=*ch* or *nehu*, *su* or *chu*, *du*, *ndu*, *ttu*, *bu*, *mbu* or *ppu*. The Sinhalese possesses none of these. It takes others such as a *va*, *i*, *ta*, *vat*, etc. Take, for instance, the Tamil *pada-gu* 'boat;' the Sinhalese cuts off the formative, and adopts simple *pâda*, or adds a *va* to it, whence it becomes *pâru-va*. For the Sinhalese inflexical terminations, See Sidatsangarâ, § 58.

vi. In the formation of the adjective from the noun, the Dravidian presents a peculiarity distinguishable from the Sinhalese. For this purpose, or for qualifying another noun, or for converting an intransitive into a transitive verb, or for the purpose of forming a noun from verbal themes, the Tamil has to reduplicate the final consonant. This process of reduplication is unknown to the Sinhalese. E. g.; from *harak* 'ox' (Sinhalese) is formed *harak-hama* 'ox-hide;' but from *mâdu* 'ox' (Tamil) is formed *mattu-(t)-tol* 'ox-hide.' Also, from *duva* (Sinhalese) 'run' comes *duva-va* 'cause to run,' so much like the Sanskrit *ya*; whilst the Tamil would reduplicate the *d* (=t) in *odu* and render it *ottu*. Again, whilst the Tamil cannot obtain *elattu* 'writing' without reduplicating the *d* (=t) in *eladu* 'writing,' the Sinhalese converts the simple radical with a single *m*; as *liya* 'write;' *liyu-ma* 'writing.'

vii. The formation of compounds in the Sinhalese is entirely after the fashion of Sanskrit compounds. See Sidatsangara § 35.

viii. The Sanskrit and some of the Indo-European dialects are fond of combining clashing consonants. The Dravidian dialects, on the contrary, aim at ease and softness, and are unable to utter two consonants of different classes as *svâmi* without introducing a vowel between them, as *suvâmi*, or without cutting off one of the consonants as in *sâmi*. In this respect the Sinhalese resembles the Dravidian; but I must warn the reader against any inference therefrom that the Sinhalese is related to the Dravidian. For, it will be observed that this is a peculiarity which distinguishes the

Sanskrit from not only the Sinhalese but its very parent the Pâli, and other Prakrits of undoubtedly Sanskrit origin. This will be rendered manifest by the following table of Sanskrit, Pali, and Sinhalese words, which show the growing reluctance with which each generation has cast away, what even all Northerners must admit, the difficulty of expressing heterogeneous sounds, as in the following:—

	<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese,</i>
Head	sîrsa	sîsa	hisa
Full	pûrna	punna	pun
Limb	gâtra	gatta	gat
Raiment	vastra	vattha	vat
Mouth	vaktra	vatta	vat
Eye	netra	netta	net
Demon	râksha	rakkha	rakus
Heaven	svarga	sagga	saga
Pearl	mukta	mutta	mutu
Name	Laksmana	Lakkhana	Lakkana
Agent	kartru	kattu	katu
Above	ûrdhvan	uddhan	uda

ix. Another peculiarity observable in the formation of words may here be mentioned. Whilst, as a general rule, in the Dravidian, as in the Scythian family of tongues, ‘neither the vowel nor the consonant (or consonants) of which the root is composed, sustains any change or modification on the addition of the signs of gender, number, and case, or of person, tense, and mood; which are successively agglutenated to the root, not welded into combination with it,’*—the vowels in the Sinhalese as well as in the Indo-European radical, are, in general, modified by the addition of the suffixes of case and tense. E. g. the Sinhalese word *kolu* ‘boy,’ which comes from *keli* ‘to sport,’ is changed into *kolla* in the masculine, and *keli* in the feminine. The word *balu* ‘dog’ be-

* Caldwell, p. 164.

comes *ballà* in the singular,—and *ballô* in the plural. The same word serves as an example of the change which it undergoes in the different cases. Again, the root *daka* ‘to see,’ becomes *daki-mi* ‘I see’ in the present tense; *duti-mi* ‘I saw’ in the past tense; *dakinnemi* ‘I shall see’ in the future tense; and *dæka* ‘having seen’ in the participle.*

NOUN.

Gender—In entering upon the Noun, its Gender demands attention first. The Sanskrit family recognize besides the two natural genders, another—the *neuter* or the *eunuch*. To the Sinhalese are, however, known only the two first.† See Sidatsangarâ, § 24. This is quite consistent with the practice of the Sanskrit. For, although the *klîva*, according to its original intention, had to represent inanimate nature only; yet when it is remembered that it has not every where confined itself to these old limits, and that the Sanskrit imparts life to what is inanimate, and, on the other hand, (according to the view then taken), impairs the personality of what is by nature animate; (Bopp. i. p. 126), a language formed

* For different other changes which the radical undergoes, see my *Introduction to Sinhalese Grammar*, p. 17 et seq.

† In the Dravidian languages all nouns denoting inanimate substances and irrational beings are of the neuter gender. The distinction of male and female appears only in the pronouns of the third person; in the adjectives (properly appellative nouns) which denote rational beings, and are formed by suffixing the pronominal terminations; and in the third person of the verb, which, being formed by suffixing the same pronominal terminations, has three forms in the singular and two in the plural, to distinguish the several genders, and in accordance with the pronouns of the third person. In all other cases where it is required to mark the distinction of gender, separate words signifying ‘male’ and ‘female’ are prefixed; but, even in such cases, though the object denoted be the male or female of an animal, the noun which denotes it does not cease to be considered neuter, and neuter forms of the pronoun and verb are required to be conjoined with it. This rule presents a marked contrast to the rules respecting gender which we find in the vivid and highly imaginative Sanscrit, and in the other Indo-European languages, but it accords with the usage of all the languages of the Scythian group. *Caldwell’s Dravidian Grammar*, p. 34.

from it is sure to fail in recognizing the intention which was not carried out in practice; and in its endeavour to simplify Grammatical forms, is likely, as the Sinhalese has done, to make a distribution of all nature into two classes, the *male* and *female*. The *rationale* of this is to be found in various other parts of our Grammatical System.

It appears very plainly that this absence of the *neuter* gender is owing to an effort on the part of the Sinhalese to simplify the difficult process of discriminating the genders in the Sanskrit, and to adopt itself to circumstances, one of which is the absence in the Sinhalese of that simple termination which the Sanskrit has adopted for the *neuter* as distinguishable from the masculine and feminine. Now, according to the formation of words in the Sinhalese, no system of Grammar or philology can devise a rational plan by which the neuter may be distinguished from the two natural genders. If the neuter was confined to inanimate nature alone, this would be possible; but when the greater part of names expressive of inanimate nature are found as *masculines* and *feminines*, there was no alternative but to ignore the neuter altogether. This reasoning would be inadmissible but for the undoubted testimony which this very department of Grammar furnishes us as to the Sinhalese being a derivative of the Pâli and Sanskrit. I here allude to the rule by which all Sanskrit and Pâli neuter names are regarded in the Sinhalese as *masculine*. See note (†) at p. 20 of the Sidatsangarâ. The formation too, of the two natural genders is precisely in accordance with the development of the Sanskrit, the feminine marking its distinction by broader and more sonant vowels.

When, however, we look to the Tamil which has all the three genders, and therefore is different from the Sinhalese, we observe that not only are all nouns denoting inanimate objects and irrational beings, placed in the neuter gender; but in most cases separate words denoting male or female are added to neuter nouns. It would also seem, that the long *î*, which constitutes the rule in the formation of the Sinhalese and the Sanskrit feminine, forms the exception in the Dravidian dialects. See *Caldwell*, p. 181.

Number.—In turning our attention to the Number of the Sinhalese noun, we again meet with evidence of an effort to simplify the superabundant forms of the Sanskrit. ‘The dual,’ says Bopp, ‘like the neuter, in course of time is the first to be lost with the weakening of the vitality of the view taken by the same, or is more and more straitened in its use, and then replaced by the abstract plural expressive of infinite number.’ Vol. i. p. 126. ‘The Pâli has only so much of the dual as the Latin viz., a remnant of it in two words, which signify *two* and *both*.’ p. 127. It is entirely wanting in the Prâkrits as in the Sinhalese, which does not even recognize the duality of the pronoun adopted by the Tamils in common with the Northern vernaculars. See remarks thereon *infra*.

Declension.—The Sinhalese, like some of the Dravidian dialects, is not deficient in the number of cases required to mark the relations of nouns. Unlike the Sanskrit, the Sinhalese employs the crude radical without inflexion,* and therefore attempts to simplify a variety of forms which even the Sanskrit has declined to adopt in the primary forms of compounds; yet the rule in Sinhalese Grammar is, as in the Sanskrit, to inflect the noun to express the different relations of case. It is unnecessary to specify all the modifications which nouns undergo. They are all given in the Sidatsangarâ, p. 27.* Suffice it to present two declensions.

SANDA=TINGEL, ‘MOON.’

<i>Singular.</i>			<i>Plural.</i>	
	<i>Sinhalese.</i>	<i>Tamil.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
No.	Sanda	Tingel	Sanda-hu	Tingel-kal
Vo.	Sanda	Tingâl	Sand-eni	Tingel-kâl
Acc.	Sandu	Tingel-ei	Sand-un	Tingel-kalei
Ins.	Sandahu	Tingel-âl	Sand-una	Tingel-kalâl
Aux.	Sandu	—	Sand-un	—
Dat.	Sandata	Tingel-ukku	Sanda-nata	Tingel-kalukka
Ab.	Sand-en	Tingel-enindu	Sanda-nen	Tingel-kalinindu
Gen.	Sand-uge	Tingel-udei	Sanda-nage	Tingel-kal-udei
Loc.	Sande	Tingel-il	Sanda-uhi	Tingel-kal-il

* Also see my Introduction to Sinhalese Grammar, p. 17.

GAS=MARAM, 'TREE.'

<i>Singular.</i>			<i>Plural.</i>	
	<i>Sinhalese.</i>	<i>Tamil.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
No.	<i>Gasa</i>	Maram	Gas	Maran-gal
Vo.	<i>Gasa</i>	Marām	Gas-ni	Maran-gāl
Acc.	<i>Gasa-ta</i>	Marattei	Gas	Man-galei
Ins.	<i>Gasin</i>	Mara-ttāl	Gas-val-in	Maran-galāl
Aux.	<i>Gas-en</i>	————	Gas-val-in	————
D.	<i>Gasa-ta</i>	Mara-ttuku	Gas-vala-ta	Maran-galattuku
Ab.	<i>Gas-en</i>	Marattu-nindu	Gas-val-in	Maran-galinindu
Gen.	<i>Gas-e</i>	Marattudei	Gas vala	Maran-gal-udei
Loc.	<i>Gas-e</i>	Marattil	Gas-hi	Maran-gal-il

On a careful examination of the above forms, the reader cannot fail to observe that in the Sinhalese (1) the radical *is inflected in the Nominative case*,* as in all the oblique cases; (2) that although the plural nominative occasionally takes a sign of plurality, yet *it is not* invariably *to that sign*, but to the root, that the inflexional signs are annexed in the oblique cases; (3) that all the inflexions in the plural *are not* every where *identical* with those in the singular,—facts, which serve to distinguish the Sinhalese not only from the Dravidian but from the North-Indian dialects.†

With respect to the principle of pluralization, it will also be observed that the Sinhalese noun, like the Dravidian, *is not ordinarily indefinite*, and does not depend upon its connection in a sentence to determine its number. As in the primitive Indo-European tongues, the plural of a Sinhalese word is carefully distinguished from the singular. It is true that in modern usage we find a few nouns which take in the plural *val*, like the Tamil *gal*, but it should be borne in mind that that formative is not an inflexion, but that which may be regarded as a complete word by itself, serving, when added to nouns indicating inanimate objects, to render the expression a compound, like 'stone-heap' or 'trees-mass.' Thus *ge*, 'house,' becomes in the plural *ge-val*.

* The Dravidian nominative singular is simply the inflexional base. *Caldwell*, p. 204.

† The signs of cases are suffixed to the sign of plurality in the Dravidian. *ib.*

This is supposed by some to be identical with the *gal* in the Tamil *uttu-gal*, 'houses.' Dr. Stevenson is of opinion that this addition is an abbreviation of the Sanskrit *sakala* (= *sagala*, Tamil) 'all.' But, says Caldwell, the root signifying *all*, which the Dravidians have preferred to retain, viz., *ell*, is connected, not with the [Greek] *ol* 'whole,' the Hebrew *kol*, &c., but with the Saxon *eal*, English *all*. Whether it comes from the one or the other, it is indeed very clear that this addition of pluralization conveys, like the Sinhalese word *siy-al*,—'all.' Now in the Sinhalese only a few inanimate nouns take this *val* as a sign of pluralization; and in some instances it is found in the oblique cases, and never in the nominative; thus *ata* 'hand,' *at* 'hands' *at-vala* 'in hands;' *gasa* 'tree,' *gas* 'trees,' *gas-vala* 'in trees.' Hence it accords well with Professor Max Muller's belief of this being a compound expression like *animal-mass* for 'animals,' or *stone-heap* for 'stones.' There is another reason which induces me to believe that this *val*, in the sense of *vana* for a 'mass,' is a word by itself. It is this,—that like *val* the Sinhalese occasionally takes *vara* in a few nouns for the formation of the plural, as *guru* 'teacher,' *guru-varu* 'teachers'; *raja* 'king,' *raja-varu* 'kings.' In these instances *vara* is clearly an additional word to denote 'respect;' for it will be seen that as the plural of both words is *ordinarily* formed by the addition of (h)*u*, as *guru*, *guruhu*; *raja*, *rajahu*, they take the same *u* in the plural even after the addition of *vara*; and that this *varu* termination is never used except in connection with masculine or feminine names that deserve respect, as *val* is seldom used except in connection with inanimate nouns implying objects that are usually associated in the mind with *heap* or *mass*.

The Sinhalese has also, like some of the Scythian tongues, a secondary or periphrastic mode of denoting some of the relations of nouns, and in this respect it accords with, and adopts some of, the words found in the North-Indian vernaculars. E. g.

Nominative—*tema*.

Instrumental—*visin*, 'by.'

Auxiliary—*karana-kota*, 'by means of.'

Dative—*pinisa* or *vas*, 'for.'

Locative—*Kerehi*, 'in.'

Ablative—*Keren*, 'from.'

These signs are common to both numbers, except *tema* which is only used in the singular, its plural being *tumu*. Nouns in the singular also take an *ek* in the Sinhalese, to express the *indefinite* as *harak-eku-ta* 'to-a-bullock.*'

Tema, in the Sinhalese, derived from the Sanskrit *âtman* 'self,' not only expresses the Nominative case, but also conveys the gender of the noun to which it is added. The Sidatsangarâ says: "Observe also, that in this case the suffixes *tema* for the masculine singular, *tomo* for the feminine singular, and *tumu* for both genders in the plural number, may be used in *peraphrases and commentaries*."

The periphrastic instrumental *visin*, from the Pâli *vasena* 'by authority,' in the sense of the agent or instrument, is also used in the Sinhalese. *Karana-kota*=the Pali *karani-kritya* 'having accomplished a means of action,' is the periphrastic sign of the auxiliary, which we have doubtless brought over to Ceylon from Northern India, since we find it unmistakeably in the Murâthi *karûna*, so different from all Dravidian case-signs. I may also observe that the very name for the *Auxiliary* case (the *Karana*) is derived from this case-sign. The dative *pinisa*=Pâli *panissaya*, is not exactly, as the others are, a universal case-sign for the dative; but is used to express 'for,' or 'for the purpose.' *Kerehi* is the periphrastic locative sign, and comes from *kara* 'to do;' from whence it obtains the signification of proximity or 'nearness,' and thence, with the addition of the locative sign, the idea of *locality*. The ablative *keren* is also from *kara* with the proper sign *en*.

* See Vibat-maldama in the Appendix to Sidatsangarâ, p. 91.

CASES.

The Nominative, in the Dravidian dialects, is 'the noun itself,' or the inflexional base, without addition or alteration. The Sinhalese nominative takes *e*, *à* in the singular, and *ô*, *hu* in the plural; and these present the most marked difference to the exceptional formations of the Tamil neuter nominative, and the Canarese *nâ* and *ta*. Dr. Stevenson observes that in the Dravidian as well as in the North-Indian vernaculars, the nominative is substituted for the accusative, *et vice versa*. This is not the case in the Sinhalese; for no one, not even the rudest rustic amongst us who knows not the use of case-signs, will ever say *ballâ gæsimi* 'canes percuti' but *ballata gæsimi* 'canem percuti.' It is, indeed, true that the illiterate Sinhalese do, as stated by Dr. Stevenson, occasionally use the accusative for the nominative. This, I have, and I believe satisfactorily, accounted for elsewhere,* and shall therefore proceed to

The Vocative Case. In the Drâvidian there is properly no case-sign for the *Vocative*. It is formed by a simple sign of emphasis, different from the Sinhalese, which takes *æ*, *a* and *à* in the singular, and *in*, *en*, *nen*, *ini*, *eni*, *neni*, and *ni* in the plural. These, it may be remarked, are different also both in form and principle from the *ir*, a fragment of the *nîr* 'you,' which the Tamils use in the plural.

Again, it will be observed that the exceptional usage in the Sinhalese, by which the Nominative is employed to express the Vocative, accords with the Indo-European languages.

The Accusative Case. 'Ordinarily,' says Caldwell, 'the North-Indian vernaculars are distinguished from the Southern by their use of the dative case-sign for the *Accusative*.' This is no less a peculiarity in the Sinhalese, which is distinguishable from the Dravidian family, in which, if we except the Gônd, the Dative is quite distinct from the accusative.

† See my *Contributions to Oriental Literature*, vol. i. p. 46.

The only accusative sign which the Tamil has, is *ei*. This, I need scarcely say, is different from all signs in the Sinhalese, in which the only termination that may approach the Dravidian, is the Canarese *a*, and this is of very rare occurrence in our language.

In turning our attention from the mere formation of the case-signs, to the Syntax of the accusative case, we find the Sinhalese to accord with the Sanskrit and the Latin; e. g., where reference is made to *duration of time*, all the above languages use the accusative. For other affinities, see Sidatsangarâ, p. 29.

The Instrumental Case. The Telugu changes the locative *ti* into *ta*, to express the instrumental or the auxiliary, both which are treated by Tamils and others as the instrumental. See Sidatsangarâ, p. 31. Now, according to Caldwell, the Canarese instrumental suffix *im* is identical with *in*, the Tamil ‘ablative of motion.’ If this is the case, its tendency to confound the instrumental with the ablative, is in accordance with the Latin and the Greek, which confound the auxiliary with the instrumental. Even the English, in which, as Caldwell points out, ‘*by*’ in the sense of ‘close by’ was originally a locative, would indicate the origin of the Telugu instrumental.

The Tamil suffix for the instrumental is clearly *al*, and bears no analogy to the Sinhalese terminations *a*, *â*, *u*, *hu* in the singular, and *an*, *âna*, *na*, *n*, and *un* in the plural.

The use of the instrumental is gradually getting into disuse amongst the lower orders of the Sinhalese. There is also much difficulty felt by learners in comprehending the difference between the *nominative* and the *instrumental*. People say *mama karana vâde*=*nân sekir vele*, Tamil. Now, *karana*=*sekir* is not a complete verb. It is devoid of vitality, though possessed of an attribute, and the tense. It approaches nearest to an English participle; and, considering its function in the above sentence, we may call it the *relative participle*, or as the Tamil Grammarians name it, *peyer echam* ‘noun-defect’ or ‘noun-complement;’ i. e., as explained by Caldwell, a word which requires the complement of a noun to complete its signification. We find it always associated

with two nouns, one which it qualifies, and another (either expressed or understood) which indicates its agent. The proper designation of it would then seem to be a *relative participial adjective*. Having ascertained the real force of *karana*, let us inquire in which of the two agent-cases we should place the noun-agent. We cannot put it in the nominative, because our Grammar teaches us that the nominative should be followed by a complete verb 'expressive of an *attribute*, of *time*, and of an *assertion*.* We are therefore constrained to use in the sentence before us the instrumental *mâ*, and not the nominative *mama*.

The sense of the *instrumental* is also preserved in a similarly constructed English sentence; e. g., *karana de* is 'being-done thing' or 'the thing that is being done.' Now, if we add an agent to the act, we have *mama karana de* 'I being-done thing' or 'the thing that is being done [by] I.' This sign 'by' or *visin* is understood in the Sinhalese, in which case the noun takes the sign of the case, and it is necessary that the nominative *mama* should be changed into the instrumental *mâ* 'by me.' The sentence itself would then run grammatically both in Sinhalese and English, thus; *mâ karana de* 'the thing that is done by me.' On comparing the Murâthi, the Sinhalese, and the Sanskrit, I find that the prevalence of an instrumental case in connection with the passive verb, and the relative participial adjective, is one of the most remarkable features in the Syntax of all these languages. 'This instrumental construction after passive verbs' says Professor Mon. Williams,† 'is a favorite idiom in Sanskrit prose composition;' and our best prose writers abound with instances of the instrumental case in the connection above stated.

It is unnecessary to say more on the subject; nor to inquire into the usage in the Tamil. All my observations here as elsewhere

* See my Sinhalese Grammar, Section viii. § 92; also Harrison's Structure of the English language, p. 315.

† See his Grammar, p. 366.

show that the usage which is springing up in our language, is unwarranted by Grammar and the usage of our standard writers. I shall treat of the idiom involved in the use of an expression, as in *mâ karana de*, when I shall have entered upon the Section on *Verbs*.

The Auxiliary Case, which is found in the Sinhalese, owes its origin entirely to the Sanskrit. Although the Dravidians have some notion of it, yet it is found confounded by them with the instrumental. There is however one important particular by which the Sinhalese auxiliary may be distinguished from even the Sanskrit,—that whilst the latter adopts the instrumental suffixes for the auxiliary, the former have generally an entirely different set of inflexions for each of the two cases. A careful investigation of grammatical forms in the Indo-European, the North-Indian, and Dravidian dialects, convinces me that there is a tendency in all of them towards a distinction between the instrumental and the auxiliary, which Caldwell denominates the *conjunctive*, although the Sinhalese alone have marked the distinction with special suffixes. See Sidatsangarâ, p. 30.

The Dative Case. One of the striking analogies, to which Dr. Stevenson refers as running through the North-Indian and the Dravidian dialects, is the resemblance in the Dative *hi ku ge*,* which are different from the Sanskrit and all Indo-European dialects.

Caldwell also states that ‘in the vernaculars of Northern India, which are deeply tinged with Scythian characteristics, we find a suffix which appears to be not only similar to the Dravidian, but the same.’ p. 225. In giving examples from the Northern vernaculars, Caldwell gives *ghai* as the ‘*Singhalese*’ form of the Hindi *ko* and *ku*. This is clearly not so. We have no *g* or *k* in the

* In the primitive Indo-European tongues we discover no trace of any such dative suffix or case-sign as the Dravidian ‘*ku*,’ but on turning to the Scythian family, interesting analogies meet us at every step.

in the Dative Case. The only Sinhalese dative termination, *ta* presents the most unequivocal testimony of its none-relation to the Dravidian ; and in this *ta* may be recognized the Murâthi *la*, the absence of which in her sisters is probably owing to Dravidian influences. Turning our attention to the Syntax of this case we find that words expressing 'cause or purpose' take a dative in the Sinhalese as in Sanskrit and Latin. 'Connected, with this application of the dative case' says Professor H. H. Wilson* 'is its optional substitution [in the Sanskrit] for the infinitive after averb.' So clearly is this the case in the Sinhalese infinitive, e. g., *lia (n) ta* as in the English 'to-write,' that the sign of the dative case is found bodily transferred to the infinitive. It would be idle to allude to various other syntactical laws which are identical in the formation of the dative in these languages, and which an ordinary acquaintance with them cannot fail to exhibit. I shall therefore pass on to

vii. *The Genitive Case.*—The signs of this in the Tamil are *in*, *an*, and *ni*, the first being the most frequent. Here again Dr. Stevenson says the letter *n* is a general characteristic of the *genitive singular*. Now, although it may be found in the Tamil *in*, the Telegu *ni*, and in the English *mine*, it nevertheless is deficient in the Sinhalese, and in the North-Indian vernaculars, 'of all which,' as stated by Caldwell, 'the Gujarathi is the only one which contains a form of the genitive resembling that which we have been examining.† I need scarcely add that the Sinhalese take *ge* besides the dative *ta* ; and that although a simple *n* is also given with *un*, in the Sidatsangarâ, yet the use of them is so very rare that the author seems to have had some difficulty in finding out examples of their use ; and even in those which the Translator has supplied, there

* Introduction to Sanskrit Grammar, p. 388

† Caldwell's Dravidian Grammar, p. 237.

is this peculiarity to be observed—that the *n* is simply a plural euphonic addition in a compound rendering.

But the resemblance to which Dr. Stevenson refers is, that this *n* is a general characteristic of the genitive *singular*. It is decidedly not found as a singular suffix in the Sinhalese ; see *Sidatsangarâ*, p. 178. Even if it were, the fact would furnish no evidence in favor of the analogy which Dr. Stevenson seeks to establish. For, as remarked by Caldwell “both in the Sanskrit and in other members of the Indo-European family, we may observe distinct traces of the adjectival or the genetival use of a particle, of which the consonant *n* is the most essential element.”* He also adds in the same page, “The Lethunian goes further than any other indo-European tongue in resemblance to the Tamil in this point, for it not only uses *n* as a sign of the pronominal possessive (of the first person,) but it adopts this genetival *man* as the inflexional base of all the rest of the oblique cases of the same pronoun.”

Moreover, the analogy which Dr. Stevenson supposes to exist between the Sinhalese *ge* and the Telegu *yokka*, entirely illusory. Between the *g* in the Sinhalese genitive, and the *k* in the Telegu, there is, I feel persuaded, no relation whatever, since the Sinhalese genitive sign represents the *ge* or ‘the habitation’ in the sense of the “possession” which this case implies.

A peculiarity connected with the Sinhalese case-signs of the genitive, exhibits its very near relation to the Sanskrit. It is this. In the Sanskrit, the genitive is constantly interchangeable with the dative and the accusative, etc. ‘This vague use of the genitive,’ says Professor Monier Williams † ‘to express *various relations*, prevails also in early Greek.’ It likewise prevails in the Sinhalese. Compare the case-sign given in the *Sidatsangarâ*, p. 37; as those peculiar to the genitive, the dative, and the accusative.

* Caldwell’s Dravidian Grammar, p. 238.

† See his Sanskrit Grammar, p. 364.

viii. *The Locative Case*.—The Dravidian Locative sign present a marked contrast with the Sinhalese. Compare Sidatsangarâ, p. 180, with Caldwell's Dravidian Grammar, p. 247 et seq. 'None of the Dravidian affixes of the locative,' says the last mentioned writer, 'bears any resemblance to the locative case-sign of the Sanskrit, of any other of the Indo-European languages, or of the North-Indian vernaculars.'

ix. *The Ablative Case* seems to have been introduced into Dravidian Grammars 'out of deference to the principles of Sanskrit Grammarians.' It is therefore unnecessary to institute any comparisons between the Dravidian and the Sinhalese beyond stating that in this respect the Sinhalese presents one other in addition to the many unequivocal proofs I have adduced to show its non-relation to the Dravidian.

ADJECTIVES.

All languages that are entitled to be considered as of high antiquity, whilst drawing a distinction in the sense of a *name* and its *attribute*, look upon adjectives as nouns, and invest them with number, case, and gender. This peculiarity may be recognized in all those dialects which stand in fraternal connection with the Sanskrit. But in the languages which have arisen from these Sanskrit daughters, the tendency to simplify the contractions, evolutions, involutions, and inflexions of case, gender, and number, in which their mothers delight, is indeed manifest. The Sinhalese in their Grammatical System place the *adjective* amongst nouns [see Sidatsangarâ, § 21 c.]; and even clothe it with a sign of *gender*, and *case*; as, *hæli* from *hela* 'white'; *kotâ* 'short one,' from *kota* 'short'; *pæti* 'lass,' from *pæti* 'young'; *gori* 'white person' from *gora* 'white'; *hæli* 'black person' from *kalu* 'black,' etc. These are only a few remnants of a large Sanskritic developement, which must doubtless have existed upon the early formation of the Sinhalese. Even some of these are being gradually given up; and we find that, generally, the Sinhalese, like the English adjective, has

at present no variation, undergoes no change of form, and takes its position immediately before the noun which it qualifies. * This is also the case at present with the North-Indian dialects ; and, what is still more remarkable, they possess, like the Sinhalese, a few remnants of the early developement of gender, number, and case ; e. g., in the Murâthi many adjectives have separate terminations for the three genders, and have two cases. †

We are thus enabled to assign to the Sinhalese and the North-Indian dialects a common origin, though like many modern Indo-European tongues, they have gradually given up the peculiarities of the adjective, which distinguish them from the dialects from which they have arisen.

PRONOUNS.

Next to inseparable Prepositions, of which I shall treat hereafter, there is no class of words, which more clearly proves the non-relation of the Sinhalese to the Dravidian, than the Pronouns. Indeed they throw generally much light on the relationship of languages ; for, as remarked by Caldwell, ‘ the personal pronouns, and especially those of the first and second person singular, evince more of the quality of permanence than any other parts of speech, and are generally found to change but little in the lapse of ages.’

In laying before the reader a long extract from the writer above-named in which he compares the Dravidian, with the North-Indian

* “ In Sanskrit and all the Indo-European tongues, adjectives are declined like substantives, and agree with the substantives to which they are conjoined, in gender, number and case. In the Drâvidian languages, as in the Scythian, adjectives are incapable of declension. When used separately as abstract nouns of quality, which is the original and natural character of Drâvidian adjectives, they are subject to all the affections of substantives; but when they are used adjectively, *i. e.* to qualify other substantives, they do not admit of any inflexional change, but are simply prefixed to the nouns which they qualify.” *Caldwell's Dravidian Grammar*, p. 35.

† See Dr. Stevenson's *Murâthi Grammar*, pp. 77—78.

personal pronouns, I have taken the liberty to insert the Sinhalese forms under the Sanskrit family to which they are allied ; and I need therefore do little more here than refer the reader to his Tables, given *ante*, p. 41. But some further examination into the subject may not prove uninteresting.

From the results of the valuable investigations of the same writer, *nàn* appears to be the Tamil nominative of the first person. There is very little difference, if any at all, in the other Dravidian dialects which also take *na* as the radical of this person. Now the Sinhalese has *mam* which may be seen as in the Persian *man*, the Sindhi *màn* and the Oriental Turkish *men*, which is the same in a variety of Scythian tongues. It is found in those languages, in which *ni* is used as the equivalent of personality in the verbal terminations. This usage may also be observed in the North-Indian vernaculars, as in the Sinhalese.

The base of the Tamil pronoun *ni* 'thou' [second person] is the same in the Malâyilam, the Tudâ, etc., and seem to come from the pronoun of the first person. On a comparison of the several Dravidian dialects *ni*, *nu* or *na* may be pronounced to have been its original form. The Sinhalese *tà* or *to* has no relation whatever to these bases, and on the contrary bears the nearest affinity to the Sanskrit *tvam*, a form which pervades nearly all Indo-European and the North-Indian dialects.

From an examination of the pronouns for the first and second person *singular*, I shall proceed to examine their forms in the *plural* ; and here we find a peculiarity in the Sinhalese, not only distinguishable from the Dravidian, but also from the Pâli and the Prâkrits, to which lexically it bears the nearest affinity. The first person forms its plural in all the Dravidian idioms by changing the inflexion *n* into *m*, whilst the Prâkrits adopt *mhe*. But the Sinhalese use *pi*, a termination neither allied to the Dravidian, nor to the Prâkrit, nor indeed to the termination of pluralisation in the *ordinary* form of the North-Indian vernaculars. There is also this

difference to be observed between the Sinhalese *api* 'we,' and all the forms of the dialects above named,—that whilst the latter retain the primary consonant of the first person, the former gives it up altogether. Yet it will be observed that the Sinhalese is indebted for this *ap*, not to the Dravidian, but to the North-Indian ; e. g., the Murâthi and Gujarâthi *âpane* 'we.'

Now, *apane* in the dialects above named, one of the two pronouns for 'we'—that is, 'the party speaking, including those who are addressed,' whilst *hame*, the ordinary form, is simply 'the party speaking.' The existence of this two-fold form of the first person plural, in some of the North-Indian vernaculars has induced Dr. Stevenson, and several other scholars to class them with the Dravidian dialects, which also have this two-fold plural. Even with regard to those North-Indian idioms, the utmost extent to which an inference may be drawn from the above circumstance, is, that one class has borrowed an idiom of expression from the other; for the *words* which the Dravidians use are [*nâm* and *nângal*] different from those adopted by the North-Indians. When we turn from the North-Indian to the Sinhalese, we neither find two pronouns of the first person plural, nor the distinction sought to be conveyed by the adoption of two sets of words.* The Sinhalese *api* means nothing more or less than what 'we' means in the English, or *nos* in Latin, or *amhe* in Pâli ; and it clearly comes from *apane*, from the Sanskrit *dual* form *âvân*, the *v* being changed into *p*.

This *p*, or the entire inflexion *pane* must have originally had

* "The existence of two pronouns of the first person plural, one of which includes the other excludes the party addressed, is a peculiarity of the Dravidian dialects, as of many of the Scythian languages; but is unknown to the Sanskrit and the languages of the Indo-European family,"—*Caldwell's Dravidian Grammar*, p. 36.

some significant meaning, for we find it in the *second person*, as in the first person plural.

Whilst we take the root *ta* 'thou,' it will be observed we add the same *p* in *api* to pluralize *ta*. The origin of *pi*, even if we disregard the Sanskrit *avân*, may, judging from the sense of duality which it was intended to convey, be traced to the dual terminations in *pi* and *pin*, Greek; *bhyâm*, *bhis*, Sanskrit; and *bis*, Latin. The Notherners, who have no dual number, seem to have adopted this case-suffix, which so largely runs through several of the dual cases in the Sanskrit, to express the two-fold relation of the party speaking and the party spoken to; and it seems to be equally clear that the language which stands in fraternal connection with them, viz., the Sinhalese, was not so mindful of the distinction, and therefore adopted one or two pronouns used by her sisters, expressive of the plural pronoun for the first person.

It is unnecessary here to enter into the other terminations in the oblique cases of the pronouns of the first and second person, since they are the same as those to which we have referred under the declension of nouns; nor is it, for obvious reasons, necessary to go into comparisons of the *ohu* 'he,' Sinhalese and *avan* Tamil; *mohu* 'he [proximate]' Sinhalese, and *ivan*, Tamil. Suffice it, however, to notice the form of the Tamil reflexive pronoun *tân* singular, *tâm* plural 'self,' which may be traced to the *tama* and *tam-ai* in the Sinhalese. This may at first sight seem to be a Dravidian derivative; but there is no reason whatever to indicate why both the Tamil and Sinhalese forms might not have had their origin in the Sanskrit *âtman*. *Tam-ai* is used in the modern vernacular Sinhalese as in the Tamil to express a strong affirmation of 'self' or 'the very person' whom the speaker intends to single out as the man, as in, 'Thou; art *the man*;' but in the Sinhalese we use it as in the English with a verb. Thus what in Tamil would be expressed by *ni-tân* 'thou self' we would express in Sinhalese to *tam-ai* 'it is thou (very) self.' *Tân* in the Tamil must

therefore be regarded more in the light of a verb of affirmation, than as a pronoun. This appears to be the case when we examine another use of the expression which is identical in the Sinhalese : e. g., *mei tân* Tamil, *sebæ tam-a-i* Sinhalese, 'it is indeed true,' or ironically, *poi tan*, Tamil=*boru tam-ai* 'false indeed !' Sinhalese.

But whether we accept this (*tân=tama*) as a pronoun or a noun derived from the Sanskrit *âtman*, it may be affirmed that the only Sinhalese reflexive pronoun which the books adopt, and which the Dravidian dialects do not possess, is *siya*, from the Sanskrit *svayam* so near the Latin *sui*, *sibi*, and *se*.

The Sinhalese, like the Sanskrit, is devoid of a simple pronoun of the third person. The Sidatsangarâ gives *ê* (remote) and *mê* (proximate.) This looks like the Zend *hê*, and the Prakrit *sê*, for *svê*; for the *s* is changed in our language, as in the Prakrits, to *h*, and that consonant is sometimes altogether omitted, leaving but the vowel which was inherent in the original word. The Sinhalese also possesses another word *ohu* for the third person singular. Its affinity to the Zend *hôi*, to which, as pointed out by Bopp, the Greek *oi* is similar, is very clear. This pronoun, so different from the Tamil, is in common use amongst us, and may be traced to a variety of dialects. See *Caldwell's Dravidian Grammar*, p. 298.

The demonstrative bases in the Tamil seem to be *a* (remote,) and *i* (proximate;) e. g., *apporadu*; that time, ' *ipporadu* 'this time;' I shall here compare the Tamil demonstratives, with the Sinhalese, which bear some similarity in the sense in which they are applied although there is as much dissimilarity in their formation.

Tamil.	Sinhalese.	
A-adu (remote)	ê (remote)	' that '
A-van	ê kâ	' that person '
A-n-gu	e-tena	' that there '
A-ndru	e-dâ	' that day '

Here the Sinhalese *ê* is from the Bengâli *ê*; and the Tamil *a* as

well as the proximate *i* is more clearly allied to the Indo-European than to the Sinhalese and the North-Indian.

<i>Tamil.</i>		<i>Sinhalese</i>	
i- <i>idu</i> (proximate)		mê	'this'
i- <i>van</i>		me-kâ	'this one'
i- <i>ngu</i>		me-tæna	'this place'
i- <i>ndu</i>		me-dâ	'this day'

In the North-Indian dialects the radical *i* is used more systematically than the 'remote' *a*. In the Sinhalese, however, the personal pronoun *ma* is compounded with other words to convey the proximity to 'ego.' Here the word *kâ*, compounded of *ê* and *mê*, is derived from the Sanskrit *kâ=ekâ*, 'one,' and comes from *eka*. So likewise *tæna* comes from *sthâna*, and *dâ* from *dâ*.

There is another demonstrative base which enters into an adverbial expression. It is *u* in Tamil, and *â* and *ara* in Sinhalese. Besides these, to which I have now referred, it would seem, the Dravidian languages have no pronouns, properly so called. *

INTERROGATIVES.

I take the following comparative table of interrogatives from Caldwell, p. 344, shewing their Sinhalese equivalents.

	<i>Prox. i</i>	<i>Remote. a</i>	<i>Interrogative</i>	<i>Sinhalese.</i>
Mas. Sin.	ivan, <i>hic</i>	avan, <i>ille</i>	evan, <i>quis?</i>	ko (i)-(e) kâ
Fem. do.	ival, <i>hac</i>	aval, <i>illa</i>	eval, <i>quæ?</i>	ko (i)-(e) kî
Neuter do.	idu, <i>hoc</i>	adu, <i>illud</i>	edu, <i>quid?</i>	ko (i)-(e) ka
Epicine pl.	ivar, <i>hi, hæ</i>	avar, <i>illi, illæ</i>	evar. <i>qui, quæ?</i>	} ka-vara
Neuter do.	ivei, <i>haec</i>	avei, <i>illa</i>	evei, <i>quæ?</i>	

Though the Tamil presents a great similarity to the Latin in having as many demonstratives designed to express 'so many

* All other words which correspond either in meaning or in use to the pronouns of other languages will be found on examination to be nouns regularly formed and declined. Caldwell's Comp. Grammar, p. 349.

relations as the above, yet it would seem that the latter have no more relation to the former than the Sinhalese have to the same. The interrogatives *kô-kâ*, *kô-kî*, *koka*, *kavara* are all from the Sanskrit base *kā*, and are allied to the North-Indian. Although I have shewn an inanimate *kô-kā*, yet it must be remembered that this is a usage of comparatively recent times, for inanimate objects as I have shewn under the head of gender.

INSEPARABLE PREPOSITIONS.

If one circumstance, more than any other favors my position that the Sinhalese bears a close affinity to the Sanskrit, and is not allied to the Drâvidian, it is to be found in the unmistakable identity which may be established between the Sanskrit or Pâli, and the Sinhalese prepositions, none of which are known to the Tamil,* or any other Dravidian dialect, except indeed what may be found in words which may be clearly traced to a Sanskrit origin. It would also seem that, except in a few instances, [e. g. *parâ-jaya*, etc.] these prepositions are used in the Sinhalese and in the later Sanskrit,† as *prefixes*, to qualify the sense of verbs, and are thence named *upa-sarga*.

The following is a comparative Table of Sinhalese, Pâli, and Sanskrit inseparable prepositions:—

<i>Sinhalese</i>	<i>Pali.</i>	<i>Sanskrit</i>	<i>Examples†</i>	
a	à	à	<i>adara</i> ,	‘affection.’
abi	abhi	abhi	<i>abi-seka</i>	‘anointed.’
ati	ati	ati	<i>ati-sara</i> ,	‘dysentery.’

* Wherever prepositions are used in the Indo-European languages, the Dravidian languages, with those of the Scythian group, use post-positions instead,—which post-positions do not constitute a separate part of speech, but are real nouns of relation or quality, adopted as auxiliaries.”—*Caldwell’s Dravidian Grammar* p. 35.

† See Professor *Monier William’s Sanskrit Grammar* p. 316.

‡ The above examples are only given in the Sinhalese.

<i>Sinhalese.</i>	<i>Pali.</i>	<i>Sanskrit.</i>	<i>Examples.</i>	
adi	adhi	adhi	<i>adikarana</i>	'supreme.'
apa	apa	apa	<i>apa-dan,</i>	'ab-lative.'
api	api	api	<i>'pi-yana,*</i>	'cover.'
anu	anu	anu	<i>anu-sara,</i>	'prevalence.'
ava	ava	ava	<i>ava-man,</i>	'dis-grace.'
u	u	ut	<i>u-legi,</i>	'up-risen.'
upa	upa	upa	<i>upa-ma,</i>	'comparison.'
du	du	dur	<i>du-dana,</i>	'wicked.'
ni	ni	ni	<i>ni-dahas,</i>	'leisure.'
pa	pa	pra	<i>pa-vara,</i>	'pre-eminent.'
pará	pará	pará	<i>para-jaya,</i>	'de-feat.'
pas †	ni	nir	<i>pasa</i>	'to pass through.'
piri	pari	pari	<i>piri-vara</i>	'retinue.'
pili ‡	pati	prati	<i>pili-gat,</i>	'accepted.'
vi	vi	vi	<i>vi-ridu,</i>	'opposed.'
sa	san	sam	<i>sa-banda</i>	'con-joint.'
su	su	su	<i>su-ratu,</i>	'very-red.'

THE VERB.

In turning from the noun to the verb, Dr. Stevenson says, the second person singular in the imperative is the root in the languages which he compares, that is, the Dravidian, under which he includes the Sinhalese, and the North-Indian. I have already disposed of this supposed mark of resemblance under the head of roots. In further illustration of the facts therein stated, I may here refer to the verb substantive. This is changed from *bhû* in Sanskrit to *vû* in Sinhalese. The imperative in the latter is never *vû*, but *vê* or, more frequently (like the Sanskrit *bhava*==) *veva* 'be thou' singular, and *vevu* 'be ye' in the plural; see *Sidatsangarâ*, § 51.

* The initial *a* in *api* is generally lost in composition in the Sinhalese, as in *pi-nasa* 'nose-affection.'

† This is the only word, the relation of which to the Sanskrit does not clearly appear.

‡ Here, it will be observed, the Sanskrit *t* is changed into *l* in the Sinhalese.

It may be convenient here to notice the other verbal analogies to which Dr. Stevenson refers under the head of (1) Voices, (2) the formation of tenses, (3) the Participle, (4) the Infinitive, (5) Verbal nouns, and (6) the Relative participle.

THE VOICES.

The Negative Voice. Dr. Stevenson points out a *Negative Voice*, in the Dravidian as well as in the North-Indian dialects, but admits that 'to the observations under this head, the Sinhalese seems [it indeed *is*] an *exception*, having no affix which it adds to deny the existence of the act, beyond that which is known to the Sanscrit family of languages.'

To render this more plain :—The Dravidian dialects add a negative particle between the radical and the verbal theme, e. g. *var-á du*, 'do not come'; whereas in the Sanskrit and the Sinhalese the mark of negation, generally *na*, is prefixed to the radical. Thus, *asti* Sanskrit, and *æti* Sinhalese 'it is,' become *násti* and *næti*, respectively in expressing 'it is not.'

Another peculiarity connected with the Dravidian negative verb, is, that it has but one tense, which is an aorist, or is indeterminate in point of time; e. g. *pogen* Tamil, 'I go not,' means either 'I do not go,' 'I did not go,' or 'I shall not go.' There is no such indefiniteness as to tense in the Sinhalese or the Sanskrit, in both which the tenses are regularly formed notwithstanding the negative affix; as *no-yami* 'I go not,' *no-giyemi* 'I went not,' and *no-yannemi* 'I shall not go.'

The Passive Voice. Many who have not thoroughly mastered the Sinhalese have laboured to shew that the Sinhalese language, like the Dravidian dialects, is devoid of a regular passive voice. This is as much a mistake as to suppose that it has not a relative pronoun, or an instrumental case. The mistake arises from a careless observance of our best writers, and too much adherence to the ignorant usage of illiterate men. I am free to confess that the

Sinhalese in their colloquial dialect make an effort to express themselves in the active rather than in the passive voice. It is also true, as stated by Dr. Stevenson, that they generally express themselves as in the North-Indian vernaculars, 'I ate a beating' instead of 'I was struck' This is after the fashion of the people with whom they had been, and from whom the Sinhalese were long ago separated. And the reason why the North-Indians have adopted this idiom may be found in the constant intercourse which they have had for centuries with their Dravidian neighbours.

Yet because a foreign idiom is adopted, or the Sinhalese shews a tendency to adapt itself to circumstances it must not be concluded that the language is destitute of a passive voice. It must moreover be borne in mind that in the particular investigation in hand it is not necessary to enquire what is the tendency of the Sinhalese at the present day—twenty-four centuries after it had been fixed in Ceylon—but what was its state, as to this passive voice, according to its earliest writings, its acknowledged grammatical system, and the learned usage in respect of it at the present day. There is scarcely a single Sinhalese book in which the passive voice is not unmistakeably expressed by its author. It is expressly treated of in the only ancient Sinhalese Grammar of authority, the *Sidat-sangarâ* ; it is found in writings contained in the Newspaper Press of this Island; and it is familiar to every one who reads his Lord's Prayer in Sinhalese.

But it is said that the word used is *laba* 'receive.' It signifies nothing what the auxiliary verb is that is employed to express the passive, so long as it conveys, when joined to the principal verb, which *laba* does, a passive signification. If exception be taken as I have seen it has been, that *laba* is by itself a separate word, what will the critic say to the verb substantive which enters into the composition of the English passive verb? What to the *ya* (from *ya* 'to go') which is added to the Sanskrit verb? Surely the one or the other of these is as much a distinct word and a verb

as *læba* or *lada*. Surely the addition of *be* in English or *ya* in Sanskrit does not divest the verb, to which they are added, of the passive signification which they impart. If not, it would seem that *læba*, from its very meaning of, 'passion,' 'endurance' or 'suffering' is calculated to make this voice more distinctly marked than either *be* or *ya*.

The formation of the passive voice in the Sinhalese is *two-fold* ; one with inflexions, and the other with the periphrastic or auxiliary *læba*. The first may be regarded as the original form, and the second the form adopted to render the voice distinctly marked in such writings as paraphrases, *tikhâs*, etc. Of the first see examples in all our ancient works ; and the latter the reader meets in every modern writer. Now, the exceptional use of the active for the passive with a turn of expression does not shew that the Sinhalese is allied to the Dravidian any more than that the Dravidian exhibits a relation to the Semetic, from the resemblance which the one class bears to the other in the formation of roots [Cald. p. 160.] Even after the too general adoption of this form of expression, it will be found, we have not altogether ceased to use a *passive voice* : and I may indeed adopt the very language of Dr. Stevenson in 1843, a year after he wrote his Essay published in the Bombay A. S. Journal, and say "There is *undoubtedly such a thing as a passive verb* occasionally used [in Sinhalese as well as] in Murâthi; but its use is very limited, compared with that of the English passive verb, and its place is generally supplied by intransitive verbs, or by circumlocution.*

There is also another peculiarity connected with the Sinhalese passive, or, as some call it, the *middle voice*, which may be noticed here. 'When' says the Sidatsangarâ, 'the agent and the object are the same, (as when a thing is produced of itself,) the verb takes a pas-

* Murâthi Grammar, p. 87.

sive termination.' This is of frequent use in the Sinhalese, as *gaha vætuni* 'the tree fell.'

The formation of the causal verb both in the North and South-Indian classes, is according to the Sanskrit. The *aya* in the latter is changed into *ay* or *ave* in the Prâkrit, into *va* in the Sinhalese and Murâthi,* and *vi* in some of the Dravidian dialects.

CONJUGATIONAL SYSTEM.

The present tense.—The Sinhalese verb, like the Prâkrit, is formed by suffixing pronominal fragments to the root, as *kara* root 'do'; *kara-mi* 'I do.' As in the Dravidian, there is no sign whatever in the Sinhalese verb to indicate the gender of the third person. The pronominal signs are however in both suffixed, not prefixed. The Sinhalese has also of late years shewn a tendency, especially amongst the lower orders of the people, to divest the verb of all signs of personality, and to use it with a pronoun or a nominative. This is certainly not after the fashion of the Dravidian, nor from Dravidian influences; for the most ignorant Tamulian uses the verb with its proper personal inflexion. The use of the substantive verb, as an auxiliary in the formation of some of the tenses, is not known to the Sinhalese as it is to the Dravidian, and some of the North-Indian vernaculars. But these resemblances, and differences lead to no important results in the particular investigation before us: I shall therefore proceed to

The Past Tense.—Here again I may allude to what Dr. Stevenson has pointed out, under this head, as an analogy which pervades all the Dravidian, and the North-Indian dialects, viz: that the past tense of the verb is marked by affixes and not prefixes as in the Sanskrit. The Sinhalese is not without a prefix to form the past tense as *yami* 'I go' and *gi-ye-mi* 'I went'; but, I admit that the Sinhalese verb generally accords with the Dravidian in the

* Dr. Stevenson's Murâthi Gr. p. 87.

peculiarity noticed by Dr. Stevenson. This admission however does not at all militate against the position, that the Sinhalese and her North-Indian sisters are indebted for this grammatical form to other than Dravidian influences. It is true that the Sanskrit takes the augment *a* in the [Hiyattani, Ajjatani, and Kâlatipatti] past tenses ; but the Pâli, which is the dialect which exhibits the nearest approximation to the Sanskrits, shows the earliest traces of a departure from this rule. For, on reference to *Kachchâyana's Pali Grammar* [lib. vi. chap. iv. § 38] it will be seen that this change of the present into the past by the augment *a*, is "optional;" e. g. *a-gamâ=gamâ* 'he went.' After the Pâli had taken this first step of departure from the Sanskrit the other Prâkrit dialects have followed the secondary formation of the Pâli preterite. See Vararuchi's Prâkrit Grammar, sec. viii. § 23. Not only they but the North-Indian Vernaculars have along with the Sinhalese, and some of the Indo-European languages * followed the practice of retaining the radical without a prefix in the aorist, e. g. *amo*, *amavi*, Latin; *do*, *did* ; Eng., etc., etc. Caldwell in summing up the relations which several languages bear to each other in the formation of the preterite, says 'In a large proportion of the verbs in the Germanic tongues, in the modern Persian, in the Turkish and Finish families of languages, in the vernacular languages of Northern India, and, with a few exceptions, in the Dravidian languages, the preterite is formed by suffixing to the verbal theme a particle, generally a single consonant only, which is significant of past tense.

The future tense.—The characteristic sign of the future in the Dravidian dialects is a *v* or *b*. The Bengali has also adopted a *b*, which Professor Max Muller identifies with the *b* or *be* 'which forms characteristic sign of the Latin future, and which is considered to be a relic of an old substantive verb.' Now the Sinhalese future has no sign in common with any of these languages. It takes

* Caldwell, p. 391,

nemi, being simply an introduction of an *n* to the personal termination of the present tense.

Participles—On examination, I find a peculiarity which distinguishes the Sinhalese from the Dravidian Participle, viz., that the latter is destitute of what the former, in common with all the North-Indian and Indo-European dialects, possesses, the *verbal participle*, which participates in the nature of adjectives.*

I may here notice another analogy in the formation of the *participle* to which Dr. Stevenson refers. He says that in the Sinhalese, Telugu, Carnatika, and Tamil.....the present participle active receives the signs of the persons as affixes, to form the present indicative. 'In the Northern family generally (he adds), I believe, as in the Hindi, and with a negative in Gujarathi, the present tense is formed by the participle and the substantive verb as in our form, *I am reading*.'

The sign of the Sinhalese present participle has indeed, apparently, a distant resemblance to the sign of the first person; but I feel persuaded that its formation is totally unconnected with the principle upon which the verbal termination in the first person of the indicative mood is formed. In the latter, the first person takes, as in several other languages, the pronoun for the first person, which is *m* in the Sinhalese; but the participle takes *min*, which is the Sanskrit and the Pâli *mâna* in the same part of speech. e. g. *Gachchamânan*, Pali and Sanskrit (neuter) 'going'; and this again is more like the termination in the English 'sing-ing,' or the Scotch 'sing-in.'

The Infinitive—Dr. Stevenson says that in the languages, whose agreement in grammatical forms he has noticed, the infinitive adopts the sign of the dative. So far as appearances go this is quite correct. If any inference can be drawn from this resemblance, it will be observed that the same inference may also be drawn as between all these dialects, and the English. See ante p. 57.

* Caldwell's Dravidian Grammar, p. 384.

But, says Caldwell, 'the supposition that the final *ka* of most Tamil infinitives is in any manner connected with *ku*, the sign of the Dravidian dative and of the Hindi dative-accusative, is erroneous. A comparison of various classes of verbs, and of the various dialects shows that the *ka* in question proceeds from a totally different, origin.'* I am not prepared to state that in this I quite agree with Mr. Caldwell; but I do believe that the Sinhalese, in which we find, not a *ka* as already explained at p. 57, but, a *ta* both in the dative and in the infinitive, is not indebted to the Dravidian for the principle of this formation. It should however be borne in mind, that the analogy sought to be deduced is, not that the same form *ku* occurs in the dative and the infinitive of both the Dravidian and the Sinhalese; but, that though each uses different forms, yet each employs one and the same sign in the dative noun and the infinitive verb, thus establishing a common principle upon which the dative and the infinitive are formed in those languages. If this principle were recognized, we should indeed find no difficulty in tracing out the same analogies in languages belonging to the Sanskrit family. In the Sanskrit, as in the Sinhalese, the infinitive is ever to be received as the object of a verb expressed or understood. 'As the object of the verb,' says Monier Williams, 'it may be regarded as an equivalent to an indeclinable substantive, in which the force of two cases, *an accusative and dative*, is inherent.' Now in the Sinhalese the infinitive, as well as the accusative and the dative, take the same termination *ta*. The reason for the adoption of the same inflexion in the infinitive which occurs in the accusative and the dative is therefore obvious. The use of the infinitive, continues Professor Williams, as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, *tat sarvam srotum icchāmi*, 'I desire to hear all that,' *id audire cupio*, where *srotum* and *audire* are both equivalent to accusative cases, them-

* p. 423.

selves also governing an accusative. Similarly *roditum pravriddā* 'she began to weep;' and *mahin jetun ārebhe*, 'he began to conquer the earth,' where *mahījayan ārebhe* 'he began the conquest of the earth' would be equally correct.* All that is here said of the Sanskrit equally applies to the Sinhalese: and, when we moreover learn from the authority already quoted, that 'infinitives in the Veda may also be formed by simply adding the usual case terminations,' we need no longer hesitate to account for the existence of the dative and accusative sign in the Sinhalese infinitive, and to trace its cause to the genius of that language, the Sanskrit, in which 'the infinitive most commonly involves,' as the Sinhalese does, 'a sense which belongs especially to the *Sanskrit dative* viz., that of *the end* or *purpose* for which any thing is done;' and in which, as in the cases above given, it would be equally correct to substitute the dative for the infinitive.†

There is yet another peculiarity, to which Dr. Stevenson has called attention, and which it is convenient to notice here. It is that of 'nouns being used with the verb' 'to do,' 'give,' 'take,' &c. This does not possess a characteristic by any means distinguishable from the Sanskrit. What is here described as *nouns* are verbal derivatives. Though they present all the appearance of nouns, yet they are deduced from, and are clearly traceable to, verbs; e. g., *horakan kalā* 'he made steal-ing.' Now, as remarked by Bopp, "the Sanskrit verbs of the tenth class, and all derivative verbs, periphrastically express the reduplicated preterite by one of the auxiliary verbs — *kri*, 'to make,' *as* and *bhu*, 'to be.'‡ E. g., *chorayānchakāra* 'he made stealing.' The Sanskrit also uses 'go' as an auxiliary, as *vapushtamārtham varayām prachakramuh*, 'they went to a solicitation.' So likewise in the Sinhalese, as well as in

* Mon. William's Sanskrit Grammar, p. 367.

† ib. p. 368; also Sidatsangara, § 30. p. 35.

‡ Also see Panini, iii. 1. 35 seq.

other Indo-European dialects." See *Bopp's Comp. Grammar*, ii. p. 841, et seq.

So again in the Pali, as in the Rule, *bhu karâ sabba dhâtvatth-esveva santi, tato setîti sayanan karotîti yat ho** i. e. *Bhu* 'be,' and *kara* 'do,' enter into the sense of all verbs; then *seti* 'he sleeps' has the sense of *sayanan karoti* 'he does the sleep.'

THE RELATIVE PARTICIPIAL ADJECTIVE.

Though the Sinhalese participles, both in the active and passive voices, materially differ as regards their inflexions and their formation from the Dravidian, yet a peculiarity has been pointed out with reference to their use, as shewing the affinity of those languages. It is this—that whenever practicable the Sinhalese as well as the Dravidians use, as adjectives, the relative participles of verbs in preference to nouns of quality, or adjectives properly so called. Now, the Dravidian dialects have no relative pronouns whatever, and it is on that account they resort to this, if I may so call it, make-shift, a 'relative participle'—a part of speech which is invariably followed by a noun, and which [when not understood] is preceded by the words or phrases which depend upon the relative. E. g., *vârum âl* in Tamil 'the coming person,' for 'the person who comes.' The Sinhalese and the North-Indian vernaculars, however, are not destitute of the relative pronoun. They have *ya, yah, yad*, 'who,' 'which;' and the same is clearly and distinctly found in the literature of Ceylon. In the *Pansiapanas Jâtaka*, in which the Translators have not disdained to use pure unadulterated Dravidian words and phrases, as already shewn, at *ante* p. 25, we find the relative pronoun as frequently as in any Sanskrit or Pali work. Here is an example. *Yam gasak mula sevane sâtapî yam-ek hunnevi nam e gasa attak vevai satpurusa tænætte no-bidineya.* 'If a person recline under the shade of a tree, even a branch of that tree does

* *Bâlavatara*; also examine Prof. Mon. William's Sanskrit Grammar, p. 347.

not the righteous man break' = 'The righteous man does not break even a branch of the tree, under whose shade he reclines.'

This form of the relative clause, though different from that in which it is expressed in the English, is nevertheless identical with that used in the Pali or the Sanskrit. It may be unsuited, or may, as remarked by a late writer, sound 'ludicrous' to the English ear; yet it must be remembered that it is peculiar to the idiom and usage of Sanskritic dialects. E. g. *yena Bhagavâ [vihari] tena rājā upasan-kamī*, in Pali is equivalent to, *yam tēnaka Buduhu visūda, etanata rāja pāmīniyeya* in the Sinhalese. 'Did Buddha dwell any where, the king arrived there.'

Though the existence of the relative pronoun in the Sinhalese is undoubted, and there is not a trace of it in any of the Dravidian dialects; yet the use of the relative *participle* is very frequent and even common in the Sinhalese as in the North-Indian Vernaculars. Caldwell thinks that this is 'through an under-current of Dravidian, or at least of pre-Sanskrit influences—p. 412. I am however inclined to a different belief, not only on account of the simplifying process to which all vernaculars resort, and the undoubted existence of the relative pronoun in the Sinhalese; but because the so-called *relative participle* is known to Sanskritic dialects and even the Sanskrit as much as to the Dravidian. E. g. *bhâsayantah bhânavaḥ* 'brightening rays;' *avatarantan munin* 'descending sage;' *kriyamānan karma* 'being-to-be-made act,'—Sanskrit. The use of this relative participial adjective is the same in the Pali, the Sinhalese, the Greek, the Latin, and English. E. g. *Sakin vuttāni vachanāni*=*varak kī vachana*=*hapax legomena remata*,=semel dicta verba='once spoken words.'

ADVERBS.

The Dravidian dialects have no adverbs at all; and as attempts have been made by some writers to shew that in this respect also the Sinhalese may be identified with the Dravidian, I annex the

following comparative statement to shew that the Sanskrit, Pali, and Sinhalese adverbs present no great diversity either in form, or in their use. For further examples I may refer the reader to the *Sidatsangarà*, *Appendix*, p. 170 et seq.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
Mama <i>puratas</i>	mama <i>purato</i>	mâ <i>perata</i>	'before me.'
<i>Adya</i> gatah	<i>ajja</i> gato	<i>ada</i> giye	'gone to-day.'
<i>Saha</i> nidrayati	<i>saha</i> niddayati	<i>hâ</i> nidai	'sleeps with.'
<i>Ati</i> mahân	<i>atîva</i> mahâ	<i>itâ</i> mahat	'very great.'
<i>Divâ</i> yâti	<i>divâ</i> yâti	<i>daval</i> yayi	'goes during-day.'
<i>Paschât</i> tâpah	<i>pacchâ</i> tâpo	<i>pasu</i> tevilla	're pentence.'

It would thus appear that, whilst the Sinhalese is admitted by Dr. Stevenson himself to be an exception to *two* out of the ten Grammatical peculiarities which he has cited* to shew a relation between the North-Indian and the Dravidian, there are, as already pointed out, five others [*e. g.*, as regards (1) the inflexion of nouns, (2) the interchange of the nominative and accusative cases, and the formation (3) of the imperative, (4) the present tense, and (5) the infinitive], which bear no analogy whatever to the Sinhalese; that the remaining three are secondary forms, which exist along with a primary Sanskrit form distinguishable from the Dravidian Grammatical system; and that *all* are traceable to Sanskrit influences. So much for the 'unequivocal proof' of lexical and grammatical analogies. I shall proceed to an examination in,

SECTION FOURTH,

OF SYNTACTICAL ARRANGEMENT.

I am not quite certain whether it is necessary to enter into the Syntax of the languages under consideration, which I have already partially done in the above submitted details, though, perhaps, not so methodically as I could have wished; but, since it

* See Bombay As. Soc. Journal, vol. i. p. 106.

has been remarked by the same writer, to whom I have so frequently referred in the course of my remarks, Dr. Stevenson, that the general structure of all [the North and South-Indian dialects] is the same, and has certainly remained unaffected [by Brahmanical influences], a few remarks may not be deemed unnecessary.

Mr. Caldwell in summing up all the Syntactical differences between the Sanskrit family of languages and the Dravidian, says:—

“The situation of the governing word is characteristic of each of these families of languages. In Sanskrit and the Indo-European family it usually precedes the word governed: in the Dravidian and in all the Scythian languages, it is invariably placed after it; in consequence of which the principal verb always occupies *the last place in the sentence*. The *adjective precedes the substantive*: the adverb *precedes the verb*: the substantive which is governed by a verb, together with every word that depends upon it or qualifies it, *precedes the verb by which it is governed*: the *relative participle precedes the noun on which it depends*: the *negative branch of a sentence precedes the affirmative*: the noun in the *genitive case precedes that which governs it*: the *pre-position changes places with the noun and becomes a post-position* in virtue of its governing a case: and finally the sentence is concluded by the *one, all-governing, finite verb*. In each of these important and highly characteristic peculiarities of syntax, the Dravidian languages and the Scythian are thoroughly agreed.”—p. 36.

There seems to be some misapprehension here; for I cannot perceive so great a diversity, as here stated, in the construction of Indo-European and Dravidian dialects. I fail also to perceive much difference, in many of the particulars above stated, between the former and the Sinhalese. If the peculiar characteristic in the construction of a Dravidian sentence is, that the governing words are preceded by those that are governed, the Sinhalese, like some of her North-Indian sisters, is certainly an exception, in many respects, to the rule; and, where it is not, it

is indeed remarkable, that it accords with the Pali or Sanskrit on the one hand, or with the Latin or Greek on the other.

E. g., In the Dravidian as well as in the North-Indian dialects including the Sinhalese, the adjective precedes the substantive which it qualifies: so it does in Pali,* Sanskrit, Latin, and English. 2.—The adverb precedes the verb: so likewise in Latin, and Pali. 3.—The genitive precedes its governing noun: so it does in Sanskrit. 4.—The relative participle precedes the noun on which it depends. Here the relative participial adjective is evidently meant, for there is no relative in the Dravidian dialects. In the use of the relative participial adjective not only the Latin and Greek, but the Pali and the Sanskrit are equally agreed with the Sinhalese.† 5.—The noun which is governed by a verb precedes the latter: so likewise in the Latin and Pali; 6.—The finite verb takes the last place in the sentence: so it does in the Pali and Sanskrit.‡ And 7, the negative branch of a sentence precedes the affirmative. This, I admit, is generally the case in the Sinhalese; but there are exceptions to the rule: and an exceptional rendering in one of the examples given below is not the less elegant on that account, like the English sentence—‘Not that I loved Cæsar less—but that I loved Rome more.’

Let us, in the next place, examine these ‘highly characteristic peculiarities’ of construction in Dravidian dialects, with reference to the Syntax of a Pali, as compared with a Sinhalese, sentence. If, by such comparison I can shew that the Sinhalese approaches very nearly to a very ancient type of the Sanskrit, of undoubted Northern origin, I believe it will be unnecessary to examine the construction of the Dravidian. Proceeding therefore

* *Agahita visesanā buddhi visessamhi na-uppajjatīti visesanam pubban hoti* —*Bāla-vatāra*, i. e. ‘The mind unembued with the attribute comprehends not the substantive; wherefore the adjective precedes (the noun.)’

† Vide supra, p. 77.

‡ Vide remarks infra.

to the comparison of the Pali and the Sinhalese, I shall divide my observations into three classes: *first* their lexical, *secondly* their grammatical, and *thirdly* their syntactical analogies.

Pāli.—Tissadatta thèro *kira* Bòdhi mande suvanna salàkan gahetvā atthàrasasu bhàsàsu katara bhàsàya katèmi-iti pavàresi.

Sinhalese.—Tisdat tera *vanâhi* Bòdi mandapè suvarna (or *ran*) salākāva gena dāha-āta bāsāven kavara bāsavakin katā karam-dāyī pāveri.

English.—‘Tissadatta therā having taken up the gold broomstick in the Bô-yard, requested to know in which of the eighteen languages he should speak.’

i. Here are fifteen words, of which two alone cannot be traced to the Pali. They are *vanâhi* and *dāyi*, both indeclinable particles. Of the others, all which are independent of the Dravidian, *suvanna* is nearer Sanskrit than the Pali. It is true that the ancient Sinhalese word for ‘gold’ is *ran*, different from the above; but even that word is clearly a derivative of the Pali *aranna*.

ii. Though the Sinhalese nominative *a* in *tera* is distinguishable from the Pali; yet the Pali locative *e* in *mande* is the same as in the Sinhalese. The similarity in the termination of the verb in the third person singular ‘pavaresi’ is obvious. The only difference in the grammatical construction of the two languages, as exhibited in the above versions, is that the Pali locative *bhasāsu*, is expressed in the Sinhalese by the *ablative*. I have followed the modern usage with a view to exhibit the difference between it and the ancient, which, as we find from the *Amāvatura* and *Pradīpikāva*, preferred the locative. The locative if used in the Sinhalese would not be less elegant than the ablative.

iii. Syntactically, it will be observed that every word in the Sinhalese takes the same position which it occupies in the Pali. The nominative is the first word in the sentence; the adjective precedes the substantive; the accusative *suvanna* precedes the past participle *gahetrā*, which it governs; the locative *mande*

takes the precedence of the accusative; and the finite verb is placed last in the sentence.

Pāli—Tan pana tena atthato uggahetvā pavāritan; na-patisambhidāya thitena; sohi mahā pannaṭāya tan tan bhāsan kathāpetvā uggaṇhi: Tato uggahetvā evan pavāresi. Bhāsan nāma satta uggaṇhantīti vuttvācha panettha idan kathitan, Mātāpitārohi daharā kāle kumārake manchevā pithevā nipajāpetvā tan tan kathaya mānā tāni tani kicchāni karonti; dārakā tesan tan tan bhāsan vatthāpentu ‘iminā idan vuttan, iminā udā vuttan’-ti gacchante kāle sabbampi bhāsan jānanti.

Sinhalese—è vanāhi artayen igena pavarana-ladī; pilisimbiyāvehi sitiyan-visin nove; hetema mahapāna-vat bævin è è basā kiyavā ugatī: eheyin igenmehi sita mesé pævari. Bāsā nam satvayō iganaganityayi kiyāda vanāhi mehi meya kiyana-ladī. Mavu-piyō vanāhi ladaru kala kumarun messēho putuvēho hovā è è* [bas] kiya-min è è katayutu kara-ti; ladaruvo ohunge é é bas—‘meyin meka kiyana-ladī meyin meka kiyana-ladæ’-yī niyamakaraganiti: kal-yāmen † siyalu-ma basāva daniti.

English—‘He so (spake) from (a knowledge of the languages) acquired by actual study—not through inspiration. For, being a very wise personage he knew those several dialects by learning: wherefore, being one of (such) acquirements, he so inquired. This is said here (to illustrate) that men acquire a language (by study). Parents place their children, when young, either on a cot or a chair, and speak different things, and perform different actions. Their words are then distinctly impressed on the children (on their minds, thinking,) that such was said by him, and such by the other; and in process of time they learn the entire language.’

i. Here *patisambhidāya* Pāli,=*Pilisimbiyāvehi*; ‘inspiration;’ *sohi* has not produced *hetema*, which comes from he=‘that,’ ‘he’

* Yamak yamak would be better.

† I have put this in the ablative, but the locative may be elegantly used as in the Pāli.

and *tema* 'self' as the sign of the nominative. The nearness of signification and form of *uggahethatva* to *igenmehi-sita* is remarkable; also of *nàma* and *nam*; and of *kàle* and *kala*. Here is an illustration of the Sinhalese words *maru-piya* for 'father' and 'mother,' being of Sanskrit origin. No Sinhalese scholar, I am persuaded, will introduce into the above sentence *appá* or *ammá*, any more than an English writer would 'papa' or 'mamma.' The Pali *dahara* and the Sinhalese *la-daru* are synonymous, the *la* being in the latter added to mark the 'tenderness' of the infant. The Páli *ti* is expressed by the Sinhalese *yí*, and in the use of them there is not the slightest difference. Again there is not a single word, in the above sentence, which has the most distant relation to the Dravidian.

ii. The Sinhalese auxiliary *artayen* is expressed *atthato* in the Páli. The passive voice is here undoubtedly expressed by *pavara-ladì*, and *kiyāna-ladì*. There is, moreover, no grammatical form that may be pronounced to have had its origin in the Dravidian.

iii. In rendering the above Pali passage into the Sinhalese, idiom has rendered the displacement of only two words. One is the negative particle *na*, which, in the Pali, is prefixed to *patisambhidāya* when the verb is understood, but which in the Sinhalese should be added to the verb substantive which is generally expressed. The other is the principal verb *vavatthāpentu*=*niyamakara-ganiti*, 'determine,' which in the Pali precedes the quotation following, but which in the Sinhalese follows the passage expressed as the thought that is passing in the children's minds. Adverting to the only remaining analogy to which Dr. Stevenson refers,—that in the Dravidian dialects 'the verb is used, *last* in the sentence,' I may remark that the difference here between the Pali and the Sinhalese is, that contrary to the position of the verb in the first example, the Pali finite verb in example second does not occupy the last place in the sentence, whilst the Sinhalese verb

does. As already remarked it is a mistake to suppose that this is at all a characteristic which distinguishes the Sinhalese from the Sanskrit; for in the latter, as stated by Professor Monier Williams (See his Grammar p. 348) 'the verb is *commonly*, though not always, placed *last* in the sentence.'

Such is the evidence which I promised to adduce; and so far as historical testimony, lexical, grammatical and syntactical *analogies* go, I believe I have supported my position with the 'unequivocal testimony' which others have claimed for a contrary theory. Doubtless there are few Dravidian words and Grammatical forms to be found in the Sinhalese; and these, which, like the oases in the desert, are few and far between, I have not failed to point out. But, which is the *confessedly* Sanskritic dialect that has not departed more than the Sinhalese from its parent stem? In order to establish an original identity between two dialects it is not essential that there should be a resemblance in all their words and Grammatical forms. 'Philology (says Bopp) would ill perform its office if it accorded an original identity only to those idioms in which the mutual points of resemblance appear everywhere palpable or striking; as, for instance, between the Sanscrit *dadāmi*, the Greek Lithuanian *dumi*, and Old Slavonic *damy*. Most European languages, in fact, do not need proof of their relationship to the Sanscrit; for they themselves shew it by their forms, which, in part, are but very little changed. But that which remained for philology to do, and which (he adds) I have endeavoured to the utmost of my ability to effect, was to trace, on one hand, the resemblances into the most retired corners of the construction of language, and, on the other hand, as far as possible, to refer the greater or less discrepancies to laws through which they became possible or necessary.'

In the comparisons, however, which I have instituted, it was even unnecessary to resort to the 'most retired corners' here spoken of. For, the resemblance which the Sinhalese bore, both

lexically and grammatically, to the Pâli, and therefore to the Sanskrit, has been found to be so 'palpable and striking' that their relationship appeared at once to be even greater than that between the Sanskrit and the Indo-European dialects. I am fully persuaded that no one, who has followed me closely through the investigations which are here submitted, could fail to notice that the prominent features of the Pali are indelibly impressed upon the very face of the Sinhalese, and so clearly, that it is impossible to deny to them the affinity of mother and daughter. But whether their relationship is so close or more distant, the points of resemblance which I have exhibited between some of the North-Indian vernaculars (so entirely different from the Dravidian), and the Sinhalese, especially in the case of Pronouns, see p. 63; and the still closer resemblance which the Sinhalese bears to the Pali, when compared with the North-Indian dialects, must satisfy any candid mind that the Sinhalese had at one time a local existence in the North of Hindustan, and that her early separation from her Sisters, combined with the help which Pali literature has rendered her, on the one side, and on the other, the implacable hatred of our forefathers towards their Dravidian neighbours which induced her to repel their advances, has enabled her to live upwards of two thousand years without those material changes which her Hindu Sisters have undergone. Indeed, I may remark in conclusion, with far less weighty evidence, than I have adduced, did Professor Max Muller† lay down his brief, and leave his case in the hands of an English Jury, confident of their verdict as to the relationship of the Hindu, Greek, and the Teutonic. With, however, the venerable authorities which I have cited, the overwhelming results of the cross-examination to which I have subjected the witnesses on the opposite side, and the

* Professor M. Williams's Sanskrit Grammar, p. 348.

† Ancient Sanskrit Literature, p. 11.

very strong and irresistible testimony which the Pâli has borne in favor of its relation to the Sinhalese, I believe I have a right to expect that the same English Jury will give their verdict in my favor; and that they will, without retiring from the jury-box, pronounce that ' THE SINHALESE IS A SANSKRITIC, NORTH-INDIAN,—NOT A DRAVIDIAN—DIALECT.

BUDHISM:—A Lecture delivered before the Colombo Young Men's Christian Association; by the late REV. D. J. GOGERLY,—With Introduction by the REV. JOHN SCOTT, and Notes by the REV. D. DE SILVA.

IN a recently published essay on Buddhism, Professor Mux Müller after referring to the Pali studies of the late Mr. Turnour says, "The exploration of the Ceylonese literature has since been taken up again by the Rev. D. J. Gogerly, whose essays are scattered about in Sinhalese periodicals and little known in Europe." Mr. Gogerly devoted a great part of the labour of forty years to researches in Buddhism as set forth in the original Pali works, and the results of his investigations cannot fail to be of value to the students of a religion which is professed by nearly one third of the human race. The following lecture, delivered in Colombo shortly before Mr. Gogerly's death, contains, it is believed, the latest and most comprehensive account published by him of this strange oriental system of mingled religion and philosophy.

There are some of the lecturer's conclusions to which it may be desirable to attract attention. For instance, a question much agitated some years ago was, which was the earlier system, Brahmanism or Buddhism? It will be seen Mr. Gogerly holds the opinion now generally entertained, that Buddhism was a reaction against the abuses of the Brahmanical system. The second paragraph of the lecture refers to Goutama's statement that many preceding Buddhas had existed;—possibly some of his doctrines had been

taught by more ancient sages, and this fact may have been exaggerated into the notion of the Buddhas of preceding calpas.

A considerable part of the lecture is occupied with Buddha's description of the material universe. This is the weak point of Buddhism, which is thus placed in antagonism to the most obvious teachings of science. These statements are no mere allusions to the popular belief of that period; they are positive and detailed affirmations made by Buddha on the authority of his omniscience. To escape from the difficulty, an ingenious attempt was made a few years ago to prove that these accounts of the universe were to be understood in an allegorical sense. Mr. Gogerly however, in his *Christiani Pragnyapti* demolished this explanation, shewing that what Buddha taught concerning the world was intended by him to be believed literally, as an essential part of his religion. Thus the states of reward and punishment are assigned to definite localities in the universe, so that if (for instance) Maha Meru is allegorical, the heavenly worlds on the sides and summit of Maha Meru must be allegorical also.

Probably the chief novelty in the following lecture will be the representation it gives of Buddha's doctrines as to a Creator. The usual opinion of persons acquainted with Buddhism has been, that the existence of a Supreme Being was neither affirmed nor denied in this system, the subject being simply ignored by Buddha. This however was not Mr. Gogerly's view. He held that the idea of a Supreme and Infinite Creator was familiar to the mind of the founder of Buddhism, and deliberately rejected by him. Some curious extracts on this subject will be found in the lecture.

There are three doctrines closely connected together and singularly characteristic of Buddhism. These doctrines relate to the nature of man, transmigration, and Nirwana. On each of these points Mr. Gogerly's Pali studies led him to conclusions which are clearly stated in the following lecture. First—Buddhism denies the existence of a soul in man; therefore,—Secondly, there can be no transmigration, in the popular sense of the term—there is only a series of beings—the later beings in the series inheriting the merit or demerit of the earlier beings. Thirdly—Nirwana is no Paradise, for when the series of sentient beings comes to an end there is no soul to continue. Nirwana therefore is simply extinction. This is the view of Nirwana held by the highest authorities on Buddhism; and it will be seen that the independent investigations of Mr. Gogerly caused him to arrive at the same conclusion.

The notes are written by the Rev. David de Silva of the Wesleyan Mission. He was formerly a student of Mr. Gogerly, and has acquired an extensive knowledge of the Buddhist Scriptures in Pâli.

BUDHISM, which was once the dominant religion of India is now completely unknown in its native country; but when excluded from that region it spread itself in other directions, and at present prevails in Nepaul, Thibet, China, Burmah, Siam, Ceylon and other countries, and numbers among its votaries a large portion of the human race. (1.) Brahmanism certainly prevailed extensively at the time

(1.) The Right Rev. P. Bigandet, in his preface to the first edition of the "Life or Legend of Goudama," says of Buddhism, "that in our own days, it is, under different forms, the Creed pre-

when Goutama Budha was born, for upon his birth Brahmans were consulted respecting the fortunes of the new-born prince (2.); and it is stated that the progress of Buddhism was most rapid among the inferior castes: the Kshatriya or Warrior tribe rejecting it from the pride of birth, and the Brahmans from the pride of learning: but the Brahmanism of that period differed materially from that of the present time; no trace appearing in the sacred books of the Buddhists of the worship of Siva and Vishnu. The God to whom offerings were generally made, was Agni, the God of fire. (3.)

vailing in Nepaul, Thibet, Mongolia, Corea, China, the Japanese Archipelago, Anam, Cambodia, Siam, the Shan States, Burmah, Arrecan, and Ceylon."

Sir Emerson Tennent's Christianity in Ceylon, page 199, tells us the followers of Buddhism amount to more than one-third of the human race. Hardy's Eastern Monachism says, "It is computed, there are 369,000,000 of Budhists." *

(2.) On the birth of Siddharta, 108 Brahmans were brought together, of whom there were eight chiefs; seven of those having observed the 32 attributes of personal beauty in the prince, lifted each two of their fingers, and pronounced, that if he remained a laic he would be universal monarch; if he turned priest, he would become Buddha සච්ඡාරං චක්ඛසීති රජභොති චක්කවච්ඡති සච්ච චර්ජසසීති බ්‍රිඛො භවිසසීති Saché agāran wasissati rājā hoti chak-kawatti. Sache pabbejissati buddhobhawissati," while the youngest Brahman කොන්ඩයා Kondanya positively affirmed, that he would not remain a laic but would become Budhda, and lifted up one finger in token of this. (Manorathepurane ෨)

(3.) Professor Wilson, on Rig Veda Sanhita, affirms, that there

* Max Muller in his Essays on the Science of Religion, p. 214, says that Goutama "became the founder of a religion which after more than 2000 years, is still professed by 455,000,000 of human beings." He adds however the following note: "Though truth is not settled by majorities it would be interesting to know which religion counts at the present moment the largest number of believers. Berghaus in his 'Physical Atlas' gives the following division of the human race according to religion.

Buddhists . . . 31·2 per cent.	Brahmanists . . . 13·4 per cent.
Christians . . . 30·7 "	Heathens . . . 8·7 "
Mohammedans . . 15·7 "	Jews . . . 0·3 "

"As Berghaus does not distinguish the Buddhists in China from the

The state of caste at that time was also different from that which prevails at present, the Warrior tribe being regarded as the first, and the Brahmanical as the second in the scale of dignity. Many princes having embraced the doctrines of Buddhism, the Warrior tribe became its supporters, but were ultimately subjected by the ascendancy of the priesthood. Much obscurity rests upon that historical period which we shall not attempt to remove; confining ourselves briefly to the doctrines of Buddha as recorded in their sacred books.

Although the present system of Buddhism is of comparatively recent origin, Goutama affirmed, that in the most remote ages the doctrines which he taught had been proclaimed by an incalculable number of Buddhas who lived in previous kalpas; as well as by three who preceded him in the present kalpa. The doctrines taught by them are represented as being identical with those of the present Buddha. (4) The whole field of truth is stated to have been open before each Buddha, who is therefore named සබ්බඥා, sabannyu, omniscient; චක්ඛුමා chackhuma, the

is no reference in the Vedas to Trimurti, Brahma, Vishnu and Siva, to Durga, Kali, or Rama, or to any other of the gods that are at present the most popular in India. The principal dieties are Agni and Indra.

(4.) When the priests of Buddha were assembled in the sitting hall of Karéru in the garden of Anathapindika at Jetáwána near Sáwatty, they were anxious to be taught respecting the former states of existence. Buddha addressing them, says, that 91 kalpas previous to his time there appeared a Buddha whose name was විපසි Wipassi; 31 kalpas previous, there was one සිකි Sikhi; in

followers of Confucius and Laotse, the first place on the scale belongs really to Christianity."

seeing one: සමන්ත චක්ඛු samantuchakkhu, He who has an eye seeing in every direction. The Buddhas therefore saw all things with unfailing accuracy, and their teachings agreed with those of Goutama even on the minutest points. But these teachers and their doctrines had been long forgotten before the birth of Goutama Buddha, and he became the unaided re-discoverer of the system. (5.)

Goutama Buddha was born in Kapilawastu, a city in or near to the present province of Oude, in the year 624 before

the self same kappa there was වෙසසභු Wessabhu, in the present Bhadda kappa, හදදකප්ප, there were කහුසන්ධ Kahusandha, කොනා ගමන Konágamana, and කසප කසප Kassapa and himself. Wipassi, Sikhi, and Wessabhu, were of the (ධනනිය Khattia) Warrior tribe. Kakusanda, Konagamana, and Kassapa were of the Brahman tribe, while he himself was of the Khattia tribe. (Digha Nikaya Mahapadane Suttan). In 30 natural circumstances, all Buddhas agree සබ්බෙභ්බානං සමතිංසවිධං ධම්මනා Sabbe buddhánan sametin-sawidhá dhammatá (Sarasanga, page 24.)

(5.) In the Dhammachakkappawattana Suttan, Buddha says, “ඉදංදුක්ඛං අරියසම්මතනිමේභිකම්මවේ පුබ්බේ අනන්තසසුතෙසු ධම්මෙසු චක්ඛුං උද්දාදි ඤානං උද්දාදි පඤ්ඤා උද්දාදි විජ්ජා උද්දාදි ආලෝකො උද්දාදි Idan dukkan ariya sachchanti me Bikkhawé pubbé ananussuthésu dhammésu chakkun udepádi nyánan udepádi, panyá udepádi wijjá udepádi álóké udepádi.—O priests! for the attainment of these previously unknown doctrines, this noble truth, that sorrow is connected with existence, the eye was developed within me; knowledge was developed within me; wisdom was developed within me; clear perception was developed within me; and light was developed within me.”

In the same Suttan it is said “යතොච්චො මෙභිකම්මවේ ඉමෙසු චතුසු අරියසම්මතසු එවං තිපරිච්චං මාදසාකාරං යථාභූතං ඤානාදසසනං සුචිත්තං අහොසි අථානං භිකම්මවෙසදෙවකෙ ලොකෙසමාරකෙ සක්ඛිතකෙ සසසමණ්ණත්තමනියාපජාය සදෙව චතුසුසාය අනුභවාරං සම්මා සංඛාධිං අභිසක්ඛිතො පච්චඤ්ඤාසිං Yathochakho mé bikkhawé imésu chatusu ariyasachchésu éwan típariwattan dwádasákáran yathábhútan nyánadassanan suwisudhan ahosy atháhan bikkhawé sadéweké lóké samáaraké sabbrahmaké sassamana brahmaniyá

the Christian era. His father was a sovereign prince named Sudhodana. (6.) He was called the Prince Siddharta, and lived in regal splendour till his 29th year. About that time he became disgusted with sensual pleasures; considered the circumstances of disease, decrepitude and death, and being desirous of obtaining deliverance from the continual reproduction of existence, embraced the life of an ascetic and retired to the wilderness. His object appears to have been twofold: 1st, To obtain that complete freedom from the passions and affections which would ensure the entire cessation of his own personal existence: and 2nd, That he might attain to that perfection of wisdom and knowledge which would enable him to teach others the paths of perfect liberty. For this purpose, during six years, he performed painful penances, and his abstinence from food was such that his body was reduced to a skeleton; and, completely exhausted, he fainted and was regarded by his associates as dead. He however revived, and finding no advantage from this course of life he abandoned it, and took the sustenance necessary for the restoration of his bodily strength, and with renewed en-

pajāya sadewemanussāya anuttaran samma sambhodin abhisambuddho patinyāsin.—O priests! when my perception, relative to these four grand truths, which are threefold, and therefore of twelve kinds, was perfectly clear, then, O priests, I knew I had acquired the most complete and perfect wisdom attainable in the universe, including the human, heavenly and Brahma worlds."

In the Aggappasādana Suttan, Buddha is said to have had no preceptor නමෙආමරියොඤ්ඤි නමේ áchariyó atthi.

(6) In the Mahāpadāne Suttan, Buddha says “මයං භික්ඛවෙ ඵරතස්සුබ්බොදනොනාමපිතාඤ්ඤොසි මායාදෙවී මාතා ජනෙනතී කපිලවතපු නගරං රජදනීති Máyan Bikkhawé éterahi suddhó-dano náme pitá ahósy máyá déwi mátá janetty kapilawatthu naganaran rájadhánithi.—Priests! my father's name was Sudhodano, Queen Maya was my mother, Kapilawatthu was my native city."

ergy bent his mind to intense meditation. (7.) This profound meditation is termed Jhàna, and while the devotee is engaged in these exercises he becomes insensible to all external things : he can neither see, hear, nor feel, but is in a state something similar to that which is called the mesmeric trance, and no means exist by which he can be aroused from this state until the meditation is ended. (8.) Budha states to the Brahmin Weranjo, that he, being persevering, tranquil in body and mind, pure in heart and free from all sensuality, engaged in examination and research on the nature of things, and thus enjoyed the first Jhàna. Investigation and research being terminated, with a tranquil and self-concentrated mind he enjoyed the serene pleasure of the second Jhàna. Free from the disturbances of pleasure, thoughtful and wise, and healthy in body, he enjoyed the third Jhàna, called the state of thoughtful contentment. Free from the emotions of joy or sorrow, previous exultation and depression being removed, with a contented and holy mind he attained to the 4th Jhàna, being unmoved either by pleasure or pain.

Being thus mentally tranquil, pure and holy, free from passion or pollution, he recalled to mind former states of

(7) It is no peculiar prerogative of the Buddhas to attain to the နိဗ္ဗာန် jhàna : Brahmins, ascetics, as well as priests, may exercise these meditations (See Sámanyaphala Suttan in the Digha nikáya.)

(8) In the Parajika section of the Winnaya Pitaka we find, that when Buddha was once residing with 500 priests, in the city of Weeranja, not far from the tree ဗုဒ္ဓိဝန် Puchimanda Margosa, which was the residence of a demon named ဘေဇုန် Naléru, he gave to Brahman Weeranja the order in which he had overcome sensual gratification and exercised the Jhàna meditation. The Jhánas are four; first, second, third, and fourth. Buddha had not only exercised these profound meditations and attained to all the

existence through many calpas, together with their causes and circumstances.

He then with a clear and godlike vision, transcending that of men, beheld Beings dying or being born, noble or base, beautiful or deformed; marked their conduct and its results. Having thus attained to a high degree of wisdom, he afterwards ascertained the causes of sorrow and continued existence, and the mode in which the series of existence and the wretchedness connected with it might for ever cease. When he had obtained this knowledge he became a Budha, perfect in wisdom, purity and knowledge, and the chief of all existing beings from, the highest Brahma world to the lowest hell; rendering honor to no one as his superior, but being worthy of receiving supreme honor from all.

We shall now briefly notice his teaching relative to the system of the universe, embracing its inhabitants; and afterwards consider his metaphysical and moral doctrines.

four, but he had also acquired the three විජ්ઞා Wijjā. In this he had succeeded during the same night; he sat down at the foot of the Bo tree determined to become Buddha; the night was divided into three watches. During the first watch, he recalled to mind previous states of existence; one state of existence, two states born in such a place, having such a name, such a tribe, and so on to thousands of births. During the second watch he beheld beings dying, existing, and so on. During the third watch, at the time of dawn, he attained the third Wijja, by which he was not only freed from passion, but also obtained the knowledge of the four grand truths: 1, දුක්ඛ Dukkha—That every existing thing is a source of sorrow: 2, සමුද්ද Samuda—That continual sorrow results from a continual attachment to existing objects: 3, නිරෝධ Nirodha—That a freedom from this attachment liberates from existence: and 4, මග්ග Magga—The path leading to this state. The action of the විජ්ઞා is compared to the action of a chicken, which by successive operations cleaves the shell and comes forth “කුකකුට චිත්ත පකාසකට ආශ්වාසකා සම්භා Kukktachápakasséwa andak-kósamhátý.—As the chicken from the egg.”

Buddha does not attempt to account for the origin of existing beings : he says “ Bikkhus, the initial point of the series of transmigration is not known: The commencement does not appear.” (9.) He therefore confines his teachings to the system as it is during the present calpa. The duration of a calpa he does not arithmetically define, but uses a

(9.) පුරිමානික්ඛචෙකොචි නපඤ්ඤායති. *Purimá bikkhawé kóti napanyayati.*—O Priests ! the commencement does not appear.”—*Mahanidhāna sutta wannenā.*

The recital of Buddha's own abstruse meditation and attainment to the Wija form a very favourite part of his sermons—not many discourses can we turn over without finding them alluded to. These are his words. සොබො අහං බ්‍රහ්මණ විවිච්චවකාමෙහි විවිච්ච අකුසලෙහි ධර්මෙහි සවිතකකං සවිචාරං විචෙකපං පිනිසුධං පඨමජ්ඣානං උපසම්පජ්ජිමාසිං, විතකකවිචාරණං චූපසමා අපඤ්ඤානං සම්පසාදනං චෙනසො එකොදි නාවං අවිතකකං අවිචාරං සමාධිපං පිනිසුධං දුතියජ්ඣානං උපසම්පජ්ජිමාසිං පිනියාවිචාරානා උපෙබ්බකොච්චිමාසිං සතො චසම්පජ්ජනො සුඛං ච කාරයනාපටිසං චෙදෙසිං යනානං අරියාභාවික්ඛනානි උපෙබ්බකො සතිමා සුඛවිහාරිනි නතියජ්ඣානං උපසම්පජ්ජිමාසිං සුඛසසම්පජ්ජනානාදුකඛසසම්පජ්ජනානාසුඛෙව සොම නසස දෙවනසසානං අනතගමො අදුක්ඛං අසුඛං උපෙබ්බකො සතිපාරසුඛිං චතුත්ථජ්ඣානං උපසම්පජ්ජිමාසිං. *Sókhóahan bráhmāna vivichhéve káméhi vivichcha akusaléhi dhammehi savithakkan savicháran vivékijan péthesukhan patamajjhānan upasampajja vihásin—vithakka vicháranan vupasama ajjhatthan sampasádanan chéthaso ékódibhāvan awithakkan awicháran samádhijan péthisukan duthiyajjānan upasampajja vihásin péthiyácha-wirágá upékháákócha vihásin sathóchá sampajāno sukhancha káyéna patisanwedésin yanthan ariya áchikkhanthi—upekhakho sathimá sukawiharithi tathiyajjānan upasampajja vihasin—sukassacha paháná dukkassacha paháná pubbéwe sómenassa dhomanassānan aththagamó adukkan asukhan upékhó sathi párisuddhin chathaththajjānan upasampajja vihásin.”* (see the English in the lecture pages 94-5. (*Párájika Bhayaberewe Suttan; Majjhimānikāya; Sangarawa Suttan, or Chulaththidopame Suttan, &c.*)

The effects of the Jhānas are stated in the following terms: පඨමජ්ඣානෙණ භිරතකකාවකං උග්‍රසංඛේදනීයජ්ඣානෙණ විතක්ක විචාරනද්ධමං චූපසමෙති නතියජ්ඣානෙණ පිනිං විතරෙති චතුත්ථජ්ඣානෙණ සුඛදුක්ඛං පහායති.” *Patamajjhānéne Néewarāna kawátakan ugghatéti Dutiyajjhanéne Witakkawicháranadhúman,*

similitude: If there be a solid rock forming a cube of a yodun (about 14 miles) and a delicately formed shawl (10) should brush against it once in 100 years, the rock by the contact would be gradually worn away: but the calpa would not in that time be completed. All large measures of length are computed by yoduns: thus 4 singhalese හැවැක්ම hetekma, or miles form a gow, or league, and as the hetekma is less than an English mile, the gow or league may be about $3\frac{1}{2}$ miles; 4 of these, or about 14 miles, constitute a yodun. (11.) The universe comprises an infinite number of systems or Sakwalas: each complete in itself, having its own sun, moon and stars, and its own heavens and hells. (12.) The Sakwala with which we are connected is surrounded by an immense rocky circle, which is in height 82,000 yoduns or more than

Wapasaméti, tatiyajjhánéne, pítin wirájéty. Chatuttajjhánéne Sukha dukkhan pahāyati." The first Jhāna elevates the window of mental impediment; the second Jhāna calms the smoke of investigation, and research; the third Jhāna frees from pleasure; and the fourth Jhāna removes both pleasure and pain. (See Sumangala-wilāsiny ൧ and Manórathepóoreney.)

(10.) "There is a species of cloth, fabricated at Benares of the cotton that is unequalled in the delicacy of its fibre. Its worth, previous to its being used, is unspeakable; after it has been used it is worth 30,000 තිලකාච්ඡා nílakarshas (of the value of 20 or 30 small silver coins) and even when old it is worth 12,000 karshas. Were a man to take a piece of cloth of this most delicate texture, and therewith to touch in the slightest possible manner, once in a hundred years, a solid rock, free from earth, a yojana high, and as much broad, the time would come when it would be worn down, by this imperceptible trituration, to the size of a mung or undu seed. This period would be immense in its duration; but it has been declared by Buddha that it would not be equal to a Maha Kalpa." (Manual of Buddhism, page 1.)

(11.) As to the exact size of a yojana it is not agreed. It is more than 10 and less than 16 miles; 14 miles is the nearest.

(12.) Goutama does not directly teach Physical geography, but in defining certain expressions we are able to gather his views on

1,100,000 miles (13) above the surface of the sea, & is 3,610,350 yoduns in circumference, that is, more than 16,000,000 miles

the subject. To explain the meaning of the expression විසයාකච්ඡන්තං wisayakkhetthan, it is stated that "he knows anything which he wishes to know within the infinite Sakwalas." විසයවක්ඛන්තං පන අනන්තා පරිමානෙසු භිවක්ඛවාලෙසු යං යං තථානතො ආකංචනිතං ඡන්තෙති. Wisayakkhetthanpana anantháparimánésuhi chakkewálésu yan yan tathágathó ákankathi than than jánáthi. Wisayakkhetthan, is, in the infinite and limitless sakwalas, anything that the Tathágatha wished to know *that* he knows. අපරිමානෙසු භිවක්ඛවාලෙසු අපරිමානානං මණ්ඩසාණං චන්තසංඝාණං දිවසෙනාවුපි ජකසදිසානන්ති aparimánésuhi chakkawálésu aparimánánan manus-sánan wannasantanádiwaséna dwepi ekasadisadisan natthi. "In the infinite number of Sakwalas no two of the infinite number of men are alike, in their features." (Manorathepureni 7th Nipáta.) In the Anguttara Nikaya, page 55 ඩ Buddha, speaking to Ananda, says තසමිංසහසස්සධා ලොකකප්පසසං චන්දනං සහසස්සුරි යානං සහසස්සංසි තෙරුපධිතරාජනං සහසසං ජම්බුපානං සහසසං අපරලොයානං සහසසං උතතරතුරුණං සහසසං පුඨවිදෙනානං tasmin sahasśádhá lóké sahasan chandánan sahasan surujánan, sahasan sinérupabbatarájánan sahasan jambu dépánan sahasan aparagóyánan sahasan uttere-kurúnan sahasan pubbewidéhánan. "In that Sapassadha world there are 1000 moons, 1000 suns, 1000 maha merus, 1000 jambu-dwipas, 1000 aperagoyanas, 1000 utterakurus, 1000 pubbewidehas." (It is evidently clear that although Buddha does not give a description of the sakwalas, yet he takes it for granted that the popular view of a sakwala is correct, and teaches accordingly). The whole of the Pitakas and Atuwawas were caused to be written by Rahats අථසතනානං බුද්ධිපරිහානිං දිස්වා මහාසුභාවා පංචසතභරතංතා ලංකාදිපෙ මලයදේසෙ ආලොකලෙණෙ නිසිනනජනපදාධිපතිනා කතාරකඛා පොතථකෙසුපිවාපෙසුං atha sattánan buddhi parihánin diswá mahánubháva, panchasata arahantá lankádípe malayadése alokaléné nisenná, janapadádhipatiná katarakkhá pótthe késu likhápésun ; "then having seen the failure of men's wisdom 500 Rahats of eminent power in the cave Alóka in the province Malaya in Lanka, under the guardianship of provincial rulers caused to be written (*i. e.* the whole of සාථාකථාසංඛ්ඛාවමනං sattákathan sabban buddha wachanan, the whole of Budha's words with their comments) in books" (Sarasangaha).

(13.) The size of the Chakkawala is given in Wisuddimagga ඵකංචකවාලං අයාමතොවිජා රිතොවයොජනානං මාදසසතසහසානි චතුතීංසසතානි පඤ්ඤාසංවයොජනානි පරිකෙච්ඡන්තො සම්මසතසසසානි

in diameter. In the midst the mountain Maha Meru is situated. This mountain Budha states, in the sermon on the rising of seven suns, is 84,000 yoduns in length, 84,000 yoduns in breadth, 84,000 yoduns in height above the sea, and 84,000 yoduns beneath its surface. (14.) It is surrounded by seven circles of rocks, each circle being half the height of the preceding one, (15,) commencing with Maha Meru and

වනනිංසපරිමණං දසවෙවසහසසාති අඛච්චිඛාතිසනාතිව ékan chakkawálan áyámathó withtháarithócha yojanánan dwádasasathasahassáni chathutthinsa sathánipanyasancha yójanáni parikképathó. Sabban sathasahassáni chatthinsa parimandalan dasachéva sahassáni adduddáni sathánicha. "Each sakwala is 1,203,450 yojanas in length and breadth. In circumference 3,610,350" (see also comment to the Winnaya.)

(14.) See Anguttara Nikáya, 7th Nipáta සිහෙරු හිකව වෙ පඬුන රාජා චතුරාසිති යොජන සහසසාති ආයාමෙන චතුරසිති යොජන සහසසාති විජාරෙන චතුරසිතියොජනසහස්සාති මහාසමුද්දෙඤ්ඤාසාගාලෙන චතුරසිති යොජනසහසසාති මහාසමුද්දෙඤ්ඤාසාගාලෙන, Sineru bhikkawé pabbetharájá chaturásiti yójanasahassáni áyáména chaturásiti yojanasahassáni witháréna chaturásite yojanasahassáni máhá samuddé ajjho galho chaturásiti yojanasahassáni máhá samuddá atchuggatho (also Wisuddhimagga, comment on the Winnaya). "Priests the great mountain Sineru is 84,000 yójanas in length; 84,000 yojanas in breadth; 84,000 yójanas sunk in the great ocean, and 84,000 yójanas above the great ocean.

Maha Meru is not square, but circular and rests on three pointed rocks, like a vessel on a tripod. Where these rocks rise to the elevation of 4000 yojanas, there Maha Meru rests firmly clasped by them, as by a pair of pincers. The three rocks rest upon the world of stone (Jinálankára. Chakkáwála dipeniya.)"

(15.) සිහෙරුසස උපඛිඨනාගපමණෙ සුගඤ්ඤාසාගාලෙන සිහෙරු පරිකච්චිතාසිතොතසසා උපඛිඨනාගපමණෙ ජ්ඣධරපඬුනොතං පරිකච්චිතාසිතොතිථං අසසකණ්ණ පරියොසානා සතනපඬුනාසිහෙරු පරිකච්චිතාසිතා Sinerussa upadda bhágappamáné Yugandare pabbato sinerun parikkhipitwá titho. Thassápi upaddabhagapamane ísadhare pabbato tan parikkhipitwá tithothi. Ewan assakanna pariyošana satta pabbatá sinerun parikkhipitwa titha. "Half the height of Maha Meru the rock Yugandare stands encircling Sineru; half the height of Yugandare, the rock Isadare

proceeding outward: thus the Yughandera circle is half the height of Maha Meru, and the seventh circle, or Aswarkarna, is only 656 yoduns high above the sea. (16.) Between these circles and the Sakwala rocks four large continents exist, each accompanied by 500 islands, and separated from each other by stormy seas, so as to be inaccessible to all who are not possessed of super-human powers. The four continents are Jambudwipa (17) to the south of Maha Meru; this is the world inhabited by men: Uttarakura is situated to the north, Aparagoyana to the west, and Purwawideha to the east of

stands encircling that: thus to the end of Assakanna the seven rocks stand in succession encircling Sineru" (Wisuddhimagga, and comment to the Winnaya.)

(16.) තෙසුසුගකිරෙව්වනාලිසයොජනසහසානි සමුද්දෙ අල්කා ගාලෙනා තතතික්මෙව්ලපරිග්‍රහනො ජසබරෙප්වනාලිසයොජනසහ සසානිසමුද්දෙ අල්කාගාලෙනාදුමිනා නයෙනසෙසෙසුපිලපතිච්ඡිපතිජපම නතවෙදිනවා Tesu Yugandaro dwáhattálisa yójana sahasásni samud-dé ajjho gálho tattekaméwa upari uggató Isadharopi chattalisa yojana sahasasani samudde ajjho gálho tattakaméwa upari uggatóti iminá nayéne sésésupy upaddhupaddhappamánetha wéditabbá. "Of these the rock Yugandare is forty thousand yojanas beneath the surface of the sea, and as much above its surface. Isadhare forty thousand beneath the surface of the sea, and as much above its surface; in this order the others encircle Maha Meru by half their height." (Wisuddhimagga and commentary Winnaya.)

(17.) When speaking of the inhabitants of other Dwipas besides Jambudwipa the continent in which men are said to reside, the word මනුසසා Manussa is used තනිසුච්චිවෙදනතොභගතමනුසෙසතිභ චසිතපපදෙසො තායෙව්පුරිමසඤ්ඤයව්දෙහරථිනනිනාමලති. Tathwa pubbewidehetho ágatha manusséhi áwasithappadésó tháyéwa purimasanyáya wideherattanthi náman labhi. "The sphere inhabited by men who arrived from Pubbewidehe was called Widehiratan from its original signification." අපරගොයානෙ තාභගතමනුසෙස තිභචසිතපපදෙසොතුරුරථිනනිනාමලති. Aperagoyanatho ágatha manusséhi awasithappadésó aperanthajanapadothi naman labhi. "The sphere inhabited by men who arrived from Aperagóyana was

Maha Meru. In reference to this a Pali stanza states: "When the sun rises on this continent (Jambudwipa) it is mid-day in Wideha, (18) evening in Goyana and midnight at

named Aperanthajanapada" උත්තරකුරුතො ආගතමධ්‍යස්ථෙති ආවසිතස්
පඳෙසො කුරුරසින්තිනාමංලති Utterakurutho ágatha manusséhi
áwasithappadésó Kururattanthi náman labhi. "The sphere inha-
bited by men who arrived here from Utterakuru was called
Kururattan." (Mahanidáne Sutta wannena.)

(18.) ඉමමෙතිදිපමෙතියදුරු දෙතිමජ්ඣන්තිකොභොති විදෙනදිපෙ
කුරුමෙතිදිපමෙතිවආනමෙතිගොයානදිපෙහවතඨසිරතති. Emamhi
depamhi yadá udéthi majjhanthikó hóthi widéhe dépa kurumhi
dépa m hicha atthaméthi góyána dépé bhawathadda ratthin (See the
translation in the text.) Again it is added පුබ්බෙවදිපෙව උදෙනතිකාලෙ
මජ්ඣන්තිකොභොතිව උත්තරෙනගොයානදිපමෙතිවආනමෙති ඉමමෙතිදිප
මතිමජ්ඣන්තිකොභොති. Pubbécha dépécha udenthi kála majjanthiko hotthicha
utteréna góyána dépa m hicha atthaméthi emamhi depam hicha
majjaratthin. "When the sun rises in Pubbewideha, it is midday in
Utterakuru, evening in the continent of Goyana, and midnight in
this continent." (Comment on Dijhanikaya.)

In the Aganya Sutta Wannena it is stated that "the moon
resides in the palace of a gem, and the outside is covered with
silver, both being cold. The sun resides within the palace of gold,
and the outside is covered with crystal both being hot. In size
the moon is 49 yojanas in diameter, and 147 yojanas in circum-
ference: the sun in diameter 50 yojanas, in circumference 150
yojanas. The moon is below and the sun above, between them one
yojana. From the lowest part of the moon to the highest part of
the sun, a hundred yojanas; the moon travels in a straight line,
slowly, and rapid crosswise; on her two sides the planets travel.
The moon moves towards them as a cow to her calf; the planets
do not change their position. The motion of the sun in a straight
line is rapid, and that crosswise slow. He is, on the day after the
new moon 10,000 yojanas away from the moon; the moon then
appears like a line; on the second day 10,000 more, thus gradually
till the day of full moon, at the rate of 10,000 yojanas, he is
farther and farther away from the moon. The moon then gradually
grows, and on the fifteenth day is full. Then on the first day,
again the sun travels 10,000 yojanas closer; the second day
10,000 again, till the day of new moon, at the same rate daily.
The moon then gradually appearing less on the day of upósatha

is established on air. When the air is agitated by storms the water is violently shaken, and by this the earth trembles, constituting an earthquake. The earth is 240,000 yoduns in thickness, the water possesses a depth of 480,000 yoduns, and the atmosphere on which the whole rests is 960,000 yoduns deep. (20.) The four great continents are very frequently spoken of by Budha in his sermons. At the bottom of the system eight principal hells, each accompanied by 16 subordinate hells, are situated. Under Maha Meru is the Asura world. The Asuras were formerly Gods inhabiting the summit of Maha Meru, but they gave way to intemperance so as to become insensible, and Sakra (or Indra) with his hosts, cast them down to the bottom of Maha Meru, and occupied the conquered region. The Asuras (from අ, a, negative, and සු, sura, gods) have frequently made war on Indra in order to recover their lost possessions, but have in every instance been ultimately defeated. Men, gods and demons inhabit the earth and its atmosphere. The demons are in many instances malignant and of horrid appearance, while many others are beneficent and are devout Buddhists.

the wind on ákása or space. Ananda, whenever great wind blows the waters shake ; when the water is shaken the earth shakes."

(20.) වෙසනසහසාතිවනාරිනසුතාතිවජ්ඣන කංඛහලතෙනනසං
 ඛානායංවසුඤ්ඤ වනාරිසනසහසාති අභේවනසුතාතිව ඵනකංඛහල
 තෙනනජලංවාතෙතිජිනංතසාපිසඤ්ඤකො නවසනසහසාතිමාඵතෙ
 නහමුඤ්ඤානෙස ජීවෙසනසහසාතිජ්ජාලොකස්සජායිති. *dwé satásassáni
 chattari nahutanicha ettakan bahalatténa sankhátáyan wasundhará
 chattarisatasahassáni attéwanahutánicha ettekan bahalatténa jalan
 waté pathittitan. Tassapi san dhareko. Nawesatesahassáni máluto
 nabhemuggató sattinchéwasahassáni ésa lokassa, santithi. "This
 earth is 240,000 yojanas thick, the world of water which
 rests on the world of wind is 480,000 yojanas thick, the world of
 wind which rises on space is 960,000: this is the position of the
 world."* (Wisuddhimagga, and comment on Winnaya.)— See Note 18.

The general name for the demons is Yakshayo, anglicised "Devils." Half the height of Maha Meru, or 42,000 yoduns above the surface of the sea is situated the heaven of the four guardian Gods (සතරු මහාරජ්ජා) chátummahá-rájka. In this the sun, the moon and the stars are situated. The sun is represented as having a resplendent circular residence 50 yoduns or 700 miles in circumference, and the moon to have one of 49 yoduns in extent. The eclipses of these bodies are stated to result from the efforts of the Asur Rahu, in the form of a large snake, to swallow them. (21.) We

(21.) In a Pali work called සාරසංග Sarasangaha, it is stated එවං මහි ඩිව්‍ය චන්ද්‍ර මහා භූතා වෙච්චන්ද්‍ර මසුරියෙකිං රහුගිලනිති ආමිලනි.

"What! are the supernatural and mighty sun and moon swallowed by Rahu? Yes, he swallows them. Rahu's body in height is 4,800 yojanas; the breadth between his shoulders, is 12,000 yojanas; his thickness is 600 yojanas; his head 900 yojanas; his forehead 300 yojanas; the space between the eyebrows is 150 yojanas; the nose 300 yojanas; his mouth 300 yojanas deep; his palm and his foot in breadth are each 200 yojanas; and the joints of his fingers 50 yojanas. When he sees the shining of the sun and moon, through hatred, he descends to the path they travel and remains there with his mouth open; the residence of the sun and moon then falls into it, which is 300 yojanas deep, as if it fell into the hell Awichi. The dewata resident therein at once bawl out, trembling with fear. He sometimes covers them with his hands, sometimes hides them under his jaw, sometimes licks them with his tongue, and sometimes moves them up and down in his mouth, like an animal chewing its cud, but he is not able to prevent their motion. Were he to keep them in his mouth saying 'I will kill these,' they would cleave the crown of his head and fly off."

Buddha says එතදාංගිකික්ඛෙවෙ අනතභාවිනං යදිදං රහු භසුරිත්ථෙ Etadaggaṇa Bhikkawa attebhāwinā yadidaṇa Rahu asurinda. "Priests Rahu stands first in bodily size." The comment gives his size as the above.—(Anguttara, 5th Suttan—4th Nipāta.)

Again Buddha says රහු භික්ඛා වෙච්ච භසුරිත්ථෙ චන්ද්‍ර මසුරියා නං උපක්කිලෙසො. Rahu bhikkawa asurinda chandima suriyānan upakkiloso. "Priests! Asur Rahu desires injury to the sun and moon." (Anguttara—4th Nipāta.)

should almost have doubted that this were a doctrine of the Buddhist religion, were it not recorded in two Sutras (22) or discourses of Budha, in the Sanyutta Nikaya, which forms a part of the three Pitakas. On one occasion Suriya, the God of the Sun is represented as being in great distress in consequence of the efforts of Rahu to swallow him and his residence. He invoked the aid of Budha, who rebuked Rahu and commanded him to desist from his efforts. Rahu became terrified, and trembling fled to the Asuralokaya. The Sutra immediately preceding this states that the Moon experienced a similar danger and called upon Budha for help, who delivered him from the power of Rahu. These discourses, in addition to the one referred to concerning the cause of earthquakes in the Anguttara Nikayo, shew the incorrect nature of Budha's physical philosophy. On the summit of Maha Meru, or 42,000 yoduns above the චාතුම්භකා chátummaahárájiká heavens තාවතිස táwatinsa is placed, and in succession, above each other, the heavens යාම yáma, තුසිත tusita, නිම්මානරතී nimmánarati, and පරනිම්මත වසවත්ති. paranimmata wasawatti. (23) In this world, and these six heavens, the pleasures of sense are enjoyed, and either virtuous or vicious actions may be performed.

The period of the life of man in this world is estimated to be about 100 years, that of the gods of the heaven immediately above the earth (chátummaahárájiká) is thus calculated; one day and night, are equal to 50 years of men: 360 of these

(22.) The translation of the two suttras are found in the "Friend," vol. II., p. 228.

(23.) See Wíbhanga section of the Abhidamma Pitaka, also Anguttara, 3rd Nipáta.

days make one year, and the duration of life 500 of these years: the whole period being 9,000,000 years of men.

The period of life in each ascending heaven is in a four-fold proportion, thus in *táwatinsa* it is 36,000,000, in *yáma* 144,000,000, in *tusita* 576 millions, in *nimmánarati* 2,304 millions, and in *paranimmita wasawatti*, the duration of life is 9,216 millions of years.

The whole of these details are taken from the *Wibhange* division of the *Abhidarma Pitaka*. (24)

Above these heavens there are 16 *Brahma* worlds. A birth in the *Brahma* worlds results from the performance of the four *Jhána*, or courses of profound meditation. (25.) There are three modes in which the *Jhána* may be attended to, the imperfect, the medial, and the perfect.

The imperfect performance of the first *Jhána*, 'comprehending investigation and research concerning the nature of things, procures a birth in the lowest of the *Brahma* worlds named *බ්‍රහ්මපාරිසජ්ජිත* *brahma párisajjá*, the duration of life being one-third of a *calpa*. (26.) The medial performance of the same *Jhána* leads to the *බ්‍රහ්මධ්‍යානෙතිත* *brahma purohita* *Brahma* world, in which the duration of life is half

(24.) See *Friend*, vol. II. p. 65, 66.

(25.) පරිතං *Parittan*, imperfect; මජ්ඣිමං *Majjhiman* medial; and පණිතං *Panitan*, perfect.

(26.) පඨමජ්ඣානං පරිතං භාවෙතො කති උපජ්ජති පඨමජ්ඣානං පරිතං භාවෙතො බ්‍රහ්මපාරිසජ්ජිතං දෙවානං ඝනවෘතං උපජ්ජති තෙසං කිත්තකං ආශ්‍රප්පමානං කප්පස්ස තතියො භාගොති *patemajjhánan parittan bháwetwá katthe uppajjanti, patemajjhánan parittan bháwetwá brahme párisajjánan dewánan sahayatan uppajjanty tésan kittakan áyuppamánan kappasse tatiyo bhágòti*. "To what is the initial contemplation of the first *Jhána* introductory. The initial contemplation of the first *Jhána* introduces to a residence with the gods of *Brahmapárisajja*. What is the length of their life? One third of a *kalpa*.

a calpa. The perfect performance of that Jhāna gives an entrance into the Maha Brahma world, the duration of life being an entire calpa. These three Brahma worlds, the six heavens, the earth, the residence of the Nāgas and Asuras, and the various hells are all destroyed at the termination of each calpa.

The performance of the 2nd Jhāna, comprehending the clear and undisturbed perception of truth, procures an existence in the පරිත්තාභා parittābhā අපමානභා, appamānabhā and අභස්සර ābhassara Brahma worlds, the period of life being 2, 4 and 8 calpas. We shall have occasion again to refer to the අභස්සර ābhassara Brahma world. The 3rd Jhāna, in which the devotee is free from the perturbations of pleasure or pain, and being healthy in body and in mind lives in the calm and contented meditation on the doctrines of truth, gives access to three other Brahma worlds more exalted than those previously mentioned, the term of life being 16, 32 and 64 calpas. The 4th Jhāna, in which the passions are so subdued that the devotee is always contented, being uninfluenced by the sensations of pleasure or pain, gives access to the remaining seven Brahma worlds, and the four Arupa worlds. The duration of existence is immense, being from 500 to 16,000 calpas. There is a peculiarity in

In this order, by means of the Jhanas, residence is obtained in the Brahma and Arupa worlds (Wibhangapparakarana and Suman-galawilasini මිඤ්ඤ.)

From the heaven චාතුම්භාරජික above, the gods obtain apparitional birth චාතුම්භාරජිකනොපථායුපරිදෙවාමපපාතිකායෙව chat-tummahārājiketo pattāya uperi déwā opepatikayéwa. So the beings in hell and the Pretayas. නරාභරපිකාපෙනෙසුපිව tatha nereyika pétésupicha; they spring up at once to full maturity, being twelve years old මපපාතිකායොලසවස්සුදෙදසිකොහුමා &c., opepatikó solasawassuddésiko hutwa, (Sumangalawilasini &c.)

the first world in this last series, namely, the *asannyasattá* Brahma world. In this the duration of life is 500 calpas, but there is only corporeal existence without consciousness: they have neither sensation, perception, thought nor knowledge; but are as beings in a dreamless, profound sleep. The whole of the inhabitants of the Brahma worlds are entirely free from sensual pleasures or desires: they are not subject to the laws of gravitation, but move at pleasure through the atmosphere without obstruction, and their pleasures and pursuits are all intellectual and pure, resembling perhaps what St. Paul meant when he spake of "spiritual bodies."

In the four Arupa worlds completing the series, there are no organised bodies, but the inhabitants possess sensation, perception, reasoning, and knowledge or consciousness. I do not clearly understand the nature of the existence or modes of operation in these worlds, and therefore cannot attempt to explain them. The term of life is stated to be 20,000,—40,000—60,000 and 84,000 calpas. This last is the longest possible duration of the existence of any Being.

I have before stated that at the end of a calpa the three lowest of the Brahma worlds, the six heavens, the earth, and all below the earth will be entirely destroyed. The next destruction is to be by fire, and the mode in which this is to be effected is thus stated by Budha in his discourse on the ascent of seven suns, contained in the *Anguttara Nikâyá*: "Bikhus, Seneru (or Maha Meru) the King of Mountains, is in length 84,000 yoduns, in breadth 84,000 yoduns, beneath the great sea 84,000 yoduns, and above the sea 84,000 yoduns. A time will come when for many hundreds, thousands, and hundred thousands of years no

rain will descend from the clouds, in consequence of which cultivated plants and herbs, forests, grass and trees will become completely dried and burnt up. At the expiration of a long period after this, a second sun will appear, (27), and by the heat of these two suns the small rivers, ponds and lakes will be dried up and disappear. After another long period a third sun will arise, and by the heat of these three suns the large rivers, as the Ganges, the Jumna, &c., will be completely dried up. By the rising of a fourth sun, the seas into which these large rivers flow will be dried up. A fifth sun will afterwards arise, and by the heat of five suns at one time the great ocean (84,000 yoduns deep), will be gradually dried up until only a few puddles remain. A sixth sun will arise, and by the conjoined heat of these six suns, the great earth and Maha Meru will smoke continually like the kiln of a potter. At length a seventh sun will arise; and by the heat of these seven suns, this great earth and Maha Meru, the King of Mountains, will burn, blaze up and become one mass of fire, and the flames will by the wind ascend as high as the Brahma worlds; and by the accumulated heat of the burning and blazing mountain, its rocky peaks, from 100 to 500 yoduns in extent, will be destroyed, and finally this great earth and Maha Meru will be so completely consumed that even ashes shall not appear nor exist. Even as when butter or oil is consumed in a vessel no residuum appears or exists, thus this great

(27.) When there are two suns, one would be rising and the other setting. When there are three, one rising, one setting, and one on the zenith, &c., දුතිස්සුරියකාලෙථකොලඳෙතිථකොආනිමෙති තතියකාලෙථකොලඳෙතිථකොආනිමෙතිථකොමථෙකොනි Dutie sureyekāle eko udēti eko atthamēti, tatiyekāle eko udēti ekó atthamēti ekó majjeh ōti. (Manorathapurene ෧෧෧)

earth and Maha Meru will be so completely destroyed that no ashes of it will either appear or exist."

The learned Budhists extend this destruction further than is stated in this quotation from a Sermon of Budha's. A learned Priest, residing near Bentotte, in a controversial tract states: "The waters of the sea being dried up, and seven suns shining simultaneously, the earth, the mountains, Maha Meru, the Sakwala gala, and all other things being destroyed by fire, the three Brahma worlds, namely පාරිසද්දාය පාරිසාද්දායා, බ්‍රහ්මපුරොහිතය brahmapurohitya, මහාබ්‍රහ්මය mahabrahmaya, together with the six heavens will be burnt up: and thus one hundred thousand millions of Sakwala කෙලලක්ෂයක් සක්කල kelalakshayak sakwala, will at once be burnt up and destroyed." (28)

The worlds however thus destroyed will again come into being, but not by the power of කම්ම kamma or the power of the moral merit of its preceding inhabitants, as some among the Natives have affirmed, who should have been better instructed in Buddhism; nor by the power of a Creator. In the Milinda Prashna, a book of very high authority among the Budhists, the Priest Nágasena, speaking of the production of things, states: "All sentient beings are කම්මජ්ජ kammajá (that is, produced by the accumulation of the merit or demerit of previous actions.) Fire and all kinds of vegetables are හෙතුජ්ජ hetujá (produced by material causes as seeds, &c.) The earth, the mountains, the

(28.) The priest was considered to have been learned and was a great controversialist. One subject of controversy in which he was engaged with one Walegedere, a priest also of Bentotte, was on the season of Was. His sect would not acknowledge the popular time, which the other priests, both of the Amerapura and Siam sects, would observe. He died some time ago.

waters and the winds are උතුරු utujà (produced by the seasons.)”(29.) What he meant by the seasons being the producing causes of the earth, the mountains, the waters and the winds, it is difficult if not impossible to ascertain.

We have now finished our sketch of the material universe according to the system of Buddhism, and shall pro-

(29.) සත්තාසංවේදනාසංඛතෙකම්මජ්ඣග්ගිවස්සඛබ්බානිවච්ඡිජ්ජනාති හෙතුජනිපඨිවිවසඛතාවුදකංචවානොවසංඛතෙඋතුරු. Satta sachétanā sabbé té kammejā aggīche sabbāniche bījējātani hetujāny páte-wīcha pabbetāche udekanche, wātoche sabbé te utujā. “All sentient beings are කම්මජ, kammajā, produced by කම්ම kamma, good or bad action. Fire and all kinds of vegetables are හෙතුජ, hethuja, produced by material causes. The earth, mountains, water, and air, are all produced by උතු, uthu, seasons.” The different circumstances of sentient beings are also caused by කම්ම kamma, කම්මස්සකාමානාවසනනාකම්මදෙයදකම්මයොති කම්මබන්ධුකම්මපටිසරණකම්මංසතෙනවිභජ්‍යියදිංභිනප්පතිනතායාති kammassakā-sattā kamma dāyāda kammeyōni kāmme bandhu, kamme patisarena kammen-satté wibhajatī yadidan, heenappanite táyāti “Young man, kamma is identical with their beings, kamme is their inheritance, kamma is their origin, kamma is their relative, kamma is their support, kamma divides to beings prosperity or adversity.” This is the answer given by Buddha to a question put to him by Subha, කොහුබොහොගොතමහෙතුකොපච්චයොයෙනවුස්සානංයවසනංමහුස්සතුනානංදිස්සන්තිහිනප්පතිනතා දිස්සන්තිහොගොතමමහුස්සාඤ්ජපාග්ගකා දිස්සන්තිදිඤ්ඤකා දිස්සන්තිබ්බහාබ්බා දිස්සන්තිඤ්ජපාබ්බා දිස්සන්තිදුට්ඨකා දිස්සන්තිවණ්ණවන්තා දිස්සන්තිඤ්ජපෙසක්ඛා දිස්සන්තිමහෙසක්ඛා දිස්සන්තිඤ්ජපහොසා දිස්සන්තිමහාහොසා දිස්සන්තිජිවාකුලිනා දිස්සන්තිඋච්චාකුලිනා දිස්සන්තිදුප්පඤ්ඤ දිස්සන්තිපඤ්ඤවන්තා “Goutama, what is the cause or what are the means by which beings born as men are seen to be high and low ; some are seen to be short-lived, others are long lived ; some have much sickness, others have constant health ; some are ugly, others are beautiful ; some are powerful, others have little influence ; some are poor, while others are rich ; some are of high race, others are of low families ; some are foolish, while others are wise :—Goutama, what is the cause or what the means by which beings, born as men are seen to be high and low?” (Chullawibhanga Suttan, in the Majjhima Nikaya,)

ceed to examine the more prominent parts of its metaphysics. The existence of a Creator of all things, and the dispenser to man of joy or sorrow, Budha expressly denies; affirming that the pains or pleasures experienced by intelligent beings are not in any way the result of the power of a Creator. He himself claims to be the supreme: he said to Upako, an ascetic, who enquired who was his teacher and whose doctrine he embraced, "I have no teacher: there is no one who resembles me. In the worlds of the Gods I have no equal. (30) I am the most noble in the world, being the irrefutable teacher, the sole, all perfect Budha." In the *Párajika* section of the *Winiya Pitaka*, Brahmin Weranjo, who accused him of not honoring aged Brahmins, of not rising in their presence, and of not inviting them to be seated, he replied, "Brahmin, I do not see any one in the heavenly worlds nor in that of *Māraya*, nor among the inhabitants of the *Brahma* worlds, nor among Gods or men, whom it would be proper for me to honor, or in whose presence I ought to rise up, or whom I ought to request to be seated. Should the *Tatagato* (i. e. Budha) thus act towards any one, that person's head would fall off." And in the *Jātaka Atuwawa* it is stated, that from the lowest hell to the highest *Brahma* world there is no equal nor superior to Budha in wisdom, virtue, and knowledge. These assumptions are altogether irreconcilable with the doctrine of a universal Creator, who must necessarily be superior to all the beings formed and supported by him. Budha was

(30.) නමෙකචාරියොආනන්දිසසොබෙනිත්තිසදෙවකස්මිංලොකස්මිංනනන්දිමෙපටිපුගගෙලො ne mé áchariyo atthi sadiso mé newijjati sadéwakasmin lókasmin natthi mé patipuggaló — "I have no teacher, there is no one who resembles me; in the worlds of Gods and so on I have no equal."

aware of the doctrine of a Creator being held by the Brahmins, and he endeavours to account for its existence. In the Brahma Jāla Sutra, which is the first in the Dirga Nikaya, he discourses respecting the 62 different sects in the philosophical Schools, (31), for they can scarcely be called religions, among whom four held the doctrine both of the pre-existence of the soul, and of its eternal duration through countless transmigrations. (32) (The Buddhist doctrine of සංසාර *sansāra* is, antecedents and consequents.) Others believed that some souls have always existed while others have had a commencement of existence. Among these one sect is described as believing in the existence of a Creator, and Budha denies the correctness of this opinion. In explaining how the opinion originated he says: "There is a

(31.) බ්‍රහ්මජාල *brahmajāla*. Brahminical net. These 62 different philosophical sects are arranged in two general divisions, with their ten subdivisions පුබ්බන්තකප්පිකා *Pubbantha kappikā*, philosophers on the past, and අපරන්තකප්පිකා *aperantekappikā* philosophers on the future.

(32.) These are සස්සත්තවාදී *sassathawādī*, those who hold the eternity of matter and spirit, සස්සත්තං අත්තානච්ඡේදාකම්පකුසුමෙනි. *Sassathan atthānancha lōkancha panaya penthi*, they hold the soul and the world to be eternal. They are of four classes, viz. I.—Those who have a recollection of former states of existence from one up to many hundred thousand previous births. II.—Those whose recollection extends from 1 up to 10 සංවත්ථිවත්ථි *sanwattawiwatta*, *i. e.*, kalpas. III.—Those who remember from 10 up to 40 සංවත්ථිවත්ථි *kalpas*. The philosophers of these three classes remember the states in which they formerly existed. පුබ්බනිවාසං අනුස්සරති; *Pubbeniwasan anussarathi* their names, caste, complexion, joys, and sorrows, and the duration of their lives, at the termination of which they were born in another place and thus continued until they attained to their present state of being. The conclusion they draw is "Eternal are the soul and the world, unproductive of new existence, immutable, firm. Living beings flee away, they travel to and fro, they die, they are born, but they (the soul and world)

time Bikhus, when after a very long period this world is destroyed. On the destruction of the world very many beings obtain existence in the Abassara Brahma Loka, (which is the sixth in the series and in which the term of life never exceeds 8 calpas) They are there spiritual beings (having purified bodies uncontaminated with evil passions or with any corporeal defilement) : they have intellectual pleasures : are self resplendent, traverse the atmosphere without impediment, and remain for a long time established in happiness. After a very long period this mundane system is reproduced, and the world named Brahma Wimàne, (the third of the Brahma Lokas) comes into existence, but uninhabited."

"At that time a Being, in consequence either of the period of residence in Abassara being expired, or in consequence of some deficiency in merit preventing him from living there the full period, ceased to exist in Abassara, and was reproduced in the uninhabited Brahma Wimàne. He was there a spiritual being : his pleasures were intellectual : he was self resplendent, traversed the atmosphere, and for a long time enjoyed uninterrupted felicity. After living there a very long period in solitude a desire of having an associate is felt by him, and he says, Would that another being were dwelling in this place. At that precise juncture another being ceasing to exist in Abassara, comes into existence in the Brahma Wimàne in the vicinity of

remain for ever identically the same." සස්සතොදන්තාම ලොකොම
 චංඤාකුටස්ථොච්ඡිකථාසිට්ඨිතොත්තෙසන්තා සංඛාවන්තිසංසරන්තිවචන්
 තිඋපජ්ජන්තිඅත්තිච්චෙවසස්සතිසවන්ති Sassató attàcha lokócha
 wanjho kútatto Esikattayi tithó técha sattá sandhāwanti sansa-
 ranti chawanti uppajjanti atthitwe sassati samanti. The fourth
 class are reasoners who by induction arrive at the same conclusion.

the first one. They are both of them spiritual beings, have intellectual pleasures, are self—resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then the following thoughts arose in him who was the first existent in that Brahma Loka : I am Brahma, the Great Brahma, the Supreme, the Invincible, the Omniscient, the Governor of all things, the Lord of all. I am the Maker, the Creator of all things. I am the Chief, the Disposer and controller of all; the Universal Father. This being was made by me. How does this appear? Formerly I thought, Would that another being were in this place, and upon my volition this being came here. Those Beings also, who afterwards obtained an existence there, thought, this illustrious Brahma is the Great Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence. Furthermore, he who first obtained existence there, lives during a very long period, exceeds in beauty, and is of immense power; but those who followed him are short lived, of inferior beauty, and of little power. It then happens, that one of those Beings; ceasing to exist there, is born in this world, and afterwards retires from society and becomes a recluse. He subjects his passions, is persevering in the practice of virtue, and by profound meditation he recollects his immediately previous state of existence, but none prior to that: he therefore says, that illustrious Brahma is the Great Brahma: the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all.

He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma by whom we were created is ever during, immutable, the eternal, and unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma, are mutable, short lived and mortal.”(33)

By this extract it appears that Budha had a clear perception of the doctrine of a supreme, self existing Creator, yet he pronounces that doctrine to be false, for he says in another part of the same discourse. “The teaching of those Samanas and Brahmins, who hold that some Beings are eternal and others not eternal, is founded on their ignorance and their want of perception of truth, and is the result of the impressions made upon the senses.”(34.)

There are many who are called Budhists who acknowledge the existence of a Creator: but they do this from ignorance of the teaching of Budha. The Buddhist system

(33.) The second class of philosophers on the past is එකඛස්ස භික්ඛාඑකඛස්ස භික්ඛා Ekacha sassatika ekatcha asassatika. These hold that some beings are unchangeable and eternal, and others derived and mutable. Under this head is the passage translated in the lecture.

(34.) බ්‍රහ්මාමහා බ්‍රහ්මාභූතීභූතභිභූතොභූතාදිදුකොච්ඡවත්ති ඉස්සරෙකතනානිමිමානාසෙසොසථිතාවසිපිතා these epithets are defined in the comment. The word නිමිමානා is explained thus පඨවිභිමවනතසිනෙරුවක්කවාලමහාසමුද්ධවන්දිමසුරියාවමයානිලම් තානි. Patewi himewanta sinéru chakkawála mahá sumudde chandime suriyácha mayá nimmitáti. “The earth, the Himala, the Meru, the Sakwala, the great oceans, the sun and moon were created by me.” This was, Buddha says, an erroneous view of that school. Budha says, again, that there are four subjects improper to think about, අවිනෙය්‍යධම්මා, achenteiya dhammá, one of which was about the world (as the Comment says, who created the sun, moon, &c.,) if any one would think about them he would turn insane (Anguttara, page 97.)

does not acknowledge the possibility of such a Being existing. (35.)

Having noticed the tenets of Buddhism respecting a Creator, we will consider what it teaches respecting the nature of man. The whole of the constituent parts of a sentient Being is arranged in five divisions called ඛන්ධා khandà or collections: they are the රූපකන්ධයෝ ruphakkhando, the organized body; වේදනාකන්ධයෝ wédanakkhandho, the sensations of pleasure pain or indifference; සංකෘත්‍යකන්ධයෝ sannyàkkhanhdo, or the perceptions: සංකරන්ධයෝ sankhàrakhandho, or the thoughts contemplations and reasonings; and the විනිශ්චයනකන්ධයෝ winnyànakhando or the understanding, the consciousness. Except the body there is no entity among these ඛන්ධා. (36.) There is merely

(35.) The Buddhists in general do now openly deny the existence of a Creator.

(36.) The Khandas are divided into—I. ආයතනානි A'yatanáni, sentient organs and their relative objects; there are twelve of them classed in 6 pairs:—1, චක්‍ඛු chakkhu and රූපa rúpa, the eye and figure: 2, the ear and sound, සොතa sôta and සද්දa sadda: 3, the nose and odour, ඝාණa ghana and ගන්ධa gandha: 4, the tongue and flavour, ජීව්හා jewhá and රසa rasa: 5, the body and touch, කායa káya and ඵස්සa phassa; and 6, the mind and objects of thought මනa mana and ධම්මා dhammá.

II. ධාතුයෝ Dhátuyo, which are arranged in 6 triplets, as the eye and the figure, and the consciousness of the eye or vision, being the first triplet

III. ඉන්ද්‍රියානි Indriyáni, the organs and their capabilities; there are 22 of them

IV. ආහාර A'hára, the food of action, this is fourfold.

V. ඵස්සා Phassá, contact.

VI. වේදනා Wedaná, sensation; there are seven of them.

VII. සංකෘත්‍ය Sanná, perception.

VIII. චේතනා Chetaná, thought.

IX. චිත්තානි Chittáni, thoughts. These are included in the five Khandas. The Wedaná, Sanná, and Sankhara khandas are සම්ඵස්ස elicited by contact with external objects (Wibhanga of the Abhidhamma).

an organized body, and inherent in this body a capability of sensation, perception, contemplation and knowledge, elicited by contact with other objects: there is no feeling, thinking or knowing soul in a man. (37.) The body itself is mutable, and the other ව්‍යව khandhà are in a perpetual flux. According to this system, man is never the same for two consecutive minutes: the අරූපධම්ම arúpadhamma as the whole of the ව්‍යව khandhà except the body are called, are constantly changing: they are produced, they cease to be, and never remain the same: they are compared to the periphery of a wheel in motion, always altering its position: and to the light of a burning lamp, which though continuing to shine has its rays continually changing. The lamp continues to burn during the whole night, constantly emitting fresh rays: so the man continues so long as his body lives, but the mental processes are constantly changing. This doctrine of Budha is certainly not held by the majority of the Buddhist laity, and was not, and perhaps up to the present day is not, received by several of the priests, but it is most clearly taught in the sacred books. To clear up this question it is necessary to determine the meaning to be attached to the Pali word අත්ත attà, translated into Singhalese by the word අත්මය

(37.) Of රූප Rúpa khanda, it is said by Buddha, රූපං භික්ඛ චෙදනං යදනං නංදුක්ඛං යංදුක්ඛං නදනනා යදනනානං නෙනං චෙතනෙසො නමස්මි නමෙසො අත්තා, Rúpan bhikkhawé anichchan yadanichchan tan dukkhan yan dukkhan tadanattá yadanattá tan nétan mama nésó hamasmi namésó attáti. Priests body is impermanent, that which is impermanent is sorrow, that which is sorrow is not the soul, that which is not the soul is not mine, that is not myself, and is not my soul. So of the other four Khandas (Sanyut nikáya, Saláyatanewagga).

âtmanāya and which we render "soul." In the Brahma Jala Sutra, Budha states, that some taught that the soul අත්ත (attā) is eternal in duration; they said "living Beings transmigrate: they die, they are born, but their existence continues as being eternal." In another part of the same sermon when speaking of the doctrines of the උච්ඡේදවාද, uchchédawādā, or those who believe that the soul will be finally annihilated, he relates a conversation between some philosophers: "Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated: there is, Friend, another state unknown and unexperienced by you, but known and perceived by me; in that state the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed and no longer exists." These extracts are sufficient to prove that by the word අත්ත attā or soul, is meant an immaterial substance which continues to exist after the death of the body. The Comment states, that there are four leading opinions respecting the nature of the soul, the last of which is, that it remains in the body as a jewel deposited in a casket: and that upon death it flies away as a bird from its cage. There can therefore be no doubt but that Budha attached to the word අත්ත attā the meaning we attach to the word "soul."

We have already noticed that the whole constituent parts of a man are divided into five ධේතු but there is also another arrangement called අයතන āyatana or residences: they are the six personal āyatana; viz. the eye, the ear, the nose, the tongue, the body, the understanding;

and the corresponding external áyatana, figure, sound, odours, taste, touch, and material or immaterial objects. Budha declares that none of the khandhá or áyataná constitutes a soul. (38) There is also a more compendious arrangement into නාමරූප námarúpa, the රූප rúpa signifying the body, (39) and the නාම náma, the intellectual faculties: this is frequently used in the writings of Budha. Concerning the බන්ධо khándhá he says, රූපං භික්ඛවේ අනත්තං වෙදනං අනත්තං සංඝස්ස අනත්තං සංඛාරං අනත්තං විඤ්ඤානං අනත්තං rúpan bhikkhawe anattá, wédaná anattá sannýá anattá, sankhárá anattá winnyánan anatta

(38.) වක්ඛුං භික්ඛවේ අනිඛං යදනිඛං තදුක්ඛං යදුක්ඛං තදන භවා යදනභවානං නෙතං වමනෙ සොභමස්මි නමෙසො අනත්තං, Chakkhun bhikkhawe anichchan yadanichchan tan dukkhan yan dukkhan tadanattá yadanattá tan nétan mama nésó hamasmi namésó attátí, Priests, the eye is impermanent, that which is impermanent is sorrow, &c.

(39) Buddha, in the Wibhanga section of the Abhidhamma defines what නාමරූප Námarúpa is තනිකථාමං විඤ්ඤාණජපඛයා නාමරූපං අත්තිනාමං අත්තිරූපං, Tatthakathaman Winnánappachchayá námarúpan atthínáman atthirúpan. What, are the Náma Rúpa resulting from consciousness? there is Náma, there is Rúpa, තනි කථමං නාමං වෙදනක්ඛන්ධො සංඝස්ස ක්ඛන්ධො සංඛාරක්ඛන්ධො ඉදං චුඛතීනාමං, Tattha kathaman náman wedanakkhandho sannákkhandho sankhára-kkhandho idan wuchchati náman. Of these what is náma? The assemblage of sensations, perceptions and discrimination. These form Náma, තනි කථමං රූපං වන්නා රො මහා භූතානං උපාදාය රූපං ඉදං චුඛතී රූපං, tattha kathaman rúpan chattáro mahá bhúthánan upádyaya rúpan idan wuchchati rúpan. What is Rúpa? The four elements and a form produced from the four elements. This is called Rúpa. Here we do not see that the විඤ්ඤාණක්ඛන්ධ is included in නාම Náma, but it must be borne in mind that it depends for its existence upon Náma and Rúpa නාමරූපං. සමුදයා විඤ්ඤානං සමුදයා නාමරූප භිත්තො විඤ්ඤාන භිත්තො, náma rúpan samudayá winnyánan samudayá námarúpa nirodhá winnyána nirodho. With the origin of Náma rúpa is the origin of Winyána, with the cessation of Náma rúpa is the cessation of Winyána.

“Bikhus, the body does not constitute a soul, the sensations do not constitute a soul, the perceptions do not constitute a soul, the reasonings do not constitute a soul, the consciousness or understanding does not constitute a soul.” Thus he affirms of each of the khandá that it is not a soul. Again he says රූපං හි ඛණ්ඩ අනතතා යොපි හෙතුං යාපි පඤ්ඤා රූපස්ස උප්පාදාය යොපි අනතතා අනතතා සම්මතං රූපං කුතො අතතා හස්සති rūpan bhikkhawey, anat-tá yopi hetu yopi pachchayo rúpassa uppádáya sopi anattá sambhutan rūpan kuto attá bhawissati. “Bikhus, body is not a soul : if there be any kind of cause for the production of body, that cause also is without a soul : how can body become a soul since it is produced by soul-less causes?” He repeats the same verbatim concerning the sensations, the perceptions and the reasonings : and although some unlearned Budhists have supposed that the විඤ්ඤාණං winnyánan is a transmigrating soul, Budha says. (40) “The understanding or consciousness (විඤ්ඤාණං winnyánan) is not a soul : if there be any cause by which the විඤ්ඤාණං winnyánan is produced, that cause also is without a soul : how can විඤ්ඤාණං winnyánan be a soul, seeing it is produced by soul-less causes.?”

To remove all doubt respecting his doctrine being that a soul does not exist, we refer to his conversation with සුසිමො පරිබ්බජකා Susimo Paribbājiko. Budha says, “Susimo, the body, the sensations, the perceptions, the reasonings, the understanding or consciousness (enumerating each distinctly) whether past, future or present, whether internal or external, whether gross or minute, base or excellent, remote or near, are not mine; none of them constitute “I.” None of

(40.) See Saḷayatana section of Sanyut Nikáya.

these are to me a soul. This is known by true wisdom." This teaching, which is again and again reiterated, is clear : there is no soul : nothing of which an individual may say, " This is I." Body exists ; the other කන්ධ khandhà are only functions of the living body, produced by the contact of external objects with the bodily organs. The same doctrine is enforced, in similar language respecting the eye, the ear and other bodily organs, together with the මනො mano, or විනිශ්චය winnyànan or understanding, the seat of which is the heart, as the eye is the seat of vision ; this is repeated respecting the various organs, both individually and collectively. (41)

But how does this affect the doctrine of transmigration, or more properly the continued processes of perpetuated existence ? In the book called *Milinda Prashna*, or the Questions of King Milinda, the subject is discussed by the king and the learned priest Nágaséna. This work is of high authority among the Buddhists, although not one of the Sacred Books. The term නාමරූප nāmarúpan is frequently used in this discussion, comprising all that we mean by body and mind. I shall omit the Pali, merely giving a translation of the conversations.

The King enquired, Lord Nágaséna, what is conceived (in a new birth) ? The Priest replied, the body and mind

(41.) සුඝීම යංකිචිරූපං අභිතානාගත පඤ්චපන්තං අප්ඤ්ඤන්තංවා ඛනිබ්බවා ඔලාරිකංවා සුදුමංවා නිනංවා පණ්ණිතංවා යං දුරෙවා සන්ති කෙවා සබ්බං නෙතං මම නෙසොනමස්මි නෙ මෙසො අනතාති ඵවමෙ තං යථාභූතං සම්මප්පජ්ජායෙ දජ්ඣිබ්බො, *susíma yankinchirúpan atítá nágata pachchuppannan ajjhattanwá bahiddháwá olárikanwá sukhumarwá hínanwá panítanwá yan dúrérwá sántikéwá sabbannetan mama nesohamasmi neso me attáti ewametan yatha bhútan sam-mappannáya dathabbhá.* So of all the other Khandhas (*Sanyut Nikáya* also *Budha's* conversation with *Anuruddha*).

(නාමරූපං námarúpan) Great King, are conceived. But, Lord Nágaséna, are this same body and mind (නාමරූපං namarupan) conceived? No, Great King, this same body and mind are not conceived: but by this body and mind good or evil actions are performed, and in consequence of these actions another body and soul are conceived (නෙතන කම්මෙන අනෙකා නාමරූපං පටිසංඤ්ඤා තේන kamména annyan námarúpan patisandahati.)

To remove all doubt the King enquires, saying "Lord Nágasena, you have spoken of නාමරූපං námarúpan. Of these what is Náma and what is Rúpan? Great King, is any thing material (මල ඊකං olarikan) that is Rúpa. Is any thing immaterial (සුක්කමං sukumá) the thoughts, they are Náma." Thus námarúpan is represented as constituting the whole man, body and soul, and the doctrine clearly laid down is one of antecedents and consequents. (42) A man performs good or bad actions: this is the antecedent. Because of these actions another Being, another body and mind are produced: this is the consequent. They are in no sense the same: the latter is a result of the former, but there is no transmigrating soul. The King does not appear satisfied, and prosecutes his enquiries: saying, "Lord Nágaséna, does conception take place without any being transmigrating? Yes, Great King, conception takes place without any Being transmigrating. How does this take place? explain it by a metaphor. Great King, a man lights one lamp from another lamp: does the one lamp transmigrate to the other lamp? No, my Lord. In the same way, Great King, conception takes place without transmigration."

(42.) Milinda is referred to in Manorathepureni comment on Anguttara Nikáya, page 31.

The King further enquires, "Lord Nágaséna is there any Being who transmigrates from this body to another body? No, Great King. But, "Lord Nágaséna, if there be no Being who transmigrates from this body to another body, is there not a deliverance from the consequences of evil actions. True, Great King, if there be no conception there is deliverance. By this body and mind good or evil actions are performed, and in consequence of those actions another body and mind are produced, and therefore there is not deliverance from the consequences of sin."

Budha explicitly declares that sin and punishment are necessarily united. But it appears that it is sin that is punished, and not the sinner. To avoid the difficulty connected with this doctrine, the Budhists say, that although the child born is not the same with the man who previously existed, he cannot be said to be entirely a new Being, because his present existence is the result of actions performed by a person who formerly existed, but who is now non-existent; and they illustrate it by the metaphor of a mango-tree. A mango from the tree having been eaten the stone is planted, and a fresh mango-tree is produced, which is not properly a new tree but a continuance of the old one, being produced from it. (43) But according to this, the son must be the same with his father, being produced by his instrumentality. The mango-tree metaphor is this: the mango tree represents an existing man: the mango fruit the good or evil conduct of that man: as from a stone of that tree another tree grows which is not altogether different from the first tree being a result of that first tree,

(43.) This metaphor of the Mango tree is also used by Nágaséna (Milinda Prashna.)

so from the good or bad actions of a man another man is produced, who is not properly another but a continuation of the first. The metaphor will not bear strict investigation; but the doctrine of Budha undoubtedly is, that the performer of an action is not the recipient of the result of that action. In the Sanyut Nikaya it is stated that a Brahmin came to Budha and asked, "How is it Goutama, Does he who has performed actions (in a previous birth) experience (in this world) the results? Brahmin, the doctrine that he who has acted receives the result is one extreme (the සස්සතවාද sassaṭṭa wādā or doctrine of the perpetual existence of a transmigrating soul.) How then, Goutama, does one person perform the action, and another person endure the results? Brahmin, the doctrine that one person performs the action and that another person endures the result is the other extreme (the උච්ඡේදවාද uchehédawādā who teach the annihilation of an existing soul.) The Tagata avoiding both these extremes preaches a middle doctrine: namely, that in consequence of ignorance, merit or demerit is accumulated, &c., declaring the doctrine of the පටිඝසමුප්පාදො patichcha samuppādo which we shall examine hereafter. We quote part of another discourse, where the subject is more fully declared: The Paribajako recluse, named Timbaruko, come to Budha and said, Goutama, does a person receive happiness or sorrow as the result of his own conduct (in a previous state?) Budha replied, Not so, Timbaruko. What Goutama! does he receives happiness or sorrow as the result of another person's conduct? Not so, Timbaruko. What Goutama! does he receive happiness or sorrow as the result of the joint action of himself and of some other person? Bagawa replied, Not

so, Timbaruko. What then, Goutama, does a man receive happiness or joy, irrespective of his own conduct or of the conduct of others? Not so, Timbaruko." (44) He afterwards declares that he has abandoned the doctrine of a transmigrating soul, as held by the සස්සතවාද, sassatawádá and also the excision of an existing soul, as held by the උච්ඡේදවාද, uch'chédawadá and has chosen a middle doctrine, and then recites the පටිඨසමුප්පාදෙ, patichcha samuppado, which appears to be the key of his philosophical position, explaining the processes by which existence is perpetuated. (45) We must in endeavouring to explain this, quote the Pali and afterwards state the meaning, අච්ඡත්ත පට්ඨයා සංඛාර සංඛාරජපට්ඨයා විඤ්ඤානං විඤ්ඤානජපට්ඨයා නාමරූපං නාම

(44) The conversation with Timberuka is found in Sanyutta Nikáya, page 60, the Páli is නිඤ්ජක පරිබ්බාජකො භගවත්තං එතද වොච කින්ඤ්ඤාධා හො ගොතම සයං කතං සුඛ දුක්ඛත්ති මාහෙව. නිඤ්ජකාති භගවා අවොච කම්මපන හො ගොතම පරකතං සුඛ දුක්ඛත්ති මාහෙව. නිඤ්ජකාති භගවා අවොච කින්ඤ්ඤාධාහො ගොතම සයං කතම පරකතම සුඛ දුක්ඛත්ති මාහෙව. නිඤ්ජකාති භගවා අවොච කිංපන හො ගොතම අසයං කාරං අපරං කාරං අධිඛ සමුප්පනං සුඛ දුක්ඛත්ති මාහෙව. නිඤ්ජකාති භගවා අවොච, timbaruka paribbájako bhagawantan etadawócha kinnukhó bhó gótama sayan katan sukha dukkhanti.máhéwan thimbarukáti bhagawá awócha kimpana bhó gótama parakatan sukha dukkhanti máhewan timbarukáti bhagawá awócha ; kinukhó bhó gótama sayan katancha parakatancha sukha dukkhanti máhewan timbarukáti bhagawá awócha ; kinpana bho gotama asayan káran aparán káran adichcha samuppannan sukha dukkhanti máhewan timbarukáti bhagawá awocha. Gotama! does a person receive happiness or misery as the result of his own conduct? Bhagawa replied not so Tembaruka. What Gotama is joy and sorrow the result of another's conduct, Bhagawa replied not so Tembaruka. What Gotama is joy and sorrow, the result of the joint acts of himself and others? Bhagawa, not so, Ten baruka. What Gotama, does one receive happiness or sorrow without any cause of his own acts, nor the acts of another? Bhagawa replied not so Tembaruka.

(45.) See note 30.

රුපංජපඛයා සලායනිකං සලායනිකපඛයා ඵස්සො ඵස්සපඛ
 යො වෙදනා වෙදනා පඛයා නානා තත්තා පඛයා උපාදිනං
 උපාදින පඛයා හවො හවපඛයා ජනි ජනි පඛයා ජරමර
 ඤාං සොන පරි දව දුක්ඛ දොමනස්සුපායොසා සම්භවස්නි
 awijja pachchayásankhsrá sankhárappachcháyá winnyánan
 winnyánappachchayánáma rūpan, namarūpa pachchayá salá-
 yatanán, saláyatana pachchayá phasso, phassa pachchayá
 wédaná, wédaná pachchayá tanhá, tanhá pachchayá upádá-
 nan upádána pachchayá bhawo, bhawa pachchapá jāti, jāti
 pachchayá jará maranan soka paridéwa dukka domanassup-
 áyásá sambhawanti.

In consequence of ignorance, merit or demerit is pro-
 duced. In consequence of merit or demerit the conscious-
 ness, in consequence of consciousness the body and the
 mental faculties, the six organs of sense ; in consequence of
 the six organs of sense, touch or contact (or the sensation of
 touch); in consequence of contact the sensations, in conse-
 quence of the sensations desire, in consequence of desire an
 attachment to existence, in consequence of attachment or
 cleaving to existence, a place of birth ; in consequence of a
 place of birth, birth itself ; in consequence of birth decay,
 death, grief, weeping, pain, discontent and dissatisfaction
 are produced. It is then added, that a complete cessation
 of ignorance, necessarily results in a cessation of all the
 consequents, so that being itself becomes extinct. It will
 be observed, that the intervention of a previously existing
 soul, or of a creator, or even of parents, is not regarded as
 necessary to the completion of this chain of existence ; the
 two first as being non-existent ; the other (parents) as
 that which may be for the production of the body, but
 which is not absolutely necessary, as in many instances the

ඔපපාතිකා ópapátiká formation, (which Turnour in his translation of Maha Wanso calls "the apparitional" appearance) supersedes the necessity of parents, as in these instances merit or demerit leads to the instantaneous and full development of a perfect man or woman, as well as of the gods and the sufferers in the hells.

This account appears to be very unphilosophical and confused. In the Wibhanga division of the Abhidarma, the terms used are clearly defined: thus අවිජ්ජ *awijjá* or ignorance is defined to be the ignorance of the four principal doctrines of Budha: (46) they are 1. That sorrow is connected with existence in all its forms. 2.—That its continuance results from a continued desire of existence. 3. That a deliverance from existence and its sorrows can only result from the complete extinction of this desire: and 4thly, That this extinction can only result from a course of pure morals, eight divisions of which are specified.

From this ignorance සංඛාරං *sankháran* results, which is defined to be කුසල *kusalá* and අකුසල *akusalá* or merit and demerit, accumulated in the various worlds of gods and men, or of the Brahma gods, or of the inhabitants of the Arupa

(46.) තනි කතමා අවිජ්ජ දුක්ඛෙ අඤ්ඤාණං දුක්ඛ සමුදයෙ අඤ්ඤාණං දුක්ඛ නිරෝධෙ අඤ්ඤාණං දුක්ඛ නිරෝධ භාමිනියා පටිපදාය අඤ්ඤාණං ආයං චූළිචතී අවිජ්ජ, tattha kathamá awijjá dukkhé annánan dukkha samudayé annánan dukkha nirodhé annánan dukkha ninodha gáminiyá patipadáyā annánan ayan wuchchati awijjá.

(47.) තනි කතමා අවිජ්ජ පච්චයා සංඛාර පුඤ්ඤාති සංඛාරෙ අපුඤ්ඤාති සංඛාරෙ ආනන්දාති සංඛාරෙ කායසංඛාරෙ චේතසංඛාරෙ චිත්ත සංඛාරෙ, tattha kathamá awijjá pachchayá sankhárá punnábhī sankháro apunnábhī sankháro ananjabhī sankháro kāyasankháro wachī sankháro chittasankháro. Of these what is the සංඛාර *sankhara* resulting from ignorance? accumulation of merit and demerit, merit accumulated in the Arúpa worlds; that of bodily actions, of words and of thoughts.

worlds. (47) In the case of any individual coming into existence, this සංඛාර sankhará is the merit or demerit of the acts of his immediate predecessor in that chain of being. From this සංඛාර, sankhará විඤ්ඤාණං winnyānan is produced, which is defined to be the consciousness of the eye, the ear, the nose, the tongue, the body and the understanding, which form the six Ayatana and are not in existence until after the body is formed: විඤ්ඤාණං winnyānan therefore can only be understood as signifying a power hereafter to be developed, when the organs have come into existence and come in contact with external objects. (48) How consciousness can exist in the abstract, without the existence of any conscious being, is difficult if not impossible to understand. This undeveloped consciousness is regarded as the antecedent of body and mind, and this body and mind as the antecedent of the organs of the body and mind. (49) The විඤ්ඤාණං winnyānan or consciousness, which is the third in this chain of existence, is declared to be the විඤ්ඤාණං winnyānan or consciousness of the organs of body and mind which are the fifth in the series. All this unphilosophical confusion of thought and expression is used

(48.) තත්ථ කතමං සංඛාරජපඛයා විඤ්ඤාණං චක්ඛුවිඤ්ඤාණං සොත විඤ්ඤාණං ඝාණවිඤ්ඤාණං ජීව්හාවිඤ්ඤාණං කායවිඤ්ඤාණං මනෝවිඤ්ඤාණං ඉදං චූළිචතී සංඛාරජපඛයා විඤ්ඤාණං, tattha kataman sankhārappachchayā winnānan chakkhuwinnānan sotawinnānan ghnāwinnānan jīwhāwinnānan kāyawinnānan manowinnānan idan vuchchatī sankhārappachchayā winnānan. What is the Winnāna the consciousness, the consequence of Sankhura, the consciousness of the eye, the consciousness of the ear, the consciousness of the nose, the consciousness of the tongue, the consciousness of the body, the consciousness of the mind, this is the consciousness, the result of Sankhāra.

(49.) See ධම්ම චක්කජ්ජ චතතන සූතනං, Dhamma chakkappa wattana sutta.

to avoid the necessity of acknowledging the existence of a creator. We may observe that the පටිච්ච or පටිච්චා does not signify that *by* which a thing is made or produced, but that which is the antecedent of the thing produced, and without which the thing would not be. Thus the beautiful organization of the body, with all its indications of a designing and powerful architect, is stated to be the consequent of its own consciousness: and the eye with its complicated mechanism is represented as being the consequent of the චක්ඛු විඤ්ඤානං chakkhúwinnyánan or the eye consciousness: and the same holds good with respect to the other bodily organs. Besides, in this passage the සංඛාර sankará are not existing things, but merely the qualities of actions previously performed, and Budha teaches, that the qualities of actions performed by a Being (whether man or animal) now non-existent, is the efficient cause of the production of the body and mind of a new Man, without the intervention of any active agent. This I believe is a correct statement of the doctrine of the පටිච්චසමුප්පාද පáticcha-sammuppádá so far as the production of the body and mind of man is concerned.

The doctrine of Nirwana is intimately connected with the preceding. The word නිර්වාන nirwana (from නි ni, a negative, and වාන wána desire) signifies a complete freedom from desire, and this necessarily leads to a complete cessation of existence. Thus at the close of Budha's first discourse at Benares, having stated that he has experienced this cessation of තණ්හා tanhá or desire, he observes, අයමත්තිමාපති නත්ථිදාති පුනට්ඨවො ayamantima játi natthi dáni punabbawo. "This is my last birth; henceforth I shall have no other state of existence" and at the close

of his discourse called *Brama Jála* (50) he says, *Bikhus*, that which binds the *Tatagato* (i. e. *Budha*) to existence is cut off, but his body still remains, and while his body remains gods and men perceive him; but at the end of life, when the body is dissolved neither gods nor men will perceive him; that is, he will no longer exist. (51)

(50.) *භික්ඛවො තථාගතස්ස කායො උච්චින්න භවනොත්තිකෙ තිඨති අස්සකායො යාච සිස්සති නාවදෙව චන්ත්‍රස්සානං දක්ඛිත්ති bhik khawe tathágatassa káyo uchchinna bhawanettiko titthati assakáy yáwa thassati táwa dewa manussánan dakkhinti* (see the English in the Lecture).

(51.) There was a controversy at *Mátara* some years ago on the subject of *Nirwána*; one party holding that it was the entire cessation of existence, while the opposite party held that some part of the *Wiññána* (consciousness) existed and enjoyed perfect happiness, although none but a *Rahat* could explain the nature of that existence nor its enjoyment. Mr. G.'s view is the correct one, according to Buddhism there is nothing immortal. When *Buddha* died it is stated that *Sakrayá* uttered the following stanza, අනිච්චාවන සංඛාර උප්පාදවය ධම්මිනො උප්පජ්ඣා නිරුපකන්ති තෙසංචූපසමොසුරොති, *anichcháwatan sankhárá uppádawayá dhammino upajjitwá nirujjhanti tésanvupasamo sukhoti*. "Truly the *Sankhárás*, the component parts of human nature, are impermanent; their nature is to come into existence and die. Being born they disappear; their *චූපසමොවුපසමො* complete subjection is happiness. Then the Priest *Anuraddha* rehearsed this *Gátá*, අසං ලලිතෙන චිත්තෙන වෙදනං අජ්ඣවාසය පජ්ජේතස්සෙව නිබ්බාන විමොචොවෙනසොඅහුති *Asallitena chittena wedanánajjha wasayi pajjotassewa nibbánan wimokhochetasoahuti*. With a firm mind he bore the pain, as a fire which extinguished itself the mind became free (from every thing existing) (*Mahaparinibbana Suttan*.)

As the *පටිඤ්ඤාපට්ඨාද* *Paticcha samuppáda* gives the consequence of ignorance and so on, the complete cessation of ignorance necessarily results in a cessation of all the consequents, so that the being himself ceases to exist. It is said *ජාතිනිරොධො ජරමරණ සොක පරිදෙව දුක්ඛ දෙවනස්සපායාසා නිරොධො, játi nirodho jará marana Soka paridewa dukkha domanassupáyásá nirodho*. from the cessation of birth is the cessation of decay, death, sorrow, crying, pain, disgust and passionate discontent. Thus this whole body of sorrow ceases to exist. (*Sanyut Nikáya*.)

Nirwana is represented by the metaphor of a large fire which has burnt itself out, and by a lamp the oil and wick of which are completely consumed so that nothing remains. Nirwana is the entire cessation of existence. It differs from annihilation, as that supposes that an existent soul has been destroyed, whereas according to Budha there is no soul in existence which can be annihilated.

The morality of the Buddhist system is pure, no vice being tolerated. The five precepts binding on every Buddhist are 1. Not to destroy animal life,—2. To abstain from stealing. 3.—To abstain from lying,—4. To abstain from illicit intercourse with women, and 5.—To abstain from drinking intoxicating liquors. (52) In addition to these precepts, tale bearing, slander, harsh and injurious language, envy and anger are prohibited, and the opposite virtues are recommended. Almsgiving is specially recommended, and the most excellent of all gifts is stated to be that of religious instruction. (53) Budha, however, only legislated for his priests; with respect to others he was only a Teacher. (54) His commands respecting the morals of the Priesthood are contained in the *Párājika* and *Pachitti* sections of the *Winiya Pitaka*. A digest of these laws, called *Prátimoksha* is directed to be read in each Chapter of the Order on the

(52.) පානාතිපානා *pánátipátá* taking away life, 2 අදින්නාදානා *adinnádáná* theft (lit taking that which is not given) 3 මුසාවාදා *musáwádá* lying 4 මිච්ඡාමාත් *michcháchárá*, illicit sexual intercourse 5 සුරමෙරයමස්සමාදායා *surámeraya majjapamá datthána*. The use of intoxicating liquor.

(53.) In the *Subhasuttan* in *Majjhamanikáya* Budha enumerates many a vice and many a virtue with their consequent reward.

(54.) Budha is called සත්තාදෙව මනුස්සානා *satthá dewamanussánan*. Teacher of gods and men.

new and full moon in each month, when an enquiry is to be made respecting the morals of each priest. The laws respecting ecclesiastical discipline are contained in the Maha Waggo and Chula Waggo of the Winiya Pitaka, but the subject is too large to be entered upon in this lecture. Great care has been taken to ensure the moral purity of the Priesthood, and to preserve peace and harmony between its members; with what success it is not easy to state. The distinctions of Caste are not admitted in the Priesthood. (55)

(55.) Budha says නප්ඵා වසලොහොති නප්ඵාහොති බ්‍රාහ්මණො කම්මනා වසලොහොති කම්මනාහොති බ්‍රාහ්මණො, na jachchá wasa lohoti najatchahoti brahmano kammanáwasalo hoti kammanáhoti brahmenó. By birth there is no chandála, by birth there is no Brahmano, by actions there is chandála, and by actions there is Brahmana.

When king Mádhura waited on the priest Mahákachchána and said, බ්‍රාහ්මණ හො කඛාණ ඵවමාහංසු බ්‍රාහ්මණවසෙය්‍යො වණ්ණො භිණ්ණං අඤ්ඤා වණ්ණො බ්‍රාහ්මණව සුක්කො වණ්ණො කණ්ණො අඤ්ඤා වණ්ණො බ්‍රාහ්මණව සුප්ඤ්ඤාති නො අබ්‍රාහ්මණ බ්‍රාහ්මණ බ්‍රහ්මණො උතතා ඔරසො ච්චතො ජනා භික්ඛු භික්ඛුභිමිතා බ්‍රහ්මණො දොදොති, brahmana bho kachchána ewamáhansu bráhmaṇáwa settho wanno híno anyo wanno brahmanáwa sukko wanno kanho anyo wanno brahmanáwa sujjhanti no abbrahmaná brahmaná brahmuno puttá oraso mukhato játá brahmaja brahmanimmita brahma-dáyádáti. "Venerable kachchána the brahmins say that (the Brahmins) alone are of high caste, other castes are low, the brahmins are of white caste, others are of black caste the Brahmins are pure, those who are not Brahmins are not so, the Brahmins are the only beloved sons of Brahma, they proceed from his mouth, begotten by Brahma, created by Brahma and are inheritors of Brahma." The Priest replied, ඉති හමං කඛාණො කිඛොති ඝොසො යෙවමො ජොසො මහාරජ්‍යොකස්මිං, iti bhawan kachcháno kimaháti ghósóyewakho eso mahá rája lokasmin. "The Venerable kachchána said great king this declaration was only a sound in the world" and added, තං කම්මෙඤ්ඤාසි මහාරජ්‍යො ධත්තියස්ස වෙපි ඉරෙඤ්ඤා යං ධනෙනවා ධරෙඤ්ඤානවා රජතෙනවා ජනරූපෙනවා ධනතියො පිස්සාස්ස පුබ්බද්ධාසි පච්චා නිපාති කිං කාර පටිස්සාවි මනාපචාර පියවා දිති බ්‍රාහ්මණො පිස්සාස්ස වෙපිස්සො පිස්සාස්ස සුද්දෙ පිස්සාස්ස පුබ්බද්ධා

The legends of Buddhism are numerous, many are contained in the Pansya panas Jataka book, and in the Rasa Wahini. (56) The Singhalese translation of these latter tales being contained in Saddharma Alankára, I give a sketch of one of them exemplifying the pursuit of knowledge under difficulties.

HISTORY OF DARMA SONDA.

Long after the doctrines of Buddhism had been forgotten and a comparatively short time previous to the appearance of another Budha, a desire to know what the doctrines of that religion were, sprang up in the minds of individuals. Among them was a King of Benares, named Dharma Sonda. After he was established in his kingdom, he became deeply impressed with the importance of religious knowledge. He

සි පමොනිපාති කිංකාර පටිස්සාවි මනොපමාරි පියමාදි, tan kimmannasi mahárāja khattiyassa chépi ijjheiya dhanénewá dhaunenawá rajái ténewá játarúpenawá khattiyo pissássa pubbuttháyi pachcháni psrt kinkára patissáwi manápachári piyawádiní bráhmāno pissáaaa wesso pissássa suddo pissássa pubbuttháyi pachchánipáti kinkesa patissáwi manápachári piyawádi. "What thinkest thou grth, king, that if one of the khastríye (warrior) tribe abounded in wealet, grain, silver and gold members of the khastríya tribe rise befog him and go to bed after him, await his commands, behave accordinr to his pleasure and use pleasant words, so do the Brahmins, vaysyas and the suddras, rise before him, go to bed after him await his commands, behave according to his pleasure and use pleasant words." (MADHURIYA SUTTAN MAJJHIMANIKAYA.)

(56.) The Pansiyapanasjataké (literally) 550 births, is the Commentary on the Játaka gáthás. Rasawáhine forms no part of the sacred books of Buddhism. It is however written in easy but very elegant Páli, and is generally the first book the Páli student is required to construe.

thought much on the subject, and considered that a Prince without a knowledge of religion, was like a man, ornamented with jewels, but destitute of garments requisite for the purposes of decency. He communicated his thoughts to his councillors, and enquired if any of them could either instruct him or tell him where he could obtain information on this important subject. The noblemen of his Court acknowledged their inability to give their Sovereign the information he required. The King then directed the public crier to make proclamation, that if any individual could explain any of the doctrines of Budha he should be munificently rewarded, upon communicating his knowledge to the King. He afterwards sent an elephant laden with the most costly treasures, round the city, promising to bestow the whole upon any person who could communicate to him any portion of the teaching of a former Budha. Not meeting with success he afterwards offered to become the personal slave of any one who could recite to him only one stanza spoken by a Budha.

His mind became exceedingly agitated with this unquenchable thirst for religious knowledge, and he determined to leave his kingdom in charge of his Chief Ministers while he sought in foreign lands the information he so much desired. During his travels he entered a thick forest, and regardless of the fierce animals who dwelt there, entertained a hope that he should succeed in his efforts even in that unpromising place.

When a peculiarly meritorious act is performed by any person, the Crystal Throne of India (or Sakraya, the King of the Gods residing on the summit of Maha Meru,) becomes hot, and by this his attention is directed to the

circumstance. In consequence of the eminent merit of the proceedings of Darma Sonda, the throne of India became heated, and the God, perceiving the whole of the circumstances, determined to assist him. For this purpose he assumed the form of a fierce man-eating demon, and armed with a sharp sword and a massy club, and with blood dripping from his jaws, stood before the King. The Prince was unmoved by his fierce appearance, but hoping to obtain, even from him, the knowledge he so earnestly desired, courteously addressed him, saying, O thou who inhabitest this delightful forest, I have left my kingdom in search of religious knowledge. Are you acquainted with any of the teachings of Budha? The demon replied, I know one stanza. Will you communicate it to me, said the Prince. What reward will you give to your teacher, asked the demon. Were I in my kingdom, observed the Prince, I would reward you most liberally, but in this forest I have nothing but my person to present to you. That will be sufficient, said the demon, let me eat you. But, asked the Prince, how can you instruct me after you have eaten me? And how can I teach while I am hungry, replied the demon. But I will propose a plan by which both of us may be gratified: and turning towards a rock perpendicular on one side and a yodun (about 14 miles) high, which he had miraculously formed, he said, Do you see this rock? Ascend to its summit, and I will stand here below. I will open my mouth wide, and you must leap from the rock into my mouth, and during your descent I will repeat a stanza spoken by a Budha. Agreed, exclaimed the Prince, and moralising as he went ascended the mountain. When he had gained the summit, he cried out, Demon, attend! teach

me while I make my leap : and so saying, he sprang from the rock towards the extended jaws of the demon : but Indra assuming his own proper shape, received the King in his arms, conveyed him to the summit of Maha Meru, and after having treated him with the highest respect, placed him upon his throne, and repeated the following stanza :—

අනිච්චවාන ඤාතො උප්පද ධ්වංසො ද්විමිත්තො උප්පජ්ජිතවා
නිරුජ්ජන්ති ඤාතො වූපසාමො සුඛො anichcha wata san-
khára uppáda waya dhammino uppajitwa nirujjanti tésan
wupasamo sukho.

“ The component parts of human nature certainly are mutable : they are things produced and destroyed. Being born they cease to be : Happiness consists in their complete subjection.”

Many tales, equally improbable might be produced, but little of the doctrines of Budha can be derived from them.

It is hoped that the sketch of Buddhism contained in this Lecture will be found correct, as it is drawn from the most approved Pali authorities.

Description of two Birds new to the recorded Fauna of Ceylon.

By H. NEVILL, ESQ.

The announcement that two birds have been discovered new to the recorded Fauna of the Island, which I to-day have the pleasure of making to the Society, is accompanied by circumstances rendering it noteworthy.

Both species are from the country round Nuwara Eliya, and both are already known as denizens of the Nilgherry Hills of the continent.

The first, a solitary snipe, possesses no great interest, as the birds of that genus are known to have a wide range ; but the second, a Flycatcher of feeble flight, is one of those instances of the repetition of a species in isolated localities, that for the present are unaccountable, and act as a bar to all but idle speculation ; and, as it is only by patiently and carefully tracing each link, that we can hope ever to find the original chains that bound our Island to the Continent or other tracts now covered by the sea, each species held in common between two such widely separated highland districts, brings us a step nearer to the original bond of affinity or source of community.

The Snipe, *Scolopax nemoricola*, *Hodg.*, is found among low bushes at the edge of swampy Patina lands, and is scarce.

Its flight is similar to the first rise of the Woodcock, but it drops quickly, as that bird does at certain seasons ; and hence it is very probable that the *Scolopax rusticola*, *L.*, entered as a native of Ceylon in Sir E. Tennent's list of

birds, is no other than the present species. However, as *S. Rusticola*, L., has been frequently obtained in India, it is much to be desired that sportsmen would forward skins for identification.

The Flycatcher, *Leucocerca fuscoventris*, Frankl., affects the edges of jungle, living in pairs, though occasionally two or more such pairs associate, and perch on the topmost twigs of the brushwood, whence they flit after passing insects.

These, a *Pericrocotas*, and the Blue Creeper, *Denarophila frontalis*, Horsf., have a curious habit of accompanying each other in quest of food; probably the two former follow to catch the insects started from moss and lichen by the active Creepers, though possibly they merely unite to guard better against the swoop of the Hawk and Kestrel.

Whichever it may be, this peculiarity struck me most forcibly, when sitting hidden among the hills, I have gazed at the dark and lifeless shade around, and been almost startled by the noisy twittering of the three allies, exploring the recesses of the old *Rhododendron* trees above me before passing on to other haunts, leaving the forest as silent as before.

I append a very brief description of each species for information of any one who may take an interest in our Ornithology.

Scolopax Nemoricola, Hodg.

This species is very similar in general plumage to the common snipe, *Gallinago gallinula*, L., but may be at once distinguished, by the whole of the plumage beneath being barred with dusky brown.

Mr. Hodgson remarks, "its general structure is that

of a snipe, its' bill a woodcock's, and the legs and feet are larger than in Gallinago."

Length, $12\frac{1}{2}$ inches, Extent 19—of wing, $5\frac{1}{2}$ —bill $2\frac{1}{2}$ tarsus, $1\frac{1}{2}$ —Weight, 6 oz.

Leucocercae fuscoventris Frankl.

Plumage above, dusky black—head, cheeks, and chin, black. Beneath, white, somewhat tinged round the vent and under tail coverts. Breast, broadly banded with mingled black and white Tail dusky, lighter (save on the central feather) at the tips. Irides brown. Bill and legs, dark.

Length $6\frac{3}{4}$ inches—wing, 3—tail, $3\frac{1}{2}$.

This species may be at once distinguished from *L. compressirostris*, Blyth, by its breast band, which resembles in colour the fur of the Chinchilla.

Description of a New Genus and five new Species of Marine Univalves from the Southern Province, Ceylon.—By G. NEVILL, C. M. Z. S., and H. NEVILL, Hon. Sec. R. A. S. (C. B.), F. Z. S.

ROBINSONIA, N. G.

Typ : R. Ceylanica, G. & H. Nev.

Testâ naticoideâ, imperviâ ; anfrac : paucis, descendenti-
bus rapideque grandescens ; spirâ elevatâ ; aperturâ
latâ ; collumellâ simplici, subcrassatâ ; labro callo tenui
adjuncto.

Robinsonia Ceylanica, n. s.

Testâ diffuse ventricosâ, non nitente ; spirâ acutiori ;
anfract : 4, rapide tumentibus, longitudinaliter obscure
striatis, convexis : juxta suturam, anfractûsque ultimi par-
tem inferiorem, albescente ; collumellâ albidâ, aperturâ
interne fuscente.

Long 7-16th unc. Lat. 3-8th unc.

Hab. Mátara, Ceylon.

Robinsonia pusilla, n. s.

Testâ ovatâ, spirâ acutâ ; anfract : 4. convexis, longitu-
dinaliter subtilissime striatis ; albidâ, castaneo varie fas-
ciatâ ; aperturâ pyriformi, fasciis interne perspicuis.

Long. $\frac{1}{4}$ unc. Lat. 3-16th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma (Mangelia) Boakei, n. s.

Testâ fusiformi-oblongâ, utrinque attenuatâ, subopacè nitente, costis propinquis lævibus longitudinaliter costatâ, interstitiis striis subtilissimis decussatâ; fulvo-albescenti, anfractûs ultimi parte inferiori, (intus conspicue) castaneâ, superiori castaneo bifasciatâ; anfract: 7. convexis, ad suturam abrupte convexim incurvatis, sinû indistincto, labro externe incrassato, albido, intus minute crenulato.

Long. $\frac{1}{2}$ unc. Lat. 3-16th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma curculio, n. s.

Testâ pyramidali, longitudinaliter nodoso-plicatâ, transversim forte costatâ, albidâ, juxta suturam basemque castaneo ligatâ, aperturâ crenulatâ, castaneâ, labro externe incrassato, anfractibus 5. paulim convexis, sinû indistincto.

Long. $\frac{1}{4}$ unc. Lat. 1-10th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma lemniscata, n. s.

Testâ ovatâ, spirâ brevi; anfractibus 8. longitudinaliter nodoso-plicatis; solidâ, fulvâ juxta suturam basemque cinereo ligatâ, fasciisque 2. castaneis in anfractû ultimâ ornatâ, apertura fortim crenulatâ, labro externe incrassato, sinû rotundato, fasciis interne conspicuis.

Long. $\frac{3}{8}$ unc. Lat. $\frac{1}{8}$ unc.

Hab. Balapitiya, Ceylon.

May 7, 1869.

A brief notice of ROBERT KNOX and his companions in captivity in Kandy for the space of twenty years, discovered among the Dutch Records preserved in the Colonial Secretary's Office, Colombo, and translated into English, by J. R. BLAKE.

The Dutch Records preserved in the Colonial Secretary's Office consist of a great number of volumes and embrace a vast variety of subjects. The curious investigator will have his labours amply rewarded by the rich store of materials which those records will furnish on almost every given subject; historical and political; educational and ecclesiastical; foreign and domestic; despatches to Holland and Batavia; official letters civil and military; reports concerning tanks and cultivation, pearls and cinnamon; instructions to Dissávas; terms of contract with natives; treaties with foreign powers; sailing directions for India-men, and orders of battle for ships of war, &c. &c. Intermingled with these and other important matters, one will not only meet with a very orthodox Protestant catechism for young people, but what also may have been regarded by the sedate Dutch matrons of the period as equally orthodox and important, a recipe for the making of beer!—not indeed the veritable beer of Europe—the offspring of malt and hops—but some colonial invention, and designated either *Klein bier* or *Zet bier*. The brave soldiers of the garrison of Colombo were found to be poisoned by abominable mixtures sold in the market under the respectable

name of beer; the supply ships from Holland used to arrive only once in a twelve-month; and the soldiers, like all brave warriors of ancient and modern times, would have their beer. It is no wonder then, that in going over the multifarious records of the Dutch period, that I happened to light on a notice of ROBERT KNOX and his companions in the sad state of their captivity.

The first notice that I happened to discover is to be found in the 2nd volume of the Dutch records, in a Minute of Council, dated Saturday, 18th September, 1660. In this document mention is made, not indeed of the arrival of the frigate *Ann* (which was commanded, as is well known, by Captain Knox, senior) at the Bay of Cottiar, but of its sudden departure, "sailing away from Cottiar, and leaving her Captain and some of the crew in captivity among the Kandians." The Government is also informed by the authorities at Trincomalee, that the crew of the English vessel had come on shore at Cottiar, cleared the jungle, and cut palisades with great labour and trouble, with the view of erecting a fortification; and that a raging fever had made great havoc amongst them, sweeping away nine of them, and leaving twenty-five in a miserable condition. The Council express their astonishment on hearing these things, and appear to be at a loss whom to blame the most, whether the Kandian monarch, whom they suspect of bad faith, or their good friends and allies the English; and finally resolve to adopt effectual measures for securing the island against foreign invasion, and guarding against the treachery of *Rajah Singha*. The next notice occurs in the 7th volume, where we find a Minute of Council, dated Monday the 21st, and [Thursday] the 24th October, 1669, which an-

swers to the 10th year of Knox's captivity. This Minute is as follows:

"By the Englishmen who, some years ago, came on an embassy to Cottiar, and were carried captive by *Rajah Singha*, and have to the present time been forcibly detained, an ola, inscribed in English, and secretly despatched in the hands of a Malabar named *Perga*, for the purpose of being conveyed to Madras, having been handed by the said bearer to His Excellency the Governor, it is translated and reads as follows:

"HONORED SIR EDWARD,

"In the year 1664, we received a packet marked 61, and particularly addressed to us, which is all that we have received, although Mr. Vassal* has received some, but concealed the fact from us, and money too, which we have not once received, though our neediness is so great. Our comrades are all still alive and in health. Only Arthur Emery, the Captain, and John Gregory are dead. There are twenty-three of us alive at present, who would be glad to regain their liberty. As for news, we dare not write any, fearing that our note may be intercepted or miscarried; and we refer you to the bearer, Perga, who can inform you of all that has passed better than we can write. He has hazarded his life in carrying this. We intreat you to

* This man, Mr. William Vassal, was one of the crew of the ship "*Persia*," wrecked upon the Maldives in the year 1658. They made their way in boats to Ceylon, but upon landing to recruit and buy provisions, were set upon and captured by the natives. Knox gives particulars about him and his companions in ch. 4, part IV, of his account of his captivity.

reward him liberally. The Dutch are not so careless as to let him pass unperceived. If you can by any means send some assistance, as the bearer Perga can direct you, to us poor afflicted captives, we shall not cease to implore for you long life, health, and prosperity, while we remain your Honor's servants.

(Signed) JOHN LOVELAND,
ROBERT KNOX."

The writing in the margin, is as follows: "Zealand, 21st August, 1669." The direction was, "Into whatever good Christian hands this note shall come, we pray, for God's sake, to aid in forwarding it."

This translation having been read, the Minute proceeds to state:—

"With reference to the forementioned ola, it being considered that we and the English nation are not only neighbours, good friends and allies, but especially also of the same religion, and are consequently so much the more obliged in conscience, among other things to afford them help in their necessity, so far as the circumstances of time and place permit, in a more especial manner at present, when the aforesaid bearer is persuaded by His Excellency to go up again, in order to carry to them some relief and return with further intelligence, it is, for these and other weighty reasons, (and also that we may hereafter send through the same some support to our own poor countrymen,) found good and understood, to send back the said ola-bearer, with a sum of 50 gold pagodas for the maintenance of our aforesaid good friends and allies, and as much of clothing

as he may dare, and can conveniently, carry on his shoulder as a chitty, and also a note written in English as well as in Dutch, enclosed in a quill, and containing as follows :—

“ To all our good friends and dear allies, the honorable officers, and captives of inferior rank of the English nation.

“ Being informed of your great need and wretchedness, we cannot refrain from performing the Christian duty of assisting you with such articles of clothing as the bearer will deliver to you, together with 50 pagodas ready money. We have sent to Madras the ola addressed to Sir Edward, as well as a copy of this. Send back the bearer as soon as possible, that we may see whether through his fidelity, we could, to some extent, assist such of our own countrymen as are suffering great want [like yourselves]. Hold communication with us through him, for we will always help you by the bearer, so long as he shall be preserved by God, and be successful. We remain, your good friend,

RYKLOFF VAN GOENS.”

“Colombo, 22nd October, 1669.”

After this the Minute proceeds in the following strain.

“ And since we find ourselves obliged to forward the ola to Madras as early as possible, to the end that the friends of these men there may become acquainted with the condition of their poor countrymen, it is resolved to send the forementioned ola, by the first opportunity, to Mr. Paviloen, Governor in Coromandel, who shall thence forward it to Madras, together with a despatch to the English authorities there, conceived in the following terms :—

“To His Excellency the Governor presiding at Madras on behalf of the Honorable Company of the illustrious English nation.

“SIR,

“Three days ago, a black man, calling himself Perga, appeared before me in Colombo, and placed in my hands the accompanying note written on the leaf of a sugar tree,* and from it Your Excellency will learn the wretched state of your people, and their great necessity, which permits not of being any longer neglected. We have assisted them with some clothes, and 50 pagodas ready money, which the abovementioned Perga has undertaken to convey to them without fail, and return, on a promise of a reward of 20 pagodas; and we hope we shall always be able by means of him, to help both your people and ours. I have enquired of the black, Perga, after the condition of both, and understood him to say that 23 Englishmen are still alive, namely,

4	{	Captain JON LOUBLING*	{	These four are in a village beyond Kandy named Legonder-ry.
		„ ROBERT KNOX		
		„ JOHN BERRY		
		„ WILLIM DE†		

5 Persons under the command of Mr. Markes, who were stranded at Calpentyn, are living in the town of Kandy.

4 Persons in Zalimoer, a division of the town of Kandy.

4 Persons in Oere Noere, another division of Kandy.

* The *Caryota Urens*, or Jaggerly tree, or *Borassus flabelliformis*, the Palmyra or Fan palm.

* Perhaps *John Loveland*.

† *William Day*.

3 in the King's court.

3 in Bulatgamme, a third division of Kandy.

23 in all, both of officers and common people. Of our people there are living 18 or 20 persons out of 64, the rest having been put to death, after being distributed, like your own people, in the King's Court and in other places round about Kandy. One of your people was lately put to death for having broken a porcelain dish in the palace. We hope that God will at length be moved with compassion, and make provision for the release of these wretched men. We shall all take great pains to attain this end, seeing that we are now, (praise God) arrived so far by our outposts that we can reach both your people and ours in two days. But the whole of the way lies through dense jungles, and over wild mountains, which we may pass more by wariness, consideration, and secrecy, than by violence. Let me assure you that we will not be remiss, but attempt every thing in our power to bring out both your people and ours, without distinction, from their captivity. May God Almighty, whom we ought to pray to and call upon, bless this resolution! A copy of the letter which we have written to your people in reply to their ola note in our tongue, with its translation into English, accompanies this. God preserve your Excellency. I remain, Sir,

“Your Excellency's good Friend and obedient Servant,
(Signed) RYKLOFF VAN GOENS.”

“Colombo, 23rd October, 1669. New style.” ‡

‡ It was necessary for the Dutch Governor to subjoin new style, as the English were using the old style, and did not adopt the new till the year 1752. According to the old system, the date would have been 13th October.

This interesting document stops short here. That there was no sequel may be conjectured from this consideration; that, from the state of those troublous times, nothing further could have been effected.

The recipe for making *Klein Bier* (literally, small beer) alluded to above is as follows;

For making 25 gallons.

.....lbs of sugar.

6 Measures of roasted paddy.

8 handfuls of the leaves called by the Sinhalese
Manoecocke.*

4 handfuls of Marygosity †

3 handfuls of lemon leaves, or of orange or lemon
peel.

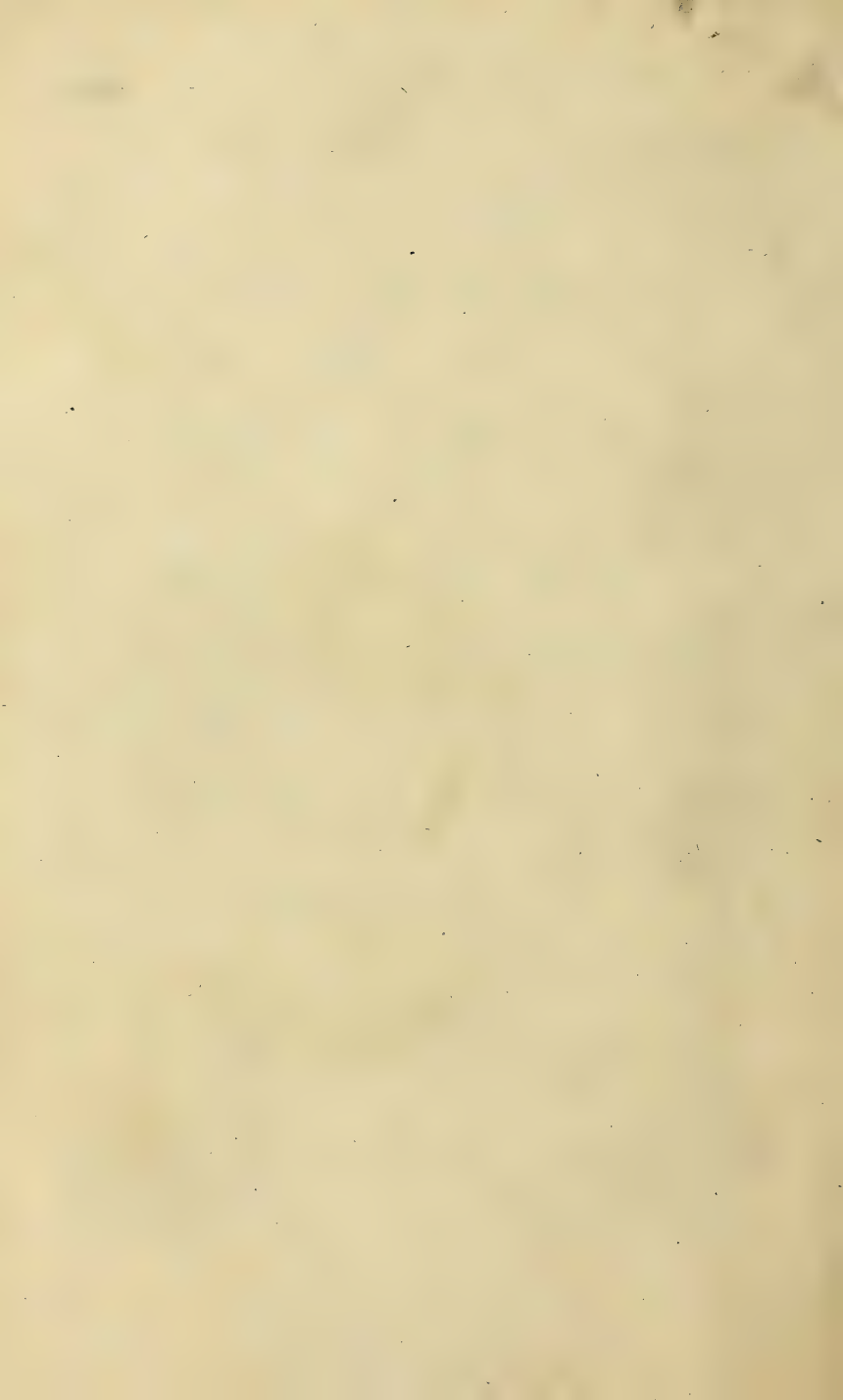
These ingredients are to be boiled down together to a fourth part, then strained through a cloth into a vessel of 25 gallons capacity, which, being further filled with cold water, lees of [beer] or toddy, to produce fermentation, is to be left fermenting two days on its lees, and then poured out into another vessel, and, after the lapse of two days and pouring it out into a third vessel, it may be kept for some time, if covered over with earth or sods."

* Leaves of the Margosa tree. (*Melia Azidarachta Indica*) Sinhalese *Kohomba*.

† Called at the present day *Pengiri-mána*, i. e. lemon grass.

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P. 1904. A.

JOURNAL
OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

1867—70.

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COLOMBO:

PRINTED BY F. FONSEKA, CHATHAM STREET, FORT.

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OFFICE BEARERS OF THE CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

His Excellency Sir HERCULES G. R. ROBINSON, K. C. M. G.

PRESIDENT:

Capt. A. B. Fyers, R. E.

VICE-PRESIDENTS:

The Rev. Barcroft Boake, D. D.

C. P. Layard, Esq.

COMMITTEE:

T. B. Stephen, Esq.	Keppel Jones, Esq.
R. Dawson, Esq.	C. L. M. Brown, Esq.
Rev. J. Scott	W. Skeen, Esq.
James D' Alwis, Esq.	W. Bryan, Esq.
J. Capper Esq.	Dr. Koch.

R. V. Dunlop, Esq.—*Treasurer.*

Lieut. Vincent W. Legge, R. A.	} <i>Secretaries.</i>
Lionel F. Lee, Esq.	

Mudaliyar L. De Zoysa.—*Librarian.*

RULES AND REGULATIONS OF THE SOCIETY.

[*Mem.*—The Asiatic Society of Ceylon was instituted 7th February, 1845 ; and by the unanimous vote of a Special General Meeting of the Royal Asiatic Society, held on the 7th February 1846, it was declared a Branch of that Society, under the designation of the Ceylon Branch of the Royal Asiatic Society.]

1. The design of the Society is to institute and promote inquiries into the History, Religion, Literature, Arts and Social Condition of the present and former inhabitants of this Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

2. The Society shall consist of resident or ordinary, honorary, and corresponding Members ; all elected by ballot at some General Meeting of the Society.

3. Members residing in any part of Ceylon are considered resident.

4. Persons who contribute to the objects of the Society in an eminent and distinguished manner, are eligible as Honorary Members.

5. Persons residing at a distance from Colombo may, upon special grounds, and with the recommendation of the Committee, be elected Corresponding members.

6. Honorary and Corresponding members shall not be subject to any fee on entrance, or any annual contribution, and are to be admitted to the meetings of the Society, and to the privilege of the Library, but are not to vote at meetings, or be elected to any of its offices, or take any part in its private business.

7. All Military Medical Officers resident, or who may reside, in Ceylon, are Honorary Members of the Society without entrance fee or Subscription.

8. Every ordinary Member of the Society shall pay, on admission, an entrance fee of half a guinea, and an annual subscription of one guinea. Annual subscriptions shall be considered due on the 1st of January of each year. Members who fail to pay their subscriptions by the end of the year (provided they have been called for), shall be considered to have relinquished their connection with the Society.

9. The privilege of a Life Membership may be ensured by the payment of £10 10s., with entrance fee, on admission; £8 8s., after two years; and £7 7s., after four or more years' subscriptions.

10. The Office-bearers of the Society shall be, a President, two Vice-Presidents, Treasurer and Secretary, with a Librarian, Curator of the Museum, and Conservator of the Meteorological and other scientific instruments of the Society :—all appointed from time to time by open vote at some General Meeting of the Society ; and their functions shall be as follows .—

- [1.] The President, and in his absence one of the Vice-Presidents, shall take the Chair at all meetings of the Society and of the Committee, maintain order, collect the votes, and cause the laws of the Society to be observed and enforced.
- [2.] The Treasurer shall receive, collect, and pay out all monies on behalf of the Society, keep an account thereof, with the vouchers, and submit a statement of the pecuniary affairs of the Society to the Anniversary Meeting, and at other times as may be required.
- [3.] The Secretary shall arrange, give notice of, and attend, all meetings of the Society and of the Committee, and record their proceedings ; he shall also edit the Journal, and exercise a general superintendence under the authority of the Committee.
- [4.] The Librarian, Curator of the Museum, and Conservator of the Scientific Instruments belonging to the Society, will

take charge of the books and other articles committed to them respectively, keep a correct list thereof, and generally conform in their management to the Rules of the Society in that behalf, or in the absence of such, to the directions of the Committee ; having respect at all times to the safety and proper condition of the articles, and to the interests of the Society in their increase and improvement : The Curator of the Museum, in particular, taking care to superintend the reception of all articles in that Department, transmitted to the Society, and have the same speedily submitted to examination and reported on, and suitably arranged.

11. The affairs of the Society shall be managed by a Committee of nine Members, (with power to add to their number), in addition to Office-bearers, elected in like manner ; but subject always to the Rules and Regulations passed at General Meetings ; three to be a quorum.

12. Members desirous of proposing persons for admission to the Society shall give notice of the same to the Secretary, in writing, at least a fortnight before the assembly of a General Meeting. Admission to Membership of the Society shall be by Ballot at any General Meeting. No candidate to be considered as elected, unless he has in his favour two-thirds of the votes taken.

13. A General Meeting of the Society shall be held Quarterly namely, on the 7th day of February or first lawful day thereafter, and in the first week of the months of May, August and November, and at such other times as may be determined by the Committee : due notice of the Meeting, and of any intended motion which does not come through the Committee, except the nomination of new Members, being always first given by the Secretary.

14. All papers and communications to the Society shall be forwarded to the Secretary at least a fortnight before the assembly of the General Meeting at which they are to be submitted ; when they shall

be read by the Author, or in his absence by the Secretary, or some Member of the Society.

15. All papers and other communications to the Society read or submitted at any General Meeting, shall be open to free discussion ; and such papers shall be printed in the Transactions of the Society as shall have been approved of by the Committee on Papers.

16. The course of business at General Meetings shall be as follows :—

[1.] The Minutes of the last Meeting shall be read by the Secretary, and signed by the Chairman.

[2.] Reports of Committees shall be read, and communications made of all articles received, and donations to the Society.

[3.] Any specific or particular business submitted by the Committee, or appointed or open for consideration, shall be proceeded with.

[4.] Candidates or new Members shall then be proposed, ballotted for, and admitted or otherwise, as the case may be.

[5.] Papers and Communications for the Society shall then be read.

17. Special Committees may be formed for the prosecution of any specific object or matter of research ; but these must be named at a General Meeting ; and they will act as much as may be in co-operation with the Secretary of the Society, who will also be a constituent Member of all such Committees.

18. Every Member of the Society has the privilege of introducing, either personally or by a card, one or two visitors to the General Meetings.

19. One copy of each Journal shall be sent by the Secretary to every Member who has paid his Subscription for the current year, and to every Honorary member resident in Ceylon, and every such Member may procure a second copy, on application to the Secretary.

Members requiring more than two copies of the Journal, can be supplied with them at half the price charged to the Public.

20. Evening Meetings shall be held once a month, or at other times as may be arranged, for discussion on papers read, or to be read at General Meetings, (such papers however not necessarily being before the Meeting,) the mutual improvement of the Members, and the promotion of the objects and advancement of the interests of the Society.

21. Members who have been absent from Ceylon, on their return to the Island, have the privilege of rejoining the Society within 12 months of their arrival, on payment of the Subscription for the current year.

22. It shall be competent for any General Meeting to suspend temporarily any of the above Rules.

RULES OF THE LIBRARY.

1. All Books borrowed from the Library shall be duly entered in the Receipt Book, with the date of giving out, and the date of the return, which latter shall be initialled by the Librarian.

2. No book to be written on, or injured in any respect whatsoever, and every book borrowed shall be returned in proper condition, as received.

3. The period for which books borrowed may be kept shall be as follows :—

[1.] Periodicals, and numbers or volumes of a series, while they remain unbound, for 14 days only, and no more.

[2.] Books and Periodicals must be returned at the end of the month in which they were issued, to enable the Librarian to

verify his Catalogue. Members not residing in Colombo may retain a book for a period not exceeding three months. But

- [3.] All books borrowed, of whatsoever description the same may be, shall be returned to the Library one week at least before the 7th of February in every year,—that pamphlets and serials may be bound up, and the Catalogues corrected ; and that a proper Report on the state of the Library may be prepared for the Anniversary Meeting.

4. Dictionaries, and works of reference, or of especial rarity or value, do not go out : they remain in the Library for use or inspection ; and Periodicals lie on the table for one week.

5. All works in the Library, or on the table of the Society, may be seen and consulted by Members, and also by others properly recommended, with the leave of the Librarian, or of his assistants under his direction.

THE MUSEUM.

No article under the charge of the Curator of the Museum, or of the Conservator of Scientific Instruments belonging to the Society, shall be moved or touched but by the Curator and Conservator respectively, or their assistants under their express direction.

LIST OF MEMBERS:

Alwis, A. D'	De Saram, F. J.
Alwis, James D'	Dias, C.
Andree, H. D.	Dias, H.
Andree, R., M.D.,	Dickman, C.
Armitage, G.	Drieberg, J.
Bacon, Rev. J.	Dunlop, R. V.
Bailey, Rev. J. H. B.	Ferdinands, C. L.
Becket, T. W. N.	Ferguson, A. M., (life mem-
Bell, A. J.	Ferguson, W. ber.)
Birch, J. W.	Ferguson, J.
Blake, J. R.	Foulkes, S. W.
Boake, Rev. B., D.D.	Fyers, A. B. Capt. R. E.
Boake, W.	
Both, C.	Gabriel, H. D.
Bowling, G. A. L.	Gill, T.
Brighthouse, J., M. D.	Gillman, H. W.
Brito, C.	Goonetillike, W.
Brodie, J.	Gower, E.
Brodie, W. C.	Green, Staniforth
Browne, Capt. Horace A.	Grenier, S.
Brown, R. L. M.	Grinlinton, J. J.
Bryan, W.	Guthrie, J.
Campbell, A.	
Capper, J.	Hawkins, G. H.
Catto, J.	Herbert, W. H.
Coles, Rev. S.	Home, J. W.
Coomara Swamy, M.	
Creasy, Hon'ble Sir E.	Jayesinghe, Cornelis
Curtayne, J. B.	Jones, Keppel
Davids, Rhys (life member.)	Karunaratne, C. F. W.
Dawson, R. (life member.)	King, Æ. A.
De Saram, C.	Koch, E. L.

Layard, C. P.
 Leechman, G. B.
 Ledward, C. H.
 Lee, Lionel F.
 Legge, Vincent W., Lt. R.A.
 Loos, C., M. D.
 Lorenz, C. A.
 Ludovici, L.

Mackwood, F. W.
 Maitland, J.
 Marsh, J.
 Martensz, J.
 Mendris, G.
 Mill, Rev. J.
 Mitchell, J. C.
 Morgan, Hon'ble R. F. W.
 Morgan, R. H.
 Mutukistna, H. F.

Nevill, Hugh.
 Nicholson, Rev. J. (life member.)
 Nicholls, G.

O'Halloran, C.
 Ondaatje, W. C.

Perera, Rev. H.
 Prins, J. F.
 Prescott, W.
 Pieris, J. M. P.
 Pole, H.

Rains, S. W., (life member.)
 Richmond, S. T.
 Robertson, W. R.
 Robinson, E.

Scott, Rev. J.
 Sharpe, W. E. T.
 Skeen, W.
 Skeen, W. L. H.
 Slorach, J.
 Sparkes, C. S.
 Spitteler, A.
 Stephen, T. B.
 Stewart, C. H.
 Steward, G.

Tatham, C.
 Thwaites, G. H.

Venn, J. W.

Wall, G.
 Whyte, A.
 Wijaysinha, Mudaliyar L.
 Winzer, J.
 Woodward. Lieut. R.E.

Young, J. D.

Zoysa, Mudaliyar L. De

Honorary Members.

Childers, R. C.
 Holdsworth, E.

Military Medical Officers,
 while resident in Ceylon.

N. B.—Members are requested to give notice to the Secretary, in writing, on their leaving Ceylon for any length of time.

Treasurer's Account from 4th December 1867, to 22nd March, 1870.

	£	s.	d.		£	s.	d.
To balance received from previous Treasurer.....	96	5	6	By paid for printing Journals.....	18	16	0
„ Life Subscriptions.....	26	5	0	„ Two Receipt Books	0	15	0
„ Entrance Fees	5	15	6	„ Advertisements	0	9	2
„ Subscriptions paid.....	92	8	3	„ Peons' Wages	36	5	0
„ Journals sold.....	2	11	0	„ Taxes	9	0	0
„ Interest allowed on current account by O. B. C.....	2	6	1	„ Library account, for books purchased	25	10	10
				„ Petty charges, viz., Stamps, Stationery, Sundries ...	6	2	8
				„ Binding Books.....	1	1	0
				To balance at O. B. C.	126	12	0
				„ Cash on hand.....	0	19	8
					£225	11	4

Audited and found correct.

R. DAWSON, } *Auditors.*
W. SKEEN, }

C. O'HALLORAN,
Treasurer.

PROCEEDINGS
OF
MEETINGS OF THE CEYLON BRANCH
OF
THE ROYAL ASIATIC SOCIETY.

Committee Meeting, November 6, 1866.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. C. P. Layard, R. Dawson, W. Ferguson, G. S. Steward.

Mr. Layard informed the Committee that Mr. Barnes had offered the Society his entomological collection, if proper means for preserving it were in the Society's hands ; and Mr. Layard was asked to write to Mr. Barnes and say that the Society would accept his offer.

The Committee gave permission to Mr. Layard to borrow the Native fibres and oils in the Society's Museum, to exhibit at the approaching Agri-Horticultural show.

It was settled that the price of each issue of the Journal to members should be 2s. 6d.,—to non-members, 4s.

Committee Meeting, November 22, 1866.

R. Dawson, Esq., in the Chair.

Messrs. De Zoysa, Primrose, and Steward.

The following papers were laid on the table :—

Engineer's Journal for June, July, August and September,

1866.

Annals of Natural History, June to October.

Proceedings of Asiatic Society of Bengal for May, 1866.

Journal of Asiatic Society of Bengal, Vol. 34, Pt. 1, and Parts I. and II. of Journal for 1866 ; and

A packet of papers presented by the University of Christiana.

Mr. De Zoysa promised to read a translation from the Mahawanso, on Irrigation, at the next General Meeting, which was fixed for December 8, at 2 p. m.

General Meeting, December 8, 1866.

Dr. Fraser in the Chair.

Rev. B. Boake, Messrs. Dawson, Capper, Jones, Steward, Marsh, Hawkins, Ondatjie, and Blake.

The Secretary laid upon the table the following donations from the Smithsonian Society of Washington :—

Results of Meteorological Observations from 1854 to 1859, Vol. 2, Part 1.

Smithsonian Reports for 1861, 1862, and 1863.

Annual Reports of the Trustees of the Museum of Comparative Mythology, 1863, and 1864.

Journal of the Portland Society of Natural History, Vol. 1, No. 1.
Annal Report of Lieut.-Col. J. D. Graham, on the Improvement of Harbours.

List of American Writers on recent Conchology.

Report of Lieut.-Col. J. D. Graham, U. S. Topographical Engineers.

Smithsonian Contributions to Knowledge, Vols. 13, 14.

Smithsonian Miscellaneous Collections, Nos. 1, 2, 3, 4 and 5.

Proceedings of the Portland Society of Natural History, Vol. 1.

The following Gentlemen were elected Members of the Society:—

Messrs. J. J. Grinlinton, F. Mackwood, W. H. St. Albin, Staniforth Green, A. R. Dawson, L. Ludovici, J. Driberg, and J. Prins.

It was resolved, that steps be taken for the better care of the Museum which the Society had taken over from the Medical Department : that a copy of the Journal should be sent to Mr. Justice Stark; and a certain number be sent to Mr. Maitland and Mr. O'Halloran, for sale.

The following Office bearers were then appointed :—

President.—Dr. Fraser. *Vice President.*—Rev. B. Boake.

COMMITTEE :

Messrs. C. P. Layard, J. Capper, R. Dawson, J. Alwis, W. Ferguson, Rev. H. B. Bailey, Dr. Ondaatje, Mudaliyar L. De Zoysa, *Librarian*; Mr. G. Hawkins, *Curator*; and Mr. G. S. Steward, *Secretary*.

The Secretary having stated that he might not be able to continue to discharge the duties of Secretary throughout the ensuing year, the Rev. B. Boake undertook to act when necessary, until the appointment of another Secretary.

Committee Meeting, February 2, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. J. D'Alwis, Steward, Hawkins, and De Zoysa.

An application for a loan of paper from the Society was considered, but not agreed to.

It was resolved to call a General Meeting on or about the 15th instant.

General Meeting, February 14, 1867.

Dr. Fraser, President, in the Chair,

Messrs. Schultze, C. A. Lorenz, Hawkins, Primrose, Blake, De Zoysa, Skeen, F. M. Mackwood, Jas. D'Alwis, W. Ferguson, R. Dawson, and the Rev. Barcroft Boake.

The Rev. Barcroft Boake, who acted as Secretary, opened the proceedings by stating that he had reason to believe that the public in Ceylon entertained a very low opinion of the value of the labours of the Society, and that he would therefore read the following extract from a letter which he had received by the last Mail from Sir Emerson Tennent, in order to shew the opinion entertained by one so eminent in literature, respecting the value of the Journal recently published by the Society :—

“To-day, the Post brought me the No. of the Journal of the Ceylon Branch of the Royal Asiatic Society for 1865-6, and I am indebted to you for a rare treat. I have done what I can seldom do, I have read it almost *twice* over, before I could lay it down. I never in any one volume, got so much genuine and new information about Ceylon. In addition to your own excellent contributions, which I already know so well, there is that extraordinarily clever paper of Silva Gooneratne, Mudaliyar, on Demonology, full of observation and knowledge. Then Mr. D’Alwis on the Origin of the Singhalese Language, abounding in learning and good sense. In fact every paper in the No. is excellent, and I have heartily to thank you for remembering me in sending it.”

Mr. J. D’Alwis stated that he had received similar letters from several eminent European Orientalists, and especially from the Secretary of the Parent Society, expressing the interest with which the numbers of the Ceylon Journal are received in Europe.

The following Resolutions were then adopted :—

1.—That twelve copies of the Journal be sent to Messrs. Trübner and Co. ; and the same number to Messrs. Williams and Norgate, to be disposed of, at 5s. each.

2.—That a sum of Thirty Pounds, or such smaller sum as the Treasurer may report to be available, be set apart for purchasing books of reference on Natural History, and that Mr. Holdsworth, Mr. F. M. Mackwood, Mr. H. Nevill, and Mr. W. Ferguson, be requested to act as a Sub-Committee, for laying out that sum to the best advantage.

3.—That the Secretary be requested to communicate with the Secretaries of the Parent Society, the Bombay Branch, and the Asiatic Society of Bengal, for the purpose of completing the imperfect sets of the Journals of those Societies which are at present in the Library.

4.—That Mr. Hawkins be requested to communicate to Mr. Barnes this Society's thankful acceptance of his collection of Lepidoptera, and that Mr. F. M. Mackwood be requested to make arrangements for its preservation.

5.—That the Secretary be requested to make a commencement of printing the next number of the *Journal*, by placing the continuation of Mr. James D'Alwis's paper on the Origin of the Sinhalese Language, in the Printer's hands.

The following gentlemen were elected members of the Society :—

Lieut. Woodward, R. E., Captain D. Graham, Messrs. Becket, C. De Saram, S. W. Foulkes, Rhys Davids, E. L. Koch, L. Wijesinhe Mudaliyar, Ratnapura ; H. Dias, W. R. Robertson, Percy H. Alven, W. J. W. Heath, and the Rev. H. Perera.

6.—That Lieut. Woodward be requested to undertake the office of Secretary.

Several members having expressed their regret that the custom of holding Evening Meetings or *Conversazioni* had been relinquished, Mr. Lorenz proposed that a *Conversazione* in connection with this Society should be held at his house at 8 o'clock on the evening of Friday, February 22nd, which proposition was unanimously agreed to.

A suggestion having been made, that some persons were likely to be deterred from attending the Society's *Conversazioni* by an idea that none but subjects connected with Oriental Literature were admissible for discussion in them, the sense of the meeting appeared to be that, in order to make the Evening meetings more attractive, any subject connected with general literature, with science, or with art, should be considered to be admissible.

Mr. Blake promised to read to the Meeting at Mr. Lorenz's an unpublished letter from the celebrated Robert Knox, which he had found amongst the Archives in the Colonial Secretary's Office.

Evening Meeting.

An Evening meeting of the Society was held, on the 22nd February, at the residence of C. A. Lorenz, Esq., Ely House.

Mr. Boake exhibited two young Crocodiles which he had succeeded in hatching from eggs found by him.

Mr. Blake read the letter from Robert Knox, found by him in the Archives of the Colonial Secretary's Office.

The Rev. Mr. Boake called the attention of the meeting to the quantities of resin in small globules found among the sand on the shore at Mount Lavinia. He said that Mr. H. Nevill, who had paid some attention to the subject, had found the same globules at Ballipitimodera, where he had also found large lumps of the same substance in the swamps and backwaters. He considered them fossil, and thought they might throw some light on the nature of Amber found on the German coasts of the Baltic. There was however this difference between them, that whereas Amber swam in water, these sank.

Dr. Ondaatje said that in the paddy fields near Cotta, masses of a resinous nature had been found near the trunks of a particular kind of tree buried in the swamp, but now no longer growing there.

Mr. Dawson said that in New Zealand great quantities of a similar resin were found, and were exported as an article of commerce, being very extensively used in England as a valuable varnish. It is called Kauri gum. The Kauri tree is still a valuable forest tree in New Zealand. He had seen a spar 104 feet long and 4 feet square at the butt, landed at Trincomalee. But it is strange that no Kauri gum is found where the trees are still growing, but only in parts where they formerly grew, and now bare of them.

Mr. Wall asked Mr. Boake, if he knew of the Dúm gum, exuded from the tree of that name, and whether there was any thing in common between that gum and the resin he had observed on the beach. Mr. Clerihew, a well known planter, had unsuccessfully endeavoured to make the natives collect it as an article of commerce.

Mr. Boake had not observed any similarity between the Dúm gum and that found on the beach. He would however allude to a valuable

secret said to be possessed by the Buddhist priests. Every one knows how soon insects got into books in Ceylon, unless the latter were very carefully looked after. Now he had often observed how free the óla books of the Buddhist temples and Viháras were from the ravages of these insects, an immunity to be wondered at, as the thick vegetable óla leaf seemed peculiarly liable to their attacks. These books smelt very strong of some resinous substance, and he was informed that the priests used some preparation of resin, it might be from the Dúm tree, to preserve their ólas from the insect. He had himself tried it, but unsuccessfully, on books.

Dr. Ondaatje said that the gum used for the purpose named by Mr. Boake, by the priests, was well known in Ceylon. It was from a kind of Hal tree.

A discussion took place as to whether the resin was a normal or a morbid production of the Dúm tree. Dr. Ondaatje held the former view, Mr. Boake, Mr. Wall, and Mr. Ferguson, the latter.

General Meeting, 31st August, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Rev. J. Mill, Messrs. Skeen, De Zoysa, Heath, Ferguson, Holdsworth and Lorenz :—

The Minutes of the former Meetings were read over by the Secretary.

A work by Dr. Balfour on the Forest Trees of Southern India, presented by the Government of Ceylon, was laid on the Table.

A bronze box found under the ruins of a Dagoba near Avissáwella was presented to the Society by Mr. Rhys Davids. The thanks of the Society were ordered to be given to Mr. Davids; and it was resolved to enquire whether the stone covering the box could be brought, at a moderate expense, to the Society's Rooms.

A letter from Mr. Hawkins resigning his post as Curator was read. The Secretary also laid his resignation before the Meeting.

The resignations were accepted, and Mr. Nevill was appointed Secretary, with Mr. Skeen as his coadjutor in Colombo. Mr. W. Boake was requested to act as Curator.

The Rev. B. Boake, Rev. J. Mill, Mr. Holdsworth, Lieut. Woodward, and Mudaliyar De Zoysa, were appointed a Committee on Papers.

It was resolved, that the Secretary should take such steps as he should think fit, to increase the sale of the last number of the Society's Journal among the general public, it being understood that an impression prevails that it is out of print.

The following Gentlemen were then elected members of the Society :—

Rev. J. Bacon; Dr. Loos; Messrs. H. M. Christopher, W. Boake, J. Ferguson, L. Lee, C. Both, A. Spittler, C. O'Halloran, and the Rev. Mr. Lovekin.

Committee Meeting, October, 5th, 1867.

Rev. B. Boake, Vice President, in the Chair.

Messrs. C. P. Layard, A. Primrose, W. Boake, Mudaliyar Zoysa, and W. Skeen.

Read a letter from the Rev. Mr. Lovekin thanking the Society for electing him as a member, but declining the honor. The Rev. Barcroft Boake explained that Mr. Lovekin was proposed by him, under the erroneous impression that he had expressed a wish to that effect.

The Rev. Barcroft Boake stated that he had requested Mr. Skeen to call the Committee together, in order to consider the propriety of requesting Mr. Nevill to inform Messrs. Williams and Norgate, who have published a book under the title of the Song of Solomon by Satyam Jayati, that no person bearing that name is at present, or has ever been, a member of this Society, and to request those gentlemen to take such steps as they may think fit for undeceiving the public on that point. The Committee approved of Mr. Boake's suggestion.

Resolved, that Mr. Alwis be requested to expend a sum not exceeding £15, at his discretion, in purchasing books at the sale that has been advertised by Mr. Gabriel, especially Wight's two Works on Indian Botany, Prinsep's Indian Antiquities, and Vans Kennedy's Comparison of the Mythology of India and Europe.

The Secretary laid before the Committee a Work on Chronology by Cowasjee Patell, presented to the Society by the Ceylon Government.

Resolved, that the Secretary convey the thanks of the Society to the Government for the donation.

Committee Meeting, November 16, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. W. Boake, James D' Alwis, Mudaliyar L. De Zoysa and W. Skeen.

Proceedings of the last Meeting read and confirmed.

The Secretary stated that he had called the meeting principally for the purpose of appointing a Treasurer in the place of Mr. Primrose, who had resigned, in consequence of his removal to Kandy.

A list of 22 books was handed in, bought at Mr. Gabriel's, in accordance with the vote of the last meeting; they consisted of the following:—

	£	s.	d.
Icones Plantarum Indiæ Orientalis, 6 vols.	7	10	0
Day's Malabar Fishes ...	1	10	0
Wight's Indian Botany, 2 vols. ...	3	10	0
Vans Kennedy's Hindu Mythology ...	0	15	0
The Sankhya Karika, by Iswara Krishna	0	6	0
Prinsep's Indian Antiquities, 2 vols....	1	5	0
The Dabistan, or School of Manners, 3 vols.	0	15	0
Hampson's Origines Patricia ...	0	4	0
	<hr/>		
	£15	15	0

d

	£	s.	d.
Brought forward	...15	15	0
Wight and Arnott's <i>Prodromus Floræ</i>			
<i>Peninsulæ Indiæ Orientalis</i> ...	0	5	0
The <i>Sankitâ</i> , or the <i>Sama Veda</i> ...	0	6	0
Thorpe's <i>Northern Mythology</i> , 3 vols.	0	12	0
Total...	£16	18	0

For which the Bookseller, Mr. Gabriel, accepted £15.

Nos. 117 and 118 of the *Annals and Magazine of Natural History* were laid on the Table.

Also : a letter from Henry Tottie, Esq., Acting Consul at the General Consulate of Sweden and Norway, enclosing receipts for a parcel of Books forwarded to the Society by the Secretary of the Royal University of Christiana.

And a number of the *Hindu Commentary*.

The Committee sanctioned the payment of a Bill of £1 1s. 0d., for binding.

The Secretary submitted a paper by Mr. Blake,—a letter from Robert Knox, hitherto unpublished.

The Vice-President submitted a paper by Mr. Nevill, on two new birds.

The Secretary submitted an English Metrical version of the *Seja-lihini Sandése*.

Resolved, that all the papers be referred to the Committee on Papers.

The Committee requested the Secretary to act as Treasurer, until the next General Meeting.

Mr. D' Alwis intimated his intention of inviting the Members of the Society and their friends to an Evening Meeting at his house.

Resolved.—That all books belonging to the Library in the possession of Members be called in twice a year, in the months of May and December.

Evening Meeting.

An Evening meeting was held at Mr. D'Alwis's residence, 5, Silversmith Street, on the 28th November; about 30 members and friends were present.

Numerous interesting articles were exhibited, consisting of Coins, Oslas, specimens of Natural History, and works of Art; and a general conversation took place upon the topics which they gave rise to.

General Meeting, November 29, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. W. Ferguson, F. Mackwood, J. R. Blake, Rev. C. Merson, Mudaliyar De Zoysa, Dr. Ondaatje, and Mr. W. Skeen.

Minutes of preceding Meetings read and confirmed.

Mr. C. O'Halloran was appointed Treasurer, in place of Mr. Primrose, resigned.

The Vice-President and members requested that the Secretary should make inquiries respecting the order for supplying the Society with the Engineer Journal, which was ordered to be discontinued, although no such Minute appears in the Proceedings of the Society.

Dr. Ondaatje intimated his intention of drawing up a paper upon the comparative differences in the skulls of the African, Northern, and Asiatic races of mankind.

The Rev. The Vice-President, the Rev. C. Merson, Messrs. F. Mackwood, J. D'Alwis, and the Librarian, were appointed a Committee for the revision and re-arrangement of the Library and the Catalogue.

Resolved.—That a sum of £10 be voted towards reprinting the numbers of the Journal which are out of print.

The following Gentlemen were then elected members of the Society:—

The Rev. J. Scott, Rev. David De Silva, Messrs. W. H. Herbert, and H. C. Hancock.

Committee Meeting, May 27, 1868.

Rev. B. Boake, Vice-President, in the Chair.

The Minutes of the last Meeting were read and confirmed.

It was proposed by the Secretary, that a new seal be procured for the Society.

A letter was read from the Secretary, Mr. Nevill, containing suggestions about the proposed Report of the Proceedings of the Society.

Also, from the Rev. De Zylva requesting copy of the last Journal.

Resolved,—That Mr. Nevill be communicated with about the Museum and the Journal, and Mr. Williams, of the Medical Store Department, respecting a Catalogue of the specimens in the Museum.

The state of the Funds not allowing the Society to pay a regular salary for a qualified Curator, it was considered that a representation should be made to the Government upon the subject, soliciting assistance.

It was resolved, that the Rev. De Zylva be requested to furnish an Introduction, Notes, or additional illustrative matter to the late Rev. D. J. Gogerly's Lecture on Buddhism, which it is proposed to print in the forthcoming Journal :

Also, that the Rules of the Society be reprinted:

That the state of the Library be reported upon, the Secretary to be added to the Library Sub-Committee :

That the glasses containing preserved specimens of Natural History be filled up with fresh spirits :

That the almirahs be shifted, the position of the cases altered, and all the arrangements made that were possible to obtain more space and better light for the specimens in the Museum ; as well as to find space for the remaining specimens which have to be removed from the Military Medical Store Department.

The following letter from Mr. C. H. De Soysa, was then read.

To the Secretary of the Royal Asiatic Society, Ceylon Branch.

DEAR SIR,

I have the pleasure of sending my old Peacock, "carefully stuffed,"

as a gift to the Royal Asiatic Society, Colombo, and hope you will have no objection in receiving it to be placed in the Museum; and also beg to state, that I shall be very glad to send in future some other specimens that may be useful for the place.

I have, &c.

C. H. DE SOYSA.

Resolved.—That the thanks of the Society be communicated to Mr. De Soysa, by the Secretary.

Committee Meeting, August 15, 1868.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. C. P. Layard, W. Ferguson, J. D' Alwis, C. O'Halloran, Hugh Nevill, W. Skeen, and Mudaliyar De Zoysa.

The Minutes of the last meeting were read and confirmed.

Resolved, That interesting papers be for the future published as they are received and decided upon by the Committee on Papers, without waiting for other papers to form a volume :

That special Curators be appointed from time to time to act in communication with the Curator, for the arrangement and preservation of the different departments of the Society's Museum :

That Mr. W. Boake's resignation of his office of Curator be accepted; and that the thanks of the Society be given him for his past services :

That Mr. Skeen, Assistant Secretary, be requested to act as Curator; Mr. Skeen having signified his willingness to accept the office.

The Assistant Secretary reported the proceedings he had taken for re-arranging the Museum.

A letter was read from Captain Horace A. Broune, of Moulmain, Burmah, requesting the co-operation of the Committee and Members of the Society, in ascertaining whether or not there existed in Ceylon any work in the Páli language, corresponding with the "Manoo-Kyay-Dharma-That," (the Dharma Sastra of Manoo); a judicial work of

authority amongst the Burmese, which Captain Broune believes to have been originally brought from Ceylon. To assist in the enquiry, he enclosed the following

Memorandum on the Laws of Menu.

“ Among the literature of Burmah there exists a book entitled ‘Manoo-Kyay-Dharma-That.’ (The Dharma Sastra of Manoo.) This book, together with much matter that is now entirely obsolete and useless, and much indeed that could never have been in force in Burmah, contains many provisions which constitute the *lex loci* of Burmah, as regards inheritance, marriage, adoption, divorce, &c., &c.

Much of the book has been translated from the Páli, but there are other passages which seem to have been interpolated in more modern days; and there are others again whose origin cannot be fixed with any degree of certainty. None of it corresponds with the ‘Institutes of Manoo,’ as translated from the Sanscrit. The original ground-work of the book was no doubt at some time brought to this country from Ceylon; and it will be useful and interesting to ascertain whether there is still extant among the Páli literature of that Island any work at all corresponding with the Burman ‘Laws of Manoo.’ The different copies of this book as found among the palm leaf libraries of the Burman monks, vary considerably; the editors and copyists having from time to time made omissions, amplifications, and additions, to suit their own opinions or purposes. About twenty years ago, the best obtainable edition was printed for the use of the judicial officers of this Province. The following is a slight sketch of the contents of the work, which may be sufficient to identify it with the original, if that still exists in Ceylon. The work commences with a description of the Genesis of the present world, taken, as is stated in the work, from the Melinda pinya. It describes the gradual creation of the solar system; the first appearance of mankind, who at first had no fleshly appetites no need for eating, and no distinction of sex among them, and their gradual degeneration, till at last it was found necessary to erect a ruler in the earth, to keep in check the evil passions of its inhabit-

ants. This ruler was called Maha Thawada, because he was the Elect of many. In his days arose a learned cowherd, who from the age of seven years began to decide disputes among the people. His first twelve decisions are recorded, and relate to boundary disputes, thefts, damages, loans, interests, &c. Having decided a difficult case, in which the evidence was conflicting, by examining the witnesses apart, his fame reached the ears of the King, who sent for him, and much against his will, appointed him his Chief Justice. Six more of his decisions are then recorded. All of these, when pronounced, were applauded by both men and angels. The seventh case was about a small cucumber. Two men had gardens adjoining one another. A cucumber plant growing in one, spread into the other garden. The owner of the latter plucked the fruit. Manoo at first decided that he had the right to do so. At this decision angels and men were silent. Believing from this that he must have made mistakes, Manoo reconsidered his judgment, and decided that the owner of the root was also the owner of the fruit. On this both men and angels applauded. In consequence of this mistake, Manoo began to doubt his own infallibility, and obtained permission to become Pathaya. He went to live in a cave near the Mandageenee lake, and by virtue of his religious exercises obtained the first state of 'Zan,' and ascended into heaven. There, on the boundary wall of the world, in letters as large as elephants, he found the 'Dhamma That' inscribed. This he copied and gave to King Maha Thamada. Then follows the Dhamma-That in twelve books, a chaos of enactments on every subject. Various and often inconsistent provisions relating to cognate subjects, are scattered here and there throughout the book, and topics the most incongruous are jumbled up together, forming a strange *indigesta moles* of law and custom, ancient and modern, Hindoo and Budhist. The provisions relating to adoption are found in four different parts of the work. Those on divorce in a dozen different places in juxtaposition with some other uncongenial subjects, such as debts or bailments, as if the book were simply a collection of *placita* of different judgments given in chronological sequence, and not

according to the subject matter of the judgments. Many of the terms used in the Hindoo law are adopted in the Burmese translation; thus, the legitimate son of a couple duly married is called Auratha. The two principal classes of adopted children Diettaka and Kiettiema; step-children are Dweepooppakara. Mixed up with the positive legal enactments are many traditionary tales, illustrative of the application of the law."

"If the above slight sketch is sufficient to identify the book with any existing Páli works in Ceylon, a most interesting point would be ascertained."

The state of the Journal was inquired into; and Mr. Alwis stated about 100 pages were printed. The Assistant Secretary was requested to edit the Journal, and to complete the issue as quickly as possible.

The Treasurer stated that the balance in hand was £93 16s. 6d.

Committee Meeting, November 23rd, 1869.

The Secretary laid upon the Table the following books and periodicals received since the last meeting.

Quaritch's General Catalogue of Books, arranged in classes, 1868.

Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia.

Ferguson's Tree and Serpent Worship.

The Knuckles, a Poem, descriptive of a Mountain Range and Coffee Cultivation in Ceylon, by W. Skeen.

Classified Catalogue of Printed Books and Tracts in Sinhalese, by J. Murdoch and the Rev. J. Nicholson.

Journals of the Bombay Branch of the Royal Asiatic Society.

Transactions of the Bombay Geographical Society.

The Publications and Journals of the Royal Philological and Ethnographical Institute for Netherlands India.

The Publications of the Royal University of Christiana.

6 Numbers of Trübner's American and Oriental Record.

Buddha and His Doctrines, a Bibliographical Essay.

8 numbers of the Annals and Magazine of Natural History.

The Secretary reported that 140 pages of the Journal were printed, and that it would probably be completed in a month; also, that the numbers of the Journal which were out of print were in course of being reprinted.

It was resolved, that a Special Committee meeting should be called in a few days to consider and adopt a report of past proceedings.

It was further resolved to call an Extraordinary General Meeting of Members on the 4th December.

A list of 10 names of gentlemen who wished to become members of the Society was laid before the Committee.

Extraordinary General Meeting, December 4, 1869.

R. Dawson, Esq., in the Chair.

The Rev. S. Coles, Messrs. A. M. Ferguson, W. Ferguson, J. Capper, C. A. Lorenz, Keppel Jones, S. Grenier, C. O'Halloran, and W. Skeen.

Mr. Skeen, on the motion of the Chairman, read the following report:--

The last General Meeting of the Society was held on the 29th November, 1867. Committee Meetings were subsequently held on the 27th May and the 1st August, 1868, and on the 23rd November, 1869, when it was resolved to call the present Extraordinary General Meeting.

The causes of so long a period elapsing between the last and the present General Meeting are similar to those which affect kindred Societies in Calcutta and elsewhere. Office Bearers and Members who have leisure and ability and take an interest in promoting the objects for which the Society was instituted, are removed from the Island, or to distant outstations, or by the hand of death; and a period of inaction sets in; the mere existence of the Society being cared for by a few residents in Colombo whose business avocations

prevent them from taking a more active or prominent position in its affairs.

The arrival of strangers, or the return to Colombo of old members, elicits a spirit of inquiry ; a renewed interest in the Society is kindled, and once more its proceedings are conducted with vigour : papers of value are contributed ; the journal is issued ; and a fresh period of prosperity is entered upon.

That such an interest exists at the present moment is manifest by the number of gentlemen who have signified their wish to become members of the Society, and whose names will be submitted for ballot at the present Meeting. It may fairly be presumed that some amongst the number will be found both able and willing to contribute papers for publication in the Journal; and by this means sustain the reputation which the Society has won amongst the leading literati both in England and the continent of Europe. Now, more than ever before, Oriental scholars in the western world are investigating the languages, the literature, the religions, and the antiquities of India in general, and Ceylon in particular. Professor Max Müller, Dr. Rost, and Mr. R. C. Childers, one of our members resident in England, are engaged in translating ancient Páli works into English, while other eminent Orientalists are similarly occupied elsewhere; and the result is, that not only the learned few, but the unlearned many, are taking a most keen interest in all that concerns the religion and philosophy of Gautama Buddha—the prevalent native faith of the Singhalese, with the exception of those who inhabit the northern parts of the Island.

The forthcoming Number of the Society's Journal will be found to contain valuable contributions bearing on these subjects. An elaborate and exhaustive essay by James De Alwis, deals with the question of the Origin of the Singhalese language; on Buddhism the Society will find the last matured deliverances of their late lamented President, the Rev. D. J. Gogerly, with an Introduction by the Rev. J. Scott, and copious illustrations from the original Páli by the Rev. David de Silva:—there is, besides, a contribution by the Rev. S. Coles, which it is believed will throw a new and most unexpected light upon

the morality of Buddhism as propounded by Buddha himself. Papers by the Secretary on Ornithology and Conchology; and an hitherto unpublished letter by Robert Knox, written during his captivity in Kandy, will, with the proceedings of the Society since the issue of its last journal, complete a volume as interesting and important in its contents as any of its predecessors.

A pleasing proof of the estimation in which this Society is held in Europe is afforded by the following letter which accompanied a set of the journals to which it alludes:—

THE HAGUE, February, 1868.

The Royal Philological and Ethnographical Institute for Netherlands India, highly appreciating the valuable labours of your Society, and taking a deep interest in its scientific works, would consider it a privilege to entertain the same cordial relations,—especially by the interchange of publications,—as has been for some length of time established between the Institute and other scientific associations, among the number of which also the Royal Asiatic Society of Bengal ranges.

Our Board take the liberty of submitting this proposal to your consideration, and will feel much gratified if, by acceding to it, your Society will please to order the transmission of its periodicals or other works to this Institution.

In anticipation of a favorable answer, the Board beg your Society to accept of the last series of our Journal.

We remain most respectfully,

Your obedient Servants,

P. BLEEKER, President.

J. MILLARD, Secretary.

To the Ceylon branch of the Royal Asiatic Society.

A set of the Society's Journals, as far as can be completed, will be forwarded to the Royal Philological and Ethnographical Institute for Netherlands India, as well as to the Royal University of Christiana, from whom a similar communication, and a variety of valuable publications have been received.

The attention of members is particularly directed to a communication from Captain Horace Broune of Maulmein, which will be found

printed in the Journal, on the supposed Singhalese origin of a Burmese work, called the "Laws of Manu." Communications of this kind are very desirable, inasmuch as they form subjects of inquiry and discussion, which are not only interesting in themselves, but lead to many and varied points that would otherwise elude the utmost vigilance of an individual.

Since the last General Meeting several important steps have been made towards a re-arrangement of the Museum. The Cabinets have been grouped, and numerous valuable specimens that, for want of available space, had been long lying uncared for in the Military Medical Stores, have, through the exertions of the late Curator and the Assistant Secretary, been transferred to and located in the Society's rooms, which however they now most inconveniently crowd.

It has been decided to solicit assistance to the Curator from members who may be willing to classify and arrange any branch of the varied collections in which they may take peculiar interest, as it has been found impossible for any merely honorary curator to give the time and trouble required to superintend directly, every branch. In accordance with this plan Mr. Nevill, the Secretary, has undertaken to arrange the shells, and probably other members will volunteer their services. The following additions have been made to the Museum since the last General Meeting.

In Natural history :—

A Peacock, presented by C. Soyza, Esq.

Specimens of the Palmcat, (*Paradoxurus typus*.)

The Indian Genette (*Viverricula Malaccensis*).

The Flying Fox, (*Pterops Edwardsii*), and a large river Eel, caught in the Mahawellaganga; presented by A. Whyte, Esq., of Kandy: also a nearly full grown specimen of an Otter, caught on the banks of the Colombo Lake, presented by W. Skeen, Esq.

In antiquities:—two ancient swords dug up on the Leangawella Estate; presented by A. Waddington, Esq., of Hapbootella.

The specimens of birds and mammals are somewhat injured by

time and damp, and are all mounted in the grotesquely distorted manner which characterized the taxidermy of former times. This collection is also not a local one, containing cockatoos, terriers, &c., and it is highly desirable that a fresh one should be formed, strictly confined for the present, to our indigenous Fauna; while the difficulty of preserving mounted specimens proves the desirability of retaining sets of each species of the rarer specimens, in what is called the skin, in which state they are also far more readily available for scientific examination.

The shells of the Society will shortly be arranged on tables under glass, but in the first instance only those that are indisputably native will be so classified; a member has undertaken to name these, and contributions even of the commonest species will be most welcome.

The reptiles can only be considered the commencement of a collection, and as the Society has purchased numerous glass jars for their reception, it is believed they will quickly be increased by donations from members, until they form a complete local collection.

The addition of fresh spirit has greatly improved the appearance of the fishes and reptiles at present received.

Specimens of local minerals are numerous, but much in want of systematic arrangement; those presented by Dr. Gygax are especially interesting.

It is to be wished some members would assist in the formation of collections of coins and insects, in both of which they would probably find many persons willing to aid the Society.

The Library has been enriched by the addition of 87 volumes, Journals and numbers of publications. Of these 40 have been purchases made by order of the Committee, and 47 are donations from the Secretary of State for India, the Government of Ceylon, the University of Christiana, the Royal Philological and Ethnographical Institute for Netherlands India, the Smithsonian Institution of the United States of America, the Royal Asiatic Society, the Bengal and Bombay Branches, the Bombay Geographical Society, and private individuals.

Among the most important of these may be specially mentioned,

Ferguson's valuable illustrated volume on the Tree and Serpent Worship of India, presented by the Secretary of State for India ; and Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia, presented by the Author.

The state of the buildings occupied as the Society's rooms is such as to justify apprehensions as to the safety of the roof, a portion of which is much damaged.

The Treasurer's statement shews a balance of £99 19s. 7*d.* in hand ; there is however a considerable amount of subscriptions in arrear, which it is exceedingly desirable members should pay in without delay, inasmuch as a large sum will be required for reprinting back numbers of the Society's Journal, some of which are quite out of print, and of others only a few copies still remain on hand. Arrangements for reprinting have already been made, and it is hoped that before the close of another year complete sets will be ready for delivery to all who desire to possess them.

On the motion of C. A. Lorenz, Esq., seconded by J. Capper, Esq., the Report was adopted, and ordered to be printed.

The following list of names of gentlemen desirous of membership was then read ; and each having been duly proposed and seconded, they were then ballotted for and elected :—

The Hon. T. B. Stephen, Messrs. H. W. Gillman, C. Dickman, Captain Horace A. Broune, E. Robinson, Dr. Brighthouse, W. C. Brodie, J. B. Curtayne, R. L. M. Brown, C. Tatham, R. H. Morgan, E. Gower, J. W. Venn, H. D. Gabriel, J. Maitland, C. H. Ledward, T. Gill, J. W. Home, A. Whyte, J. Slorach, W. Bryan, Geo. Nicholls, Jas. Brodie, H. D. Andree, A. J. Bell, W. L. H. Skeen, J. Guthrie, C. Brito, A. Campbell, Rev. S. Coles, G. A. L. Bowling, G. Armitage.

It was then resolved, that a Deputation from the Society should wait upon His Excellency the Governor to solicit aid from the Public Funds for the extension of the Society's Rooms, which had

been promised during the administration of Sir Charles MacCarthy : and for the payment of a permanent Secretary.

The Rev. S. Coles then read a paper on Buddhism, containing a summary of, and extracts from the *Tun Pittakas*, which regulates the conduct of the priesthood.

The paper was referred to the Committee on Papers.

Special General Meeting, March 12, 1870.

C. P. Layard, Esq., in the Chair.

Messrs. R. Dawson, W. C. Brodie, J. Capper, Keppel Jones, W. Bryan, S. Grenier, Dr. Koch, and W. Skeen.

The Secretary laid upon the Table the first part of the Journal for 1866—70 ; and presented the Society with a specimen of the sea-snake *Hydrophis sublaevis* of Gray, upwards of six feet long, which had been caught about twelve miles off Colombo.

The following gentlemen were then elected members of the Society :—

Capt. A. B. Fyers, R. E., Lieut. Vincent W. Legge, R. A., Messrs. J. D. Young, W. E. T. Sharpe, Æ. A. King, C. S. Sparkes, and R. Andree.

The Meeting then proceeded to elect Office Bearers for the ensuing year. The following Gentlemen were elected :—

President.

CAPT. A. B. FYERS, R. E.,

Vice-Presidents.

REV. B. BOAKE, D. D. | C. P. LAYARD, ESQ.

Committee.

T. B. STEPHEN, Esq.
R. DAWSON, Esq.
REV. J. SCOTT,
J. ALWIS, Esq.
J. CAPPER, Esq.

KEPPEL JONES, Esq.
C. L. M. BROWN, Esq.
W. SKEEN, Esq.
W. BRYAN, Esq.
DR. KOCH.

C. O'HALLORAN, Esq.

R. V. DUNLOP, Esq.—*Treasurer.*

LIEUT. VINCENT W. LEGGE, } *Joint Secretaries.*
LIONEL F. LEE, Esq. }

MUDALIYAR L. DE ZOYZA,—*Librarian.*

It was then resolved, that the Committee be empowered to obtain the services of a competent Taxidermist :

That a vote of thanks be passed to the retiring Office Bearers for their past services; and

That copies of the Journal be sent to the local Presses.

A Summary of the Contents of the First Book in the Buddhist Canon called the Párájika Book.—By the Rev. S. COLES.

THE subjects of the following paper are extracted from a portion of the Canonical Books of Buddhism, which, as far as we know, has not generally been unfolded to Oriental scholars and philologists. It is well known to all whose investigations have been carried on in this direction, that the Canonical Books of the Buddhist system have a three fold-division, and are designated the Tun Pitakas, or The three Caskets. The first of these is called the Winiya Pitaka, from the root “*Ni*” “to guide,” with its intensive prefix “*Wi*,” and signifies, *propriety, good conduct, or discipline*; and it is in this latter sense especially that this word is used as a distinguishing epithet to the first five books of the Buddhist Scriptures, which entirely belong to the Priesthood, and contain injunctions and regulations relative to their moral and official course of actions. And inasmuch as the contents of these books afford us information on Buddhism as it practically existed in the time of its founder, we are bound to examine them carefully and impartially, to see whether the theories advanced in the Sutta Pitaka, the portion delivered to the laity, and which contains the doctrines of Buddha, are there maintained. It is well known that as to its doctrines, Buddhism is a system of Atheism, since, according to its tenets, there is no Creator nor Preserver of the Universe; no one to reward the virtuous or punish the ill-doer; but that every animal is ever serving under one master—“*Kamma, the fruit of actions*”; and that every state which he arrives at is determined by his previous deeds. Buddha never rewards nor punishes. He was only the Teacher, and declared that

obedience to his commands would, *ipso facto*, bring a reward superior to that of all other religions.

With regard to these moral precepts it must also be borne in mind, that they are not exclusively Gotamo Buddha's; in fact it may be doubted whether he even laid claim to originating any one of them. He himself declared that his Dhamma (doctrine) was like that of the former Buddha's; which evidently means that he learnt it from other religious teachers of his time, especially the Brahmans; and a very superficial glance at the Vedas and other books of the early Brahmans will convince any one that Gotamo, in addition to his inward monitor, that judge of right and wrong, had ample materials around him, to mould up into a religion, so far resembling Brahmanism as not to make it unnecessarily distasteful to the populace, and at the same time so different, that he might hope to break the yoke of the Brahman priests, which was galling to the people, but more especially to the kings. It would be interesting to note how far the parallelism extends in the case of North Indian kings favouring Buddhism in order to rid themselves from the pretension of the Brahmans, and that of the monarchs of Western Europe countenancing the Reformation in the fifteenth and sixteenth centuries, so that they might deliver themselves from the yoke of Rome; but we must haste on to the consideration of the matter now before us, and remind our readers that as regards his Dhamma,—the doctrines revealed in the Sutta Pitaka,—Buddha claimed no authority except that of a kind of temporary omniscience, possessed by him only at such times as he wished, by means of which he declared the four paths of virtue, with their fruition, and the *summum bonum*, Niwan.

But when we descend to the Winiya Pitaka, Buddha appears to us in a new light. He is there the Primate and

Chief Shepherd of the Buddhist Church—the master of his servants the Bhikkhus (priests) and the Father of his clerical family. He claims here the power not only to legislate but also to execute, and was the judge to give sentence when any one of his laws had been violated. The remarkable feature in these laws however is, Gotamo never legislated for the Bhikkhus until some one of them had committed an act in direct opposition to the general tenour of the religion.

The name of the first book in this division is the Párájika Book, from the root “ji” *to conquer*; with two prefixes, “para” and “a,” the former meaning *other, foreign, &c.*, and the other a particle of negation. Consequently, the meaning of the whole is *overcome or defeated*. There are four Párájikas or *defeats* mentioned in the book called Methuna Dhamma Párájika, Adinna Dána Párájika, Manussa Wiggaha Párájika, and Uttari Manussa Dhamma Párájika, and the meaning of each of the several terms is:—The cohabiting Párájika; the taking of things not given Párájika; the man-tormenting Párájika; and the assumption of superhuman powers Párájika; or, more briefly, cohabitation, theft, murder, and the unwarranted assumption of superhuman powers and faculties.

The nature of a Párájika fault is thus defined by Buddha ; සෙය්‍යථාපිනාම සිසඤ්චිනො අභබ්බො තෙන සරිරං ඛන්ධනෙන ජීවිතුං එවමෙව භික්ඛු මෙදුතං ධම්මං පතිසෙවිතා අසමනොගොති අසකා පුතතිසො තෙන දුච්චති පාරජිකා ගොති. Seyyathápi náma sisachchinno abhabbo tena sariraṇ bandhanena jiwitun̆ Ewamewa Bhikkhu methunaṇ̆ Dhammaṇ̆ patisewitwá assamano hoti asakya puttīyo tena wuchchati párájika hoti.

“As one who has been decapitated is unable to live by tying the head to that body, so a Bhikkhu who has been guilty of the Methuna Dhamma fault becomes excommunicate

and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again ; සෙය්‍යථාපිනාම පඬුපලාසො ඛන්ධනා පවුතෙනා අහඬ්ඛො හරිතනනාය එවමෙව භික්ඛු පාදංවාපාදුරහං අතිරෙන පාදංවා අදිනනං ඵෙය්‍ය සංඛාතං අදිසිතා අසංමනො හොති අසක්‍ය පුතතිශො තෙනවුච්චති පාරජිකාහොති. Seyyathápi nama paṇḍupalāso bandhana pamutto abhabbo haritattaya. Ewamewa Bhikkhu Padaṇwa Padaraṇa atireka Pádaṇwá adinnaṇ theyya sankhátan ádiyitwá assamano hoti asakya puttiyo. Tena wuchchati Párájika hoti.

"As in any way when a yellow leaf has fallen from its stem it cannot be again made green, so any Bhikkhu with a dishonest purpose having taken a thing not given, to the value of a Páda, its equivalent, or more than a Páda, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again ; සෙය්‍යථාපි පුච්ඡිලා වෙධාහිනනා අප්පට්ඨන්ධිකා හොති එවමෙව භික්ඛු සම්ච්ච මනුස්ස ඵගහං ජිවිතාවො රෙපෙතා අස්ස මනොහොති අසක්‍යපුතතිශො තෙනවුච්චති පාරජිකා හොති. Seyyathápi puthusíla wedhá bhinná appatisandhiká hoti. Ewamewa Bhikkhu sanchichchha manussa wig-gaṇa jiwitá woropetwa assamano hoti asakya puttiyo. Tena wuchchati Parajika hoti.

"As in any way a perforated and broken rock cannot be re-united, so any Bhikkhu with the purpose of tormenting man having taken away life, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

4thly ; සෙය්‍යථාපිනාම නාමලක්ඛිකාවජිනෙනා අහඬ්ඛො පුතවිරුද්ධියා එවමෙව භික්ඛුපාපිචෙජා ඉවජාපකතො අසනනං අභුතං උතතරිමනුස්සධමං උලලපිතා අසංමනො හොති අසක්‍ය පුතතිශො තෙන වුච්චති පාරජිකාහොති.

Seyyathápináma thálamatthakáchchinno abhabbo puna wirulhiyá. Ewamewa Bhikkhu pápichchho ichchápakato asantañ abhutañ uttari manussa Dhammañ ullapitwa assamano hoti asakyaputtiyo. Tena wuchchati Párájika hoti.

“As in any way when the head of the Palmyra has been cut off it cannot be raised to the same place, *i. e.*, re-united, so a Bhikkhu with a sinful and premeditated desire having declared that he possesses the Uttari Manussa Dhamma (Superhuman powers) which does neither belong to him nor exists (as far as he is concerned), becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault.”

From the above extracts it is evident that a Párájiká is an irremediable breach of discipline, and its meaning is that any Bhikkhu who has thus become guilty can never in this life become an Upasampadá (superior) priest. Beside the Párájikás there are lesser faults, the nature of which is determined by various causes, as will subsequently appear. These are Sanghádísesa, Thullachchaya, and the Dukkata faults, and can all be easily remedied, the two latter especially, as after a fault of this kind has been committed, the culprit has only to confess to his Upajjhá (ordaining priest) without much delay, and is then exempted from all evil consequences; but the Sanghádísesa being more serious (about half of a Párájiká) a course of penance has to be submitted to, and confession without delay made to 25 superior Bhikkhus. The nature and extent of these penances are not defined in the first book of the Winiya Pitakas, but in others, to which reference will be made when those books are brought under consideration. Suffice it to say, that they can possibly have no deterring effect on crime, but rather form loopholes through which most enormous and disgusting misdeeds may be committed, and yet the perpetra-

tor may remain not only as a Buddhist, but a Bhikkhu; and what is more remarkable is, that crimes the most abominable were judged to be less heinous than others for which some possible excuse might have been pleaded on account of natural desires and the force of temptation.

But we must leave it to all intelligent readers to draw their own conclusions from premises which we will advance, by giving a succinct and faithful account of the contents of the *Párájika* book.

This book opens with an account of Gotamo Buddha's disputation with Weranja Brahman, who accused the former of being an uncivil, destitute, unpractical, scoffing, domineering ascetic, and barren person. Buddha accepted all these epithets, but dexterously changed their signification so as to declare by them the nature of his religion, and explained how he arrived at the Buddhahood. The Brahman became a convert, and requested Bhagawá, the blessed one, (the title of Buddha used almost exclusively in this portion of the Buddhist Scriptures) to come to his neighbourhood and pass the Was (rainy) season there. Bhagawá assented and Weranja Brahman departed.

An account is then given of the manner in which the Great Moggallano, one of the especial favourite Bhikkhus, desired to overturn the surface of the earth, that he might provide the Bhikkhus with the edible crust of honey to be found beneath. Bhagawá objected to this, saying, "It will disturb the animal creation if such be done."

Another favourite Bhikkhu, Sariputto, asked Bhagawá, why it was that the Brahma chariya, (state of celibacy,) enforced by some previous Buddhas, lasted for only a short time; and why that of others was of long duration. Bhagawá answered, that the first mentioned Buddhas were easily discouraged, and enunciated their Brahma chariya before the proper time; and

this caused a speedy declension; the others were however more wary and successful.

At the conclusion of the Was season, Bhagawá informed Weranja of his intention to depart, and went to various cities and provinces. It is difficult to surmise as to what could have been the purpose of inserting the above mentioned matters in the commencement of the book, as they appear to have no connection with the name nor general subjects therein contained. I have thought it possible, that Bhagawá, if the order of the subjects may be ascribed to him, from the brief mention of former Buddhas having promulgated, some at the proper time and some prematurely, their laws and discipline, wished to intimate that his system could not be declared till the fit opportunity had arrived.

We next come to the subject matter of the book, the four Párájikás; and first in order is the Methuna Dhamma Párá-jiká. This commences with an interesting story of Sudinna, the only son of a wealthy Chetty who became a Bhikkhu, relinquishing his possessions, and forsaking his wife before she had any child. Shortly after he was very much persuaded by his relatives to come and dwell with them again as a layman; but being invincible on this matter, they requested that he would only cohabit with his former wife, so as to preserve the family name and possessions from extinction. After much persuasion, he thus far consented, and in due time a child was born; but the whole course of nature was disturbed at the deed, and the gods of the upper and lower worlds were greatly moved. Sudinna was called into the presence of Bhagawá, and severely reprimanded, but he endeavoured to excuse himself because the injunction prohibiting cohabitation with women had not yet been delivered. Bhagawá then reminded him that there was the Dhamma in existence condemning evil desire, hatred, and

ignorance, the three-fold sources of all evil; and issued his First Párájiká injunction, declaring that if any Bhikkhu should cohabit with a woman, he became guilty of a Párájiká and excommunicate. It must be remembered that Sudinna was exempt from this, as his fault was committed before the injunction was given. The Bhikkhus however were not slow in discovering a way of evading this enactment, and one of them in Wesali, (probably Oude,) cohabited with a female monkey, and afterwards excused himself by saying that the previous injunction was given with regard to women and not beasts. Bhagawá *then* declared that he henceforth prohibited cohabitation with beasts.

One would be inclined to think that the matter would have been finally settled here; but no, Bhikkhus disrobed themselves for the nonce, and as laymen satisfied their brutish appetites. Men with men, men with demons, with neuters, with Hermaphrodites are reported to have done those things which it is a shame even to speak of. Every possible plan was frequently employed to evade the enactment, and yet satisfy the more than brutish desires; and when their ingenuity was exhausted with regard to the living, the Bhikkhus turned to the dead, in order apparently to prove to their master that howsoever his enactments might abound, their sins could still keep ahead, and they could discover loopholes of escape. If the corpse was free from decay the fault was a Párájiká, but if not it was only a Thullachchaya or Dukkata. Several instances of the latter are enumerated as having been committed with skeletons, skulls, &c.,* but these were declared to be only minor faults and easily

* Tena khopana samayena aññataro Bhikkhu siwathikaṇ gantwá ye bhuyyena khayitaṇ sariraṇ passitwa tasmiṇ Methunaṇ Dhammaṇ patisewi. Tassa kukkuchchaṇ ahosi. Anapatti Bhikkhu Párájikassa. A'patti thullachchayassati.

Tenakhopana samayena aññataro Bhikkhu siwatikaṇ gantwá chhinna sisaṇ passitwá wattakate mukhe achchupatta aṅgajataṇ pawesi.

atoned for. Very many instances are given of the Bhikkhus submitting to a little gentle violence, and afterwards declaring to Bhagawá that there was no volition on their part. He declared that then there was no culpability.

The account of the four Párájikás does not occupy more than half of the book of that name, the remainder being devoted chiefly to details, with the greatest minutiae, of sins of self-defilement, onanism, and its kindred abominations; because in the eyes of the Great Teacher, the pure and sanctified Bhagawá, they were less heinous than cohabiting with one's former wife, or stealing an article to the value of a páda.

There are many reasons for believing that this book contains, on the whole, a true account of events which actually did take place. There are very few instances of oriental exaggeration, as found in the Commentaries, to be met with here. Bhagawá has generally only 500 Bhikkhus with him, who live and act in a manner which we know exists in India. The locality in which the various deeds were done is very limited, and the crimes mentioned are in many cases those which are peculiar to such semi-civilized countries.

The Second Párájiká, called Adinna dána Párájiká relates to stealing; and here too the enactment was preceded by a crime which compelled Bhagawá to declare that henceforth such deeds should be denominated Párájiká faults. The crime mentioned was as follows:—A Bhikkhu, the Venerable Dhaniyo, was much troubled by grass women and collectors of firewood,

Tassa kukkuchchaṇ ahoṣi. Anápatti Bhikkhu Párájikassa. A'patti Dukkhaṭassāti.

Tenakhopana samayena aññataro Bhikkhu aññatarassa itthiyá paṭibaddha chitto hoti. Sā kálakatá. Susāne chhaḍḍitá aṭṭhikáni wippakittá honti. Athakkho so Bhikkhu siwatikaṇ gantwá aṭṭhikáni saṅkaḍḍitwá nimittena aṅgajataṇ paṭipájesi. Tassa kukkuchchaṇ ahoṣi. Anápatti Bhikkhu Párájikassa. A'patti Dukkhaṭassāti.

who several times destroyed his hut and made off with the materials, while he was absent begging. To prevent the recurrence of this, he resolved to make use of his knowledge as a potter, he being of that caste, and formerly very expert in his profession, and erect a house, like the tub of Diogenes, similar to a water vessel, of only one piece, from clay burnt hard. His efforts were crowned with complete success, the house was completed, was of a brick red colour, and sounded like a bell when struck; but the poor man had scarcely finished his work and gone off to collect alms, when Bhagawá saw the strange structure and enquired whose it was. Being informed that it was built by the Venerable Dhaniyo, one of his Bhikkhus, he exclaimed "Go, O Bhikkhus! and smash it."

Shortly after the owner returned, and his chagrin may be more easily imagined than described. Bhagawá severely censured him, because by such actions damage would be done to insects, worms, &c. Dhaniyo then had recourse to an old friend, a conservator of the royal forests, and requested him to supply him with timber suitable for a wooden house. The keeper declared his inability to give without permission from the king. Dhaniyo said, "I have permission," and took some timber which was near a certain city. The timber was missed, and the conservator called to account for it. On his way to trial he was met by the Venerable Dhaniyo, who promised to haste to the king, and explain the matter; otherwise the conservator might lose his life. He accordingly went and reminded the sovereign of Mágadha Seniyo Bimbi Saro, that when he was crowned, he promised to all ecclesiastics "firewood, grass and water." The king acknowledged this, but replied that by the promise of firewood, timber was not included, and severely reprimanded the Bhikkhu for his dishonesty. People in general took up the matter, and the whole company of Bhikkhus was charged with

pilfering and theft. Bhagawá speedily collected his Bhikkhus, censured Dhaniyo, and declared, that if any Bhikkhu with a dishonest purpose shall take a thing not given, he shall become guilty of a Párájiká and excommunicate. Several hundreds of instances are then given of the Bhikkhus evading or endeavouring to evade Bhagawá's enactments, by taking goods from places which he had not then specified, or of such a value as not to come within the definition of the Párájiká fault. Thus when Bhagawá had prohibited taking things in the jungle, the Bhikkhus took from the villages, and when that had been prohibited, they said the command applied only to things on the ground, and took those which were on a table or any other article of furniture; things suspended in the air, in the water, &c. The Páda is mentioned as the value necessary to make the fault a Párájiká. This was a coin of gold or silver equal to five másas, the latter weighing about $4\frac{1}{2}$ grains each.

There are three degrees of guilt mentioned as connected with stealing any article:—(1) Approaching, examining and feeling with a dishonest purpose the property of another is a Dukkaṭa fault; one only requiring confession to a superior Bhikkhu.

(2.) Shaking the article is a Thullachchaya fault, only a little greater, and atoned for by confession.

(3.) Removing it from its place is a Párájiká.

We now proceed to give a brief summary of the Third Párájiká, called Manussa Wiggaha Párájiká, which relates to murder. This too opens with the story of Migalandaka Bhikkhu, who, for the purpose of appropriating to himself the bowl and robes of the Bhikkhus, went about sword in hand and promised any one who wished speedy deliverance from this evil world and admission into a better, to fulfil their desire by the weapon he carried about with him. It seems that

many believed his word, for he succeeded in disposing of the lives of 60 Bhikkhus before Bhagawá returned from a season of meditation in the wilderness. On his arrival, Buddha in a long discourse descanted on the moral benefits to be derived from slow and systematic breathing, and at its close severely reprimanded Migalandaka for his wholesale murders, and declared, that if any Bhikkhu wittingly take away the life of a man, or take a weapon in his hand for that purpose, he becomes guilty of a *Párájiká*. Afterwards some Bhikkhus who had become attached to the wife of a sick devotee, assured him that death was far preferable to life, as by its means he would enter on a state far superior to any he could possibly anticipate here. He listened to their advice, refused food and medicine, and died. His widow however spread an ill-report of the Bhikkhus, and Bhagawá declared, that if any Bhikkhu henceforth persuade a man to die, he shall be guilty of a *Párájiká* fault and excommunicate.

A vast number of instances are then given of Bhikkhus taking away life, yet so as to evade previous prohibitions, and in many cases they were successful. Thus, a Bhikkhu ordered a Bhikkhu, saying, take away the life of such an one. "This is a *Dukkata* fault. He, mistaking his victim, murders another man. The originator is not guilty, but to the perpetrator there is a *Párájiká*.

Again, A commands B to tell C to tell D to tell E to take away the life of F. This is a *Dukkata* fault. E consents; this is a *Dukkata*. E kills F; the originator is not guilty; but to D and E there is a *Párájiká*.

These two instances, extracted from a large number, are quite sufficient to enable us to estimate the standard of morals which Bhagawá established for the Bhikkhus, and which they very frequently sought to evade.

The fourth Párájiká, is called Uttari Manussa Dhamma Párájiká, or the false assumption of the powers of Rahatship.

Here too we have a story of Bhikkhus finding it difficult to obtain a sufficiency by alms-asking, except they could lay claim to supernatural powers; and so they agreed that they should say of each other that such an one was arrived at the 1st *Jhāna*,* another at the 2nd, another at the 3rd, and another at the 4th. Such an one was come to Sota, another to Saka-dājama, another to Anágāmi, and another was a Rahat; the several states approaching Niwan. This plan perfectly succeeded, and the people brought many offerings; but Bhagawá when he had called them and made inquiries, declared, that if any Bhikkhu for the sake of gain shall henceforth thus act, he will become guilty of a Párájiká. It is unnecessary to adduce instances of the ingenuity of the Bhikkhus endeavouring to transgress this command; they are quite equal in number to those enumerated in relation to the first three Párájikás.

I proceed to give a translation of a portion of the Párájiká book. I have in this translation given as literal a rendering as possible, not because it is the best form, but because it gives the mode of thought and expression found in the Páli language. This will be appreciated by the philologist, as it will enable him to make comparisons between this and other languages, and the tyro in Páli will be much assisted in understanding the composition of sentences in this language.

* A state of superior knowledge, of which states there are four. See *ante*, p. 94, *et seq.*

Translation of the Párájiká Book.

WORSHIP to him (who is) the Blessed, the Sanctified, the True, the Omniscient Buddha.

At that time Buddha the Blessed one dwelt in Weranja, at Naleru, near the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus (1). Weranja Brahman heard that the Religionist, the truly blessed Gotamo, the son of Sakya (2), of the Sakya family, having become a religious ascetic, lives at Naleru in Weranja, at the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus. There is such a good and high report (concerning) Gotamo, the Blessed. And so this Blessed one (is a) Saint, a True one, and Omniscient, Proficient in Wisdom, and arrived at a virtuous disposition. He who knows the world, who is the subduing charioteer of men, the Teacher of gods and men is Buddha, the Blessed one. He having obtained his own great wisdom, declares this world, the Divine, the Mára(3), the Brahman, the Samana Brahman, the Sentient, the Regal and Human (worlds). He preaches Dhamma (4), and declares the Brahmachariya (5), which is perfect as regards time and quality, meaning and grammar.

(1). Bhikkhu—A person who lives on fragments; a Buddhist Priest.

(2). Sakya—The reigning race at that time in India; Buddha was of this race.

(3). Mára—The Personification of death. The great opponent of Buddha.

(4). Dhamma—Doctrine, also order, thought, &c.

(5). Brahmachariya—Celibacy, chastity, continence.

Very well ! Such a form has the appearance of Rahatship. Then Weranja Brahmin, Was Bagawá in any place (1) came to that place ; and having arrived and accosted (him) concluded with Bhagawá, a complimentary conversation, sat down on one side. Weranja Brahman, who was seated on one side, said this to Bhagawá :—It has been heard by me, O virtuous Gotamo, that the Samana Gotamo neither salutes reverently nor stands up (before), nor invites to a seat, decayed, reverend, aged, ancient Brahmans. So it is, O virtuous Gotamo, that the virtuous Gotamo neither salutes reverently nor stands up (before) nor invites to a seat Brahmans who are decayed, reverend, ancient, arrived at old age. This is not proper, O virtuous Gotamo that it should be so.

I do not perceive, O Brahman, either in the Divine Mára Brahman, Samana Brahman, Sentient, Regal or Human worlds, beings who may either be worshipped, or stood up before, or invited to a seat by me. O Brahman, if Tathágato (2) were either to worship, or stand up before, or offer a seat to any one, his head would fall off.

The illustrious Gotamo is uncivil.—O Brahman, there is a cause, and by that cause it may well be said, that the illustrious Gotamo is uncivil. O Brahman, these, viz., taste, the desire for form, sound, smell, taste, and feeling, are separate from Tathágato, and like the palmyra cut up at the root, which has no further existence nor another birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is uncivil; but not on the account of which you speak.

(1.) A set form in the Pali, used, as there is no relative pronoun. More lit : "By what was Bhagawá? By that he came."

(2.) Tathágato—Various meanings, as, "he who thus has departed," or, "he who thus came." The Teacher.

The illustrious Gotamo is destitute.—O Brahman, there is a cause, and by that it may well be said, the Samano Gotamo is destitute. O Brahman, these, viz., food (objects) for form, sound, smell, taste, and feeling are separated from Tathágata, and like the palmyra cut up by the roots, which has no further existence nor future birth. This is the cause, O Brahman, and by that it may well be said, the Samano Gotamo is destitute ; but not on the account of which you speak.

The illustrious Gotamo is unpractical.—There is a rule, O Brahman, and by that it may well be said, that the Samano Gotamo is an unpractical person. I declare, O Brahman, my unpractical state. I declare the non-practice of the various kinds of sins and demerits connected with bodily misdemeanour, verbal misdemeanour, and mental misdemeanour. This is the rule, O Brahman, and by it it may well be said that the Samano Gotamo is an unpractical person ; but not on the account of which you speak.

The illustrious Gotamo is an exterminator.—There is a rule, O Brahman, by which it may be well said of me, that the Samano Gotamo is an exterminator. I declare, O Brahman, my extermination. I declare the extermination of the various kinds of sins and demerits connected with desire, hatred, and ignorance. This is the rule, O Brahman, and by this rule it may well be said of me, the Samano Gotamo is an exterminator ; but not on the account of which you speak.

The illustrious Gotamo is a despiser.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a despiser. I despise, O Brahman, the arrivals at the various kinds of sins and demerits arising from evil deeds, evil words, and evil thoughts. This is the rule, O Brahman, and by that rule it may well be said of me, that the Samano Gotama is a despiser ; but not on the account of which you speak.

The illustrious Gotama is a subjugator.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator. I declare, O Brahman, the subjugating Dhamma. I declare the subjugating Dhamma of the various kinds of sins and demerits connected with evil desire, hatred, and ignorance. This is the rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator; but not on the account of which you speak.

The illustrious Gotamo is an ascetic (1.)—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is an ascetic. I declare, O Brahman, the ascetism (literally scorching) of the course of sins and demerits. I declare, O Brahman, the scorplings of evil deeds, evil words, and evil thoughts. To any person is there the renunciation of the courses of sins and demerits, as the palmyra tree cut up by the root has no existence and no other birth? I declare that ascetism. To Tathágato, O Brahman, are the scorplings and renunciations of sins and demerits, as the palmyra tree when cut up by the roots has no being nor future birth. This is the rule, O Brahman, and by that rule it may well be said of me, that Samano Gotamo is an ascetic; but not on the account of which you speak.

The illustrious Gotamo is excluded from birth.—There is a rule, O Brahman, and by that rule it may well be said of the Samano Gotamo, that he is excluded from birth. As to any person, O Brahman, there are exclusions from another foetus, another state, and another birth, like the palmyra cut up by the roots, which has no more being nor future birth. I declare that exclusion from birth. To him (to me) there are exemptions from becoming a foetus in the womb, another state,

(1.) Ascetic.—Pali *භ්‍යාපක* a scorching, a burner, with reference to bodily desires, &c.

and another birth, as the palmyra cut off at the roots has no future existence nor future birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is excluded from birth; but not on the account of which you speak.

O Brahman, as the hen when sitting on 8, 10 or 12 eggs, having warmed them and turned them, the one from her brood who first either with his bill or claws breaking the shell comes with health out of it,—what do you call him? The elder or the younger? O virtuous Gotamo, it is proper to call him the eldest; he is the eldest.

In the same manner, O Brahman, I, having split the shell of ignorance connected with the received shell of folly and existence, am alone in this world the incomparable, the true, the omniscient and illustrious Buddha. That I, O Brahman, am supreme and chief of the world. By me, O Brahman, was begun untiring effort, durable, fixed, and unerring memory, a subjugated body in which lust was conquered, and a peaceful heart having only one object (in view). That I, O Brahman, arrived and dwelt in the First Jhána, (1.) having become exempt from desire, and a sinning nature, (with which Jhána is connected) reason, investigation, and the pleasure of isolation. And having surmounted reason and investigation, I arrived at and dwelt in the Second Jhána, connected with clearness of intellect, mental effulgence, the relinquishment of reason and investigation, and the joy and pleasure arising from mental tranquillity. Having subjugated joy, I arrived at and dwelt in the medium state—possessed memory, fixity of mind, and bodily ease, and that which the Rahats call the delightful

(1.) Jhána.—A state of knowledge. There are four Jhánas, the nature of which both in Brahmanism and Buddhism is very similar.—See *Wilson, Dhayána*.

abode of indifference and mind ; and thus I arrived at and dwelt in the Third Jhána. I (then) arrived at and dwelt in the Fourth Jhána, connected with the extinction of former joys and sorrows, the extinction of former pleasures and pains, which has neither sorrow nor joy, (but) the purity of heart which arises from isolation.

Thus, when I had subdued, purified, cleansed, washed, separated from lusts, rendered soft, prepared for good action, and made my heart firm, I bent my mind to the recollection of former states (of existence). In what manner? 1 birth, 2 births, 3 births, 4 births, 5 births, 10 births, 20 births, 30 births, 40 births, 50 births, 100 births, 1,000 births, 100,000 births, various destructive kalpas, various kalpas of formation ; in such and such a place there was such and such a name, such a tribe, such a colour, such a possessor of food, and endured such pleasure and pain ; and so he (I) having arrived at old age, departed from that state, and was born in such and such a place, and was of such a name, such a tribe, such a class, such a proprietor, and endured such pleasure and pain. And thus having reached the end of life, departed from that state, and was born here.

In this manner I remember various prior states of existence. By me, O Brahman, in the first watch of the night was attained the first (gradation) of wisdom. Ignorance departed, and wisdom was attained ; darkness fled, and light was produced. In a certain way, with a fixed memory, and the purpose of subjugating desires, and separated from lust, to me, O Brahman, came the first Great achievement, as the chick comes out of the shell ; and so that I, when I had established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the deaths and births of animals.

That person (I) with a divine, clear, and superhuman eye behold beings. I know beings who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of ill disposition, according to the nature of their actions; that certainly these creatures, O fortunate one, who are addicted to evil actions, evil words, and evil thoughts, who are revilers of Rahats, heathens, and partakers of the actions of heathens—these, on the dissolution of the body, after death, are born in the Apáya (1), Duggati (2), Winipáta (3), and Niraya (4) hells; and these creatures, O fortunate one, who are practised in good deeds, good words, and good thoughts, who are not revilers of Rahats, pure religionists, and partakers of the actions of those religionists—these, on the dissolution of the body, after death, are born in the good and heavenly world. So I perceive with the divine, clear, and superhuman eye, creatures, and know creatures who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of bad disposition, according to the nature of their actions. By this person, me, O Brahman was attained, the Second Wíjjá (5); ignorance was dispersed, and Wíjjá produced; darkness fled, and light came. In this manner, to me, O Brahman, who was industrious, active, and dwelling apart, happened the second Exodus, as the chick bursts from its shell. That I, when I had thus established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the wisdom of the extinction of sensual desires. I knew that this is sorrow from its very nature. I knew

(1.) Apáya.—Apa, not; aya, ease.

(2.) Duggati.—Du, bad; gati, nature or disposition.

(3.) Winipáta.—Wi, intensive prefix; ni, ditto; pata, a falling.

(4.) Niraya.—Nir, not; aya, good fortune.

(5.) Wíjjá.—An advanced state of knowledge.

from its nature that this is the *cause* of sorrow. I knew from its nature that this is the *extinction* of sorrow. I knew from its nature that this is the *means* for the extinction of sorrow. I knew from their nature these are sensual desires. I knew from its nature this is the *cause* of sensual desire. I knew from its nature this is the *extinction* of sensual desire. I knew from its nature that this is the *means* of the extinction of sensual desire. To that person, me, who thus knew and saw, happened the deliverance of the heart from sensual desires, from the desire of existence, from the desire of external objects, from cleaving to ignorance, and as regards emancipation came wisdom; and I knew the Brahmachariya which is called the wasted state, how it is effected, and that afterwards it will not be so and so. O Brahman, to me, in the last watch of the night came the Third Wijjá; ignorance departed, and knowledge was produced, darkness fled, and light came. To me, O Brahman, in this manner, who was industrious, active, and dwelling in seclusion, happened the Third Exodus, as the chick bursts forth from its shell.

When he had thus spoken, Weranja Brahman said this to Bhagawá:—The illustrious Gotamo is excellent; the illustrious Gotamo is supreme. It is refulgent, O Gotamo; it is refulgent, O Gotamo! As by any means an inverted thing may be set upright, or a secret revealed, or to one who has erred the path be shewn, or in darkness a lamp may be lit and carried, or a figure shewn to the eye of him who sees; just so, in various ways, the Dhamma is proclaimed by the illustrious Gotamo. I go to the Refuge (1) of that illustrious Gotamo, and to the Dhamma and company of Bhikkhus. May the illustrious

(1.) Refuge.—Sarana, from sara “to go.” This form is used by all Buddhists, similarly to prayer by Christians.

Gotamo receive me as a Buddhist layman ; from this day forward, till life shall close, may the refuge be granted me, which I have arrived at, and may I be favoured by the illustrious Gotamo, with the great company of Bhikkhus, observing Was⁽¹⁾ in Weranji. The illustrious Bhagawá assented by being silent. Then Weranja Brahman knowing that Bhagawá had assented, rose from his seat, saluted Bhagawá, and departed, having his right side presented ⁽²⁾.

At that time there was a famine in Weranja; men's minds were distracted, they became like skeletons, their crops failed, and it was not easy by begging to obtain a livelihood. At that time horse-dealers from the North arrived at Weranja, in the Was season, with about 500 horses, and there in the horse-sheds were some measures of gram prepared. The Bhikkhus at dawn of day having robed themselves and taken their bowl and robes, and not having received any alms, came to the horse-sheds, took some measures of gram, pounded and pounded them in a mortar, and eat them. The Venerable Anando having ground on a rock a vessel full of the gram, brought it near to Bhagawá. Bhagawá ate it. Bhagawá, hearing the sound of the mortars (and pestles)--(knowing a matter Tathágatás enquire, knowing a matter they do not enquire ; knowing the time they enquire ; knowing the time they do not enquire ; purposely Tathágatás enquire, not without a purpose, but for removing the cause of there not being a purpose to Tathágatás. There are two modes in which the wise Bhagawás question the Bhikkhus (saying) Shall we preach the Dhamma, or promulgate the Commandments to the disciples ?)--Then Bhagawá called the

(1.) Was; lit. rain.—A season of seclusion among Buddhist Priests for a period of three months.

(2.) A respectful form of going out of the presence of a dignitary.

Venerable Anando, What is this pounding noise? Then the Venerable Anando made known the matter to Bhagawá. Very well, very well, O Anando, mankind will think that by you virtuous men victory was gained over grain, meat, and rice.

Then the Venerable Great Moggaláno (1) came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat down on one side, and the Venerable and Great Moggaláno who was seated on one side, said this to Bhagawá:—There is now a famine, O Lord, in Weranja, people are distracted and reduced to skeletons, the crops have failed, and it is by no means easy to gain a livelihood by gleaning (begging). O Lord, underneath the surface of the Great Earth there exists (something) comparable to small drops of honey, and there being no bees, it will be good. Is it good, O Lord, may I overturn the earth? The Bhikkhus will then eat that edible crust of the earth. There are creatures, O Moggaláno, in the earth. How will you treat them? I will preserve the creatures, O Lord (by making another world), and how many creatures soever there may be in this world, I will collect and place them there, and with one hand I will overturn the earth. It is not proper, O Moggaláno; do not wish to overturn the world; the creatures may experience discomfort. Very well, O Lord, shall the whole company of Bhikkhus go to the north to ask alms? It is not proper, O Moggaláno; do not wish that all the company of Bhikkhus should go to the northern continent to collect alms.

Afterwards this kind of thought and reasoning happened to the Venerable Sáriputtoo who was retired and in solitude:—How is it that the Brahmachariya of such Buddho Bhagawás

(1.) Moggalláno.—One of the two Chief Priests of Buddha, who attended him throughout his ministrations.

continued not for a long time, and how was it that the Brahma chariya of such Buddho Bhagawás continued a long time? Afterwards the Venerable Sáríputtoo at eventide coming forth from his solitude, came to the place where Bhagawá was, and having reverently saluted Bhagawá, sat on one side. The Venerable Sariputtoo who was seated on one side, said this to Bhagawá. Here to me, O Lord, who was in secret and solitude, came this kind of thought and investigation: Which of the Buddho Bhagawás' Brahmachariya did not continue for a long time; and of which of the Buddho Bhagawás did the Brahmachariya continue for a long time? Of which of the Buddho Bhagawás, O Lord, did the Brahmachariya not continue for a long time? and of which of the Buddho Bhagawás Brahmachariya did continue for a long time?

O Sariputtoo, the Brahmachariya of Wipassa Bhagawá, of Sikhi Bhagawá, and of Wessabhu Bhagawá was not of long duration; and the Brahmachariya, O Sariputtoo, of Kakusanda Bhagawá, of Konágama Bhagawá, and of Kasappa Bhagawá continued for a long time.

O Lord, what was the cause, and what the means by which the Brahmachariya of Bhagawá Wipassa, of Bhagawá Sikhi, and of Bhagawá Wessabhu, continued only for a short time?

O Sariputtoo, Bhagawá Wipassa, Bhagawá Sikhi, and Bhagawá Wessabhu became disheartened in declaring their Dhamma at length to their disciples. The Sutta (7), Geyya (8),

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| (1.) | Wipassi Buddha. | The 19th Buddha of this system. |
| (2.) | Sikhi do. | 20th do. |
| (3.) | Wessabhu do. | 21st do. |
| (4.) | Kakusandha do. | 22nd do. |
| (5.) | Kanagamo do. | 23rd do. |
| (6.) | Kassapo do. | 24th do. |
| (7.) | Sutta, oral declaration. | |
| (8.) | Geyya, a kind of mixed composition of prose and poetry. | |

methodical compositions, stanzas, pleasing words, their revealed births, wonderful doctrines, and dialogues were few ; instructions and discipline were not imparted to the disciples, and the Páti Mokkha (1) was not shewn ; and from the disappearance of these Buddhó Bhagawás, and from the disappearance of their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariyas quickly became extinct. As in any way, whatsoever, O Sáriputtoo, when flowers of various kinds are placed on a shelf without being strung together, the wind shakes, scatters, and strews them about. What is the cause of that ? Because they are not united by a string. Just so, O Sáriputtoo, from the disappearance of those Buddhó Bhagawás, and the disappearance of the disciples contemporary with those Buddhós, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariya quickly became extinct.

These Bhágawás became not weary of declaring, advising perfectly, the hearts of their disciples. O Sáriputtoo, at a former time, the Blessed, the Sanctified, the True and Omniscient Wessabhu Buddhó, in a certain fearful jungle, knowing intimately their hearts, exhorted 1,000 Bhikkhus:—Reason thus ; thus ye must not reason ; thus consider ; thus ye must not consider ; remove this ; being thus situated, remain. Then to Sariputtoo and the 1,000 Bhikkhus who had been thus exhorted and admonished by the Blessed, the Sanctified, the True and Allwise Wessabhu, came deliverance of their hearts from the desire of existence. There, O Sariputtoo, to that

(1.) Páti Mokkha:—a book in the Winiya Piṭaka, containing rules on monasticism.

fearful jungle, happened a wonder. Any person who entered that jungle, if he were not free from desire, all his hair stood on an end. This was the *cause*, O Sariputto, and this the *means* of the Brahmachariya of Bhagawá Wepassi, Bhagawá Sikhi, and of Bhagawá Wessabhu continuing for a short time only.

What, O Lord, was the *cause*, and what the *means*, by which the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawa Kassapa, continued for a long time?

O Sariputto, Bhagawá Kakusandho, Bhagawá Konagamo, and Bhagawá Kassapo became not weary of explaining their Dhamma at length to their disciples. The Sutta, Geyya, methodical compositions, stanzas, pleasing words, revealed births, wonderful doctrines, and dialogues, were very extensive. Instruction and discipline were imparted to their disciples, and the Páti Mokkha was enunciated. (Therefore) on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, established their Brahmachariya for a long time. As in any way, O Sariputto, a number of flowers which are strung together and placed on a board, the wind neither shakes, scatters, nor strews them about. What is the cause of that? Because they are well joined by a string. Just in the same manner, O Sariputto, on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, of various tribes, various castes, and various kinds of ascetics, they established for a long time their Brahmachariya. This, O Sariputto, was the *cause*, and this the *means*, of the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawá Kassapa, continuing for a long time.

Afterwards, Sariputto having risen from his seat, with his robe covered one shoulder, and worshipped Bhagawá in the place where he was, by joining his hands at his forehead, said this to Bhagawá:—O Bhagawá, this is the time for that; this is a good time for that. May Bhagawá proclaim the discipline to the disciples; may he declare the Páti Mekkha. In some way or other the Brahmachariya will continue for a long time. Wait, O Sariputto; wait, O Sariputto, Tathágata knows the time. Until that time, O Sariputto, the Teacher proclaims not his discipline, nor declares the Páti Mekkha. Until workings of lust descend to some of the priesthood, and till after, O Sariputto, the workings of lust have descended to the priesthood, the Teacher does not proclaim the discipline to his disciples, nor the Páti Mekkha, for the destruction of the operations of those lusts. Then, O Sariputto, some of the priesthood are not subject to the workings of lust. The priesthood is not yet become experienced nor extensive. O Sariputto, when the priesthood has become experienced and extensive, then the operations of desire descend to some of the priesthood, and then the Teacher declares his discipline to the disciples, and proclaims the Páti Mekkha for the destruction of the operations of lust. Then, O Sariputto, the operations of lust do not descend to some of the priesthood. The priesthood is not yet become *great*. O Sariputto, when the priesthood has arrived at a *great* state, then, the operations of lust descend to some of the priesthood; and then the Teacher declares the discipline to the disciples, and proclaims the Páti Mekkha for the destruction of the operations of those lusts; then, O Sariputto, the workings of lust do not descend to some of the priesthood. The priesthood has not yet come to the state of receiving great offerings. When the priesthood has arrived at the state of receiving great offerings; then the

operations of lust descend on some of the priesthood; and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mokkha for the destruction of the operations of those lusts; and then, O Sariputto, the workings of lust do not descend on some of the priesthood. The priesthood has not yet arrived at the *great truths* (of Buddha's doctrine). When the priesthood has arrived at the *great truths*, then the operations of lust descend on some of the priesthood, and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mokkha for the extinction of the operations of those lusts. O Sariputto, the company of Bhikkhus being faultless, separate from evil, reformed, pure, settled in merit, among these 500 great Bhikkhus the least of them is arrived at Sowan path, delivered from extinction, having Nirwana as a certainty; also the future paths.

Afterwards Bhagawá said to the venerable Anando, That which I intend to declare will henceforth become a custom. If any one has been invited to pass the Was season, he must not depart without informing (him who invited him). O Anando, let us go and inform Weranja Brahman. Just so, O Lord, answered Anando to Bhagawá. Then Bhagawá having robed himself, and taken his bowl and robes, with Anando as his attendant, came to the place where Weranja Brahman's house was, and having arrived, sat on the prepared seat.

Then Weranja Brahman came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat on one side. Then Bhagawá said this to Weranja Brahman who was seated on one side: O Brahman, we have completed the Was, to which you have invited us. We inform thee that we desire to depart to journey in inhabited districts. Truly, O virtuous Gotamo, you were invited by me for the

Was season ; but I have not given anything which may be proper to bestow. I did not give, not because I had it not, nor because I did not wish to give. When can this be done by the laity with their many duties and cares ? May the illustrious Gotamo consent to come with the company of Bhikkhus to partake of food to-morrow ? Bhagawá by silence gave consent. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed.

Afterwards, when the night had gone, Weranja Brahman having provided proper and suitable food, made known the time to Bhagawá (saying), O Lord, virtuous Gotamo, the meal is ready. Then Bhagawá, in the morning, having robed himself and taken his bowl, and robes, came to the place where Weranja Brahman's dwelling was, and having arrived, sat on the seat provided for him, with the company of the Bhikkhus. Then Weranja Brahman having provided with his own hands food for the Bhikkhus and their chief, Buddha, which food was delicious, fit, and suitable to be eaten,—when Bhagawá had eaten, and the bowl was put aside, Weranja clothed Bhagawá with three robes, and each of the Bhikkhus with a pair of cloths. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed. Afterwards Bhagawá having resided in Weranja as long as he wished, without going to Soreyya, Samkassam, or Kantakujja, came to the place where the river Páyaga was, and having arrived and crossed over, came to Benares, and having dwelt as long as he wished there, came to Wesali city, and according to custom, dwelt there, in the Rock Hall in the great jungle near Wesali.

The Weranja Bana portion is finished.

No. II. *Parájika Book.*

THERE was at that time a village not far from Wesalī, called Kalanda village. A chetty, Sudinno, the son of Kalanda lived in it. At that time, Sudinno of Kalanda, from some cause or other, went to Wesalī with several of his companions. On that occasion Bhagawá was seated in the midst of many of his attendants preaching the Dhamma. When Sudinno of Kalando had seen Bhagawá seated in the midst of his attendants, and preaching the Dhamma to him, it thus happened (he thought thus)—It will be good if I also hear this Dhamma. Then Sudinno came where the crowd was, and sat down on one side, and to Sudinno, who was seated on one side, came this thought:—By some means or other I have heard the Dhamma proclaimed by Bhagawá; (but) it is not easy to practise the truly complete, holy, and pure, Brahmachariya, by those who are householders, and dwell in the lay state. It is good therefore, if I having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. Then that company, when it was well instructed, had well taken to heart, was interested, and having appreciated the Dhamma, rose from their seats, reverently saluted Bhagawá, and departed keeping their right side towards (Buddha.)

Then Sudinno, not long after the company had arisen, went to the place where Bhagawá was, and having arrived, and reverently saluted Bhagawá, sat on one side. Sudinno, who was seated on one side, said this to Bhagawá:—By

(1.) Sudinno is always called the son of Kalando, throughout the narrative, but I have omitted it.

some means or other, O lord, I have heard the Dhamma declared by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state; it is good, therefore, if I, having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. May Bhagawá ordain me ! Hast thou, Sudinno, obtained the consent of thy mother and father, to renounce the lay state and become a mendicant cleric? I have not, O Lord, obtained the consent of my mother and father to renounce the lay state and become a mendicant cleric. O Sudinno, Tathágato does not ordain him who has not obtained the consent of his mother and father. He said, I, O Lord, will do so, since my mother and father may consent to my renouncing the world and becoming a mendicant cleric.

Then Sudinno, having finished whatever he had to do in Wesáli, went to Kalanda village, where his mother and father were, and having arrived there, said this to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma preached by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders, and dwell in the lay state. I wish to receive tonsure, assume the yellow robes, and become a mendicant cleric, separate from the laity. Grant permission to become a mendicant cleric, separate from the laity. When he had thus spoken, the mother and father of Sudinno said to Sudinno, O thou child, Sudinno, who art dear (to us); thou hast pleasure, and hast been tenderly nourished, thou hast not experienced any sorrow. Even by death we cannot desire your separation. What! shall we then consent, while you are alive, that you should separate from the laity, and become a mendicant cleric?

And so the second time the mother and father of Sudinno said to Sudinno, Thou art, O child Sudinno, our only son, well-beloved, surrounded by pleasures, and tenderly nourished. Thou art unacquainted with grief. And the third time, Sudinno said to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma proclaimed by Bhagawá, (but) it is not easy to practise the holy, complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state. I wish (therefore) having shaven my head and beard, assumed the yellow robe, and separated from the laity, to become a mendicant cleric. Give permission that I may separate from the world, and become a mendicant cleric. And the third time the mother and father of Sudinno said this to Sudinno:—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire to be separated from you. What then! shall we consent, while you are still living, that you should separate from the laity, and become a mendicant cleric.

Then Sudinno thought:—My mother and father do not consent that I should become a mendicant cleric, separate from the laity: and fell down there on the bareground (saying) Either here will I die, or become a mendicant cleric. Then Sudinno did not partake of one meal, 2 meals, 3 meals, 4 meals, 5 meals, 6 meals and 7 meals. Then the mother and father of Sudinno, said this to Sudinno:—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished and unacquainted with any grief; even by death we cannot desire separation from you. What then, shall we consent, while you are still alive, that you should separate from the laity, and become a mendicant cleric. Get up, O child, Sudinno, eat and drink, and surrounded by your companions

eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, and that you should become a mendicant cleric. When that was said, Sudinno was silent; and the second time, &c. And the third time also, the mother and father of Sudinno said this to Sudinno:—Thou art, O child Sudinno, our only son, well-beloved, surrounded with pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire separation from thee. What then! shall we consent, while you are still alive, that you should separate from the lay state, and become a mendicant cleric? Get up, O child Sudinno, eat and drink, and surrounded by your companions, eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, that you should become a mendicant cleric. And the third time Sudinno, the son of Kalando, was silent.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno:—Thou art, O friend Sudinno, the beloved and only son of thy mother and father, endeared, surrounded with pleasures, tenderly nourished, and established in ease. O friend Sudinno, thou hast not known any grief; and by death even, your mother and father do not desire your separation. What then! will they consent, while you are alive, that you should separate from the world, that you may become a mendicant cleric?

Get up, O friend Sudinno, eat and drink, and surrounded by your companions, &c.—*Vide supra*.

When they had thus said, Sudinno was silent; and the second time, &c.; and the third time, &c., &c.

And the third time also Sudinno was silent. Then the companions of Sudinno went to the place where the mother

and father of Sudinno were, and said this to the mother and father of Sudinno :—O mother, O father, that Sudinno, fallen on the bare earth, says, Either here I will die, or receive ordination. If ye do not give leave to Sudinno to separate from the world, and become a mendicant cleric, he will die there ; (but) if you give permission to Sudinno to separate from the world, and become a mendicant cleric, you will see him again ; and if he does not delight in separation from the world, and the state of a mendicant cleric, another disposition will come to him, and he will return again to this place. Give permission to Sudinno to become a mendicant cleric, separate from the laity.—We consent that our child, Sudinno, shall become a mendicant cleric, separate from the laity.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno :—Get up, O friend Sudinno ; thou art permitted by thy mother and father to forsake the world, and become a mendicant cleric. Then Sudinno said :—I am permitted by my mother and father to separate from the world and become a mendicant cleric ; and being glad, well pleased, joyful, and rubbing his body with his hands, he rose up.

Afterwards, Sudinno having for several days strengthened himself, went to the place where Bhagawá was, and having arrived and saluted Bhagawá, sat down on one side. Sudinno who was seated on one side said this to Bhagawá :—I am permitted, O lord, by my mother and father to separate from the world, and become a medicant cleric. May Bhagawá ordain me. Sudinno received ordination (Sámanera) (1) and (2) Upsam-

(1.) Sámanera.—A clerical novice, whose age must be at least eight years to receive ordination.

(2.) Upasampadá.—A superior priest, not under twenty years of age.

padá, near Bhagawá; and the venerable Sudinno having subjugated his desires, became a dweller in the wilderness, a mendicant, a wearer of castaway garments, and a methodical beggar (1) (*i. e.*, one who asks from every house) and resided near a certain Wajji village.

Afterwards there was a famine in Wajji, men's minds were distracted, they were reduced to skeletons and every thing sown become blasted. It was not easy, therefore, to gain a living by gleaning (alms-asking). Then this thought came to the venerable Sudinno:—In this Wajji is a famine, men's minds are distracted, they are reduced to skeletons, and the crops are blasted. It is not easy, therefore, to get a living by gleaning, (but) I have many relatives in Wesáli who are rich, very wealthy, great proprietors, and have more than sufficient gold and silver, superabundant means and enormous quantities of grain, &c. It is good if I reside near my relatives. My relatives on my account will bestow gifts and perform merits; Bhikkhus will be benefited, and I shall not become weary in begging. Then the venerable Sudinno having rolled up his mat and taken his alms-bowl, and robes, departed for Wesáli and dwelt there after the *former* (2) custom. Then the venerable Sudinno dwelt in the great Wesáli jungle near the great Rock hall. The relatives of the venerable Sudinno heard that Sudinno had arrived at Wesáli, and they brought and presented about 60 vessels of rice to the venerable Sudinno. Then the venerable Sudinno having divided the 60 vessels of cooked food among the Bhikkhus, dressed in the early morning, and taking his bowl and robes, entered the village of Kalando.

(1.) A command given by Bhagawá to his clerics, that they should omit no house when alms-asking.

(2.) Appointed.

As he was methodically collecting alms in Kalando village, he came where his father's house was, at a time when a female servant of the relatives of the venerable Sudinno was thinking about throwing away some stale rice, the remains of the previous evening meal. Then the venerable Sudinno said to the servant-maid of his relatives:—If you have a throwing away Dhamma (purpose) O sister, put it into my bowl. The servant-girl of the venerable Sudinno's relatives put the stale rice which was left from the previous evening meal into the bowl, and recognized the marks of his hands, feet, and voice. Then the maid-servant of the relatives of the venerable Sudinno went to the place where the mother of the venerable Sudinno was, and having arrived, said this to the mother of the venerable Sudinno:—What do you think! Our master Sudinno has come.—Do you speak the truth, you wench? If so, I will emancipate you.

Afterward the venerable Sudinno ate the stale rice in a retired place. The father of the venerable Sudinno coming home from his work, saw the venerable Sudinno eating the stale rice in a retired place, went to the place where the venerable Sudinno was, and having arrived, said this to the venerable Sudinno:—Truly, O child Sudinno, will you eat stale rice? Truly, O child Sudinno, it is proper to go to your own house.—I went to your house, and there I received this stale rice. Then the father of the venerable Sudinno having taken hold of the arm of the venerable Sudinno, said this to the venerable Sudinno:—Come, O child Sudinno, we will go to the house. Then the venerable Sudinno went to the place where the house was, and having arrived, sat on the seat spread out for him. The father of the venerable Sudinno said to the venerable Sudinno,—Eat, O child Sudinno. Not so, O layman, I have eaten my food for to-day.—Consent, O child

Sudinno to eat rice to-morrow ! The venerable Sudinno by silence assented. Then the venerable Sudinno having risen from his seat departed.

Then the mother of the venerable Sudinno, after that night, having smeared the floor with new cowdung and caused to be made two heaps for him, one of gold coins, and the other of gold,—those two offerings were so great that a man on this side sees not a man on that; *et vice versa*,—she covered over those heaps with mats, prepared a seat in the middle, suitably surrounded (ornamented) them, and called the former wife of the venerable Sudinno. Now, O woman, put on those ornaments, and beautify yourself in a manner most pleasing to Sudinno.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno.

The venerable Sudinno at dawn having clothed himself and taken his bowl and robes, went to the place where his father's dwelling was, and having arrived, sat on the prepared seat. Then the venerable Sudinno's father came where the venerable Sudinno was, and having uncovered the heaps, said this to the venerable Sudinno:—O child Sudinno, these are thy mother's property, the woman's dowry, that which is proper to be given to the female. The father's property is separate—our ancestors' too is separate; O son Sudinno, having disrobed yourself, you may receive this property, and perform meritorious actions. O father, I cannot attempt it, I am unable. I having a desire to the Brahmachariyat, will practise it. So the second time, &c., &c.; and the third time also the father of the venerable Sudinno said to the venerable Sudinno:—This is your mother's property, which was given as her dowry at marriage. The father's property is separate, and the grandfather's too. Take these things. O child Sudinno, possess these valuables, and perform merits, having come to the

lay state. Make up your mind, O Sudinno, to possess this property and perform merits.

Let us say this, O layman, if you will not become angry.—Say, O child Sudinno, said the father. Well then, O layman, get a large sack, fill it with the gold coins and the gold, put it into a cart, and throw it into the current in the middle of the river. If it be asked why. On account of these things may arise either fear, trembling, horripilation or trouble in keeping it. Then neither of these will happen to thee. When he had thus spoken, the venerable Sudinno's father became displeased, and said:—O child Sudinno, how can you speak thus?

Then the father of the venerable Sudinno called the former wife of the venerable Sudinno and said:—Because, O woman, you are dear and pleasing, it may be my son Sudinno will obey your word; if so, it will be well. Then the former wife of the venerable Sudinno embracing his feet, said this to the venerable Sudinno:—With what kind of expectation, O dear lord, do you practise the Brahmachariya? (1)—I do not, O sister, live as a celibic for the purpose of receiving a divine female, (said Sudinno.)

Then the former wife of the venerable Sudinno said:—From this day do you intend to call me sister; and fainted and fell on the floor.

Then Sudinno said to his father:—O layman, give me the food which is proper to be given, but don't bother me.

Eat, O child Sudinno. Then the mother and father of the venerable Sudinno with their own hands provided him

(1.) It appears that in those days men having become dissatisfied with their wives, became ascetics in order to accumulate merits, on account of which they would be able to marry a most beautiful goddess after death. Hence this question of the wife.

with, and persuaded him to partake of excellent food, until he was satisfied. Then the mother of the venerable Sudinno, when she had provided him with excellent food, and when his bowl was put aside, said this to him :—O child Sudinno, our family is rich, has large possessions, much food, much gold, and silver, much wealth and much grain. Receive all this, O Sudinno ; to possess these things, and having come to the lay state, perform merits. Come, O child Sudinno, possess these things, and perform merits.—O mother, I will not attempt it ; I am not able ; (for) with great desire I practise the Brahmachariya. And the second time, &c. And the third time also the mother of the venerable Sudinno said to the venerable Sudinno :—Now there is, O child Sudinno, a rich family, large possessions, much food, much gold and silver, much wealth and much grain. Therefore, O child Sudinno, give seed ; do not allow this, that the Lichchhawi (1) should carry off our heirless wealth.

I can do that, O mother, he said. Where do you dwell, O child Sudinno ? In the great jungle, O mother, he said. Then the venerable Sudinno having risen from his seat, departed ; and the mother of the venerable Sudinno called the former wife of the venerable Sudinno : Now, O woman, whenever you are in your courses, and the menses come, tell me. Yes, O lady, said the wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the wife of the venerable Sudinno, after no long period, was in her courses, and the menses came ; and then she said to the mother of the venerable Sudinno, O lady, I am in my courses, the menses have come. Therefore, O daughter, bedizen yourself with the same ornaments by which you formerly pleased my son

(1.) Lichchhawi, probably Rájputs.

Sudinno, and gained his affection.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the mother of the venerable Sudinno, taking the former wife of the venerable Sudinno, came to the jungle where the venerable Sudinno was, and having come, said this to the venerable Sudinno:—Now, O child Sudinno; now O child Sudinno; our family is rich, has large possessions, much food, much gold and silver, much wealth, and much grain. Receive all this, O Sudinno, and to possess these things, come to the lay state, and to perform merits; come, O child Sudinno, possess these things, and perform merits.

O mother, I will not attempt it; I am unable to do it; with great desire I practise the Bráhmachariya. And the second time, and the third time also the mother of the venerable Sudinno said this to the venerable Sudinno:—Now, O child Sudinno, our family is wealthy, has large possessions, much food, much gold and silver, much wealth and much grain. Receive all this, O child Sudinno, and give seed. Do not allow this, that the Lichchhawi should carry off our heirless wealth. I can do that, he said;—and having taken hold of the arm of his former wife, and gone to the great jungle, *cohabited* (1) thrice with his former wife; the discipline at that time having not been declared, and he not knowing that it was wrong. From that time she conceived. (Then) earthly deities caused this sound to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and evil begotten. The gods of the Chátu Mahá Rájika worlds having heard the sound of the earthly deities, caused that sound to be heard, &c. The Táwatimsa

(1.) Did “Methuna Dhamma,” the name of the first Párájiká.

gods, &c. The Yáma gods, &c. The Tusitá gods, &c. The Nimmána rati gods, &c. The Paranimmita Wasawatti gods, &c. And the Brahmakáyiká gods caused this report to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and sin begotten. At the same moment, and at that very instant, the sound ascended to the Brahma worlds.

Afterwards the former wife of the venerable Sudinno gave birth to a son who had arrived at maturity in her womb. Then the companions of the venerable Sudinno gave the name Bija (seedling) to his son; to the former wife of the venerable Sudinno, Bija Mátá (the mother of the seedling); and to the venerable Sudinno, Bija Pitá (the father of the seedling). Subsequently, both (the mother and the son) separated from the world, became mendicant religionists, and attained the state of Rahatship. Then to the venerable Sudinno came perplexity, and he repented, saying:—Certainly, I have sustained losses; certainly it is not profitable to me; certainly it is a bad matter; and certainly there is no gain. (Although) I have become a Bhikkhu of such a perfectly enunciated course of discipline, I shall not be able, to the end of life, to practise the perfect and holy Brahmachariya. In consequence of that perplexity and sorrow, he became thin, ill-favoured, disfigured, sallow, indifferent, morose, and sorrowful.

Then the fellow Bhikkhus of the venerable Sudinno said to the venerable Sudinno:—Formerly, O friend Sudinno, thou wast of a fair colour, of a captivating appearance, of a pleasing countenance, and a good complexion; but now thou art emaciated, ill-favoured, sallow, bent, with veins prominent, unsatisfied, morose, and sorrowful. What! do you not practise, O Sudinno, the Bramachariya, free from desire?

I have practised the Brahmachariya, but not without lust.

By me a sinful act has been committed, cohabitation with my former wife. I am perplexed on account of it, and much grieved. Certainly I have sustained losses ; certainly it is not profitable to me ; certainly it is a bad matter ; and certainly there is no gain. And although I have become a Bhikkhu of the well-enunciated course of discipline, I shall not be able, to the end of life, to complete the perfect and pure Brahmachariya.—O friend Sudinno, you may well be perplexed and sorrowful. You having become a Bhikkhu of the well-enunciated course of discipline, will not be able, to the end of your life, to fulfil the perfect and pure Brahmachariya. O friend, has not the Dhamma, for the abandonment of lust, been declared by Bhagawá in various ways ? This is not on the behalf of lust. The Dhamma for separation from lust, not for the fulfilling of lust ; the Dhamma for the extinction of lust, not for the operation of lust. Now then, O friend, when Bhagawá has in various ways proclaimed the Dhamma for the abandonment of lust, you are meditating on lust ; when the Dhamma for separation from lust has been declared, you are thinking of fulfilling lust, when the Dhamma for the extinction of lust has been declared, you are thinking on the operation of lust. O friend, has not the Dhamma by Bhagawá for the abandonment of lust been declared in various ways—for the subjugation of pride, for the suppression of the thirst (of lust), for the destruction of being, for the extermination of desire, for the refraining from lust, for extinction, and for Niwan ? O friend, has it not been declared by Bhagawá in various ways, abandonment of lust, the knowledge of the characteristics of lust, the suppression of the thirst of lust, the excision of lustful thoughts, and the quenching of the burnings of lust ?

This, O friend, is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those

who are now well disposed. Again, O friend, it is for the further dissatisfaction of those who are still dissatisfied, and for causing a new state to those who are now well disposed. Again, O friend, if it be for the dissatisfaction of those who are still dissatisfied, some of those who are now well disposed, will become of another mind.

Then those Bhikkhus in various ways scoffed at the venerable Sudinno, and made known the fact to Bhagawá.

Then Bhagawá, for that cause, and that subject, caused the company of Bhikkhus to be assembled, and enquired of the venerable Sudinno:—Is it true, Sudinno, that you have cohabited with your former wife? It is true, O Bhagawá. Buddho Bhagawá censured him and said:—O wicked, empty, cross-grained, hideous, irreligious, unsanctified, and worthless man! O vain man, after being initiated in the well-enunciated course of discipline, how now will you be able to practise the perfect and pure Brahmachariya? Has not the Dhamma by me for the abandonment of lust, &c., &c.—*Vide supra*.

It were good for thee, O vain man, thou shouldst place thy private member in a most poisonous serpent's mouth; but it is not so, cohabiting with a woman. It were good for thee if thou shouldst place thy private member in the black serpent's mouth, &c., &c.; in a heap of burning charcoal, &c., &c. What is the reason? From either of those causes, O vain man, you may possibly neither die, nor on the dissolution of the body, by that cause, be born in either of the Apáya, Dug-gata, Winipáta and Niraya hells.

From this cause, O vain man, after the dissolution of the body, and death, you may be (will be) born in Apáya, Duggata, Winipáta or Niraya hells.

From that cause, O vain man, you will arrive at a sinful nature, an adulterous state, a degraded condition, lecherous

habits, unclean practices (*lit.* such as require ablutions), secret actions, and cohabitation. O vain man, thou hast been the originator of many sins. O vain man, this is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those who are well disposed. Then, O vain man, if it be for the dissatisfaction of those who are ill-disposed, some of those who are now satisfied will become of another opinion. Then Bhagawá in various ways censured the venerable Sudinno, and having declared the disadvantages of the slothful man with regard to the difficulties of obtaining a livelihood, of satisfying his innumerable desires, and of quelling his discontent, declared in various ways the privileges of the man of few desires, of the satisfied man, of him who regulates his passions, of him who subdues his longings, of him who has a calm heart, of him who has but few cares, and of him whose energies are awakened; and having declared to the Bhikkhus a Dhamma discourse concerning duties and obligations, he said this to the Bhikkhus:—Now, O Bhikkhus, I will declare the precepts to the Bhikkhus, for ten purposes, viz., for the good of the assembly, for its ease, for the putting to shame sinful-minded persons, for the comfort of expert Bhikkhus, for the regulation of the desires concerning rewards in this life, for the extinction of desires for rewards in a future state, for the satisfaction of those who are ill-disposed, for the further satisfaction of those who are well inclined, for the advantages of those who are established in the true Dhamma, and for discipline. Therefore, O Bhikkhus, receive this precept:—If any Bhikkhu is guilty of cohabitation, he incurs a Párájiká fault, and becomes excommunicate.

So this precept by Bhagawá has been promulgated to the Bhikkhus.

[The conclusion of the Sudinno Bhána.]

The next instance given is one of beastiality, committed by a Bhikkhu in Wesáli, with a monkey. Many Bhikkhus were witnesses of his crime, and when they charged him with it, he endeavoured to exonerate himself by declaring that Buddha had hitherto prohibited only cohabitation with a woman. Bhuddha, as in the former case, severely reprimanded him, and declared that if any Bhikkhu cohabits with any kind of beast, from the least to the greatest, he is guilty of a Párájiká fault, and becomes excommunicate.

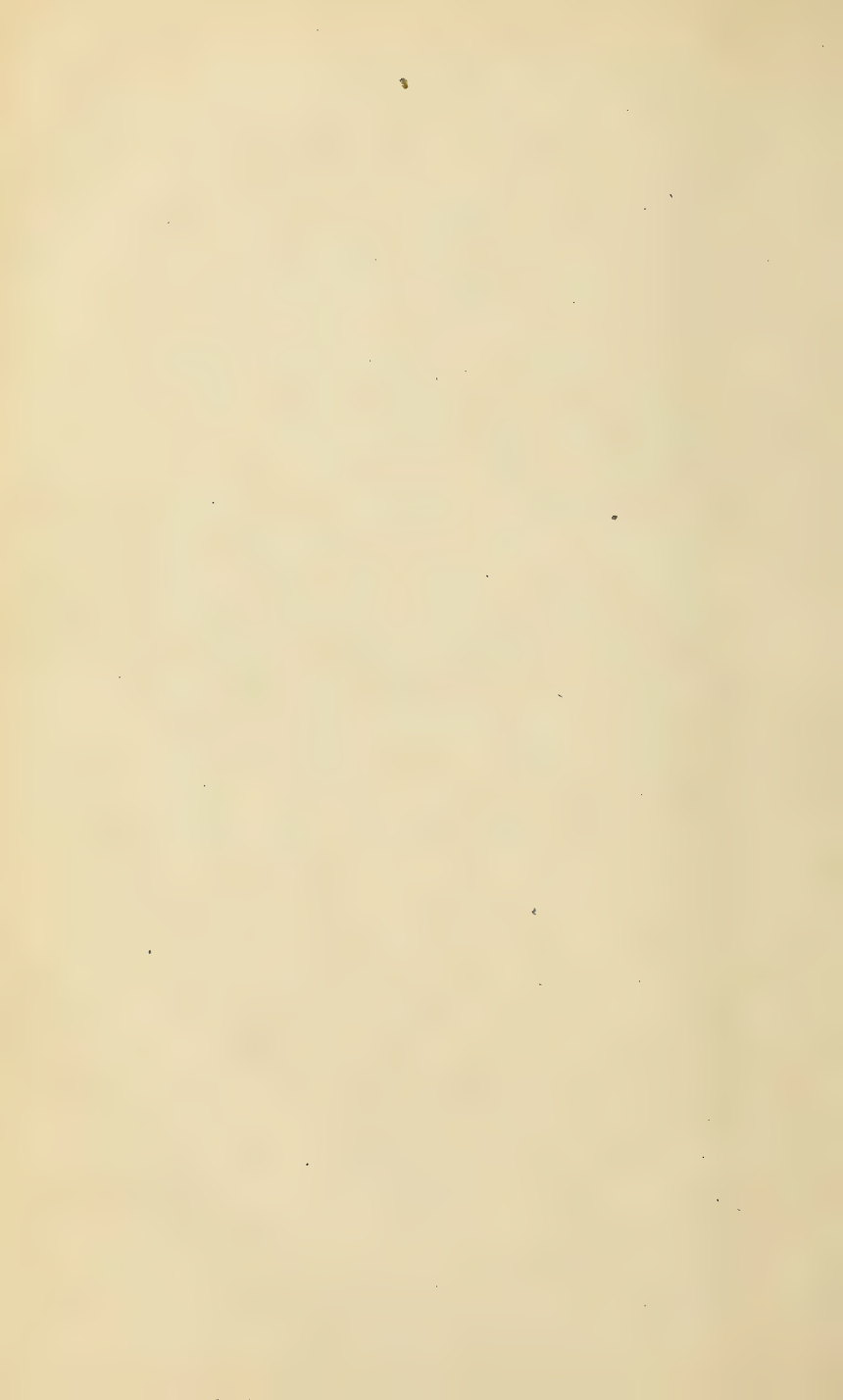
Very many Wajji Puttaka Bhikkhus in Wesáli having indulged themselves in luxurious eating, drinking and bathing, neglected their meditations, and through ignorance of their imbecility with regard to the observation of the precepts were guilty of Methuna Dhamma. Subsequently they, on account of affection to their kinsman and continued desire, went to the venerable Anando, and said thus to him:—O lord Anando, we have not despised, we have not despised the Dhamma, we have not despised the Priesthood, we have not despised self, and O lord Anando, we have not despised others ; (but) we are very unfortunate, and although we have a little merit from having been initiated in this declared course of discipline, yet we shall not be able, till the end of life, to complete the perfect and pure Brahmachariya. Now, O lord Anando, may we receive the cleric state, and the order of Upasampadá, in the presence of Bhagawá ; and may we be permitted to pass the first and last watches of the night in contemplation of the revelation of the meritorious Dhamma, and of the orthodox and wise Dhamma. It is good, O lord Anando, declare this to Bhagawá.—Just so; the venerable Anando answered to the Wesáli Wajji Puttaka; and went to the place where Bhagawá was, and having arrived, made known the matter to Bhagawá. —It is difficult, O Anando : Tathágató has not the means either

as regards the Wajji people or the Wajji Puttakà, of abrogating the promulgation of the Párájikà discipline as regards the clerical body. Then Bhagawá, for that cause and reason, having delivered a Dhamma discourse, called the Bhikkhus and said:—O Bhikkhus ! if any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma, when he has come (for the purpose of being ordained) is not worthy of being admitted to the Upasampadá order. Any one knowing his imbecility with regard to the observance of the precepts, if he is guilty of Methuna Dhamma, he is fit to be made Upasampadá, when he has come for it. And so, O Bhikkhus, receive this precept:—If any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma with any beast, from the least to the greatest, he incurs a Párájiká fault, and becomes excommunicate.

The term *any one* is as follows:—A person of whatsoever degree, of whatsoever race, of whatsoever name, of whatsoever tribe, of whatsoever attainments, of whatsoever conduct, of whatsoever ability, whether an elderly man, or a youth, or a middle aged man;—such *an one* is called *any one*.

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COLOMBO

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1871.

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ERRATUM.

At page 52. Foot-note,
for "500 feet" read "5,000 feet."

ON METHODS OF TAKING IMPRESSIONS OF INSCRIPTIONS.

Communicated by T. W. DAVIDS, Esq.

Here are some ancient writings engraven upon rocks which poseth all that see them.—*Knox, in Philalethes, p. 228*

It is well-known that Ceylon is exceedingly rich in old inscriptions, many of which are probably of great value, and would, if deciphered, throw as great a flood of light on Ceylon History as the Asoka inscriptions on that of India.

Their decipherment is not hopeless. It is true they are graven in old and forgotten alphabets, but the sounds hidden beneath the veil of these strange forms, are the sounds of a language of which a great deal is already known, and of which we are learning daily more and more. And as to the forms themselves we are not hopelessly in the dark : we know they are to be read from left to right, we know on what principle the vowels are expressed, we know *what* are the consonants to which the vowels give life. Several of the more modern inscriptions have already been translated, and inscriptions in cognate characters have been deciphered in India.

Nothing however, can be done without the opportunity of large comparison : and for this purpose the small number

of inscriptions in the Society's Museum are almost useless, *we therefore earnestly hope that those of our readers who feel interest in these matters*—and we hope that means all our readers—*will make and send us copies of the inscriptions in their neighbourhood.*

An eye copy must be very carefully made to be of much use, and it is often very laborious to make one at all : but a friend to the good cause in London has been kind enough to send us the following paper, of which we hope that many will take advantage.

TO TAKE FAC-SIMILES OF INSCRIPTIONS, DECORATIVE CARVINGS, &c.

FIRST METHOD.

If sufficient time be allowed to dry perfectly a few sheets of paper. Take a sheet of any sort (a thick bibulous paper is the best) and *lay it, previously damped*, upon the inscription ; it should then be *pressed with the hand* till it enters into all the engraved letters ; a good clothes brush with a handle, struck hard upon the paper will complete the operation ; the paper should *not be taken off till it is quite dry*, when it should be carefully rolled up. For greater safety, I have frequently laid a sheet of paper pasted on the face, close down upon the preceding sheet, while still damp, before it is removed from the inscription, and beaten it down with the brush ; if two or three pasted sheets be thus laid down, you will have a thick impression, which may, with care, be removed at once ; and when this is quite dry, it may be rolled up, and put away with perfect safety. I have had some impressions taken in this way, which I have kept for several years, they will bear *any amount of rough* usage without damage.

SECOND METHOD.

Or a sheet of paper may be laid on the inscription, and rubbed on the back with a piece of heel-ball, such as shoemakers use ; or upon the first sheet, slightly damped, a second sheet smeared over with lamp-black, may be laid, and rubbed on the clean side with a smooth stone, piece of smooth wood, or a billiard ball, or anything not so rough as to tear the paper ; two or three impressions may be taken off at once if the inscription be at all deeply cut (as the Uniyastic inscriptions usually are), by laying down first a clean, and then a blackened sheet, with face downward, then another clean sheet, with another blackened sheet, &c. &c. I have taken six or eight impressions at once this way. If you have not any lamp-black, you can make enough for the purpose in a few minutes, by holding a dry and cold plate over the flame of a lamp or candle.

This plan may be varied, according to circumstances, and will be generally easy to an unpractised person.

A PROSE TRANSLATION OF THE INTRODUCTORY STANZAS OF THE “KUSA-JĀTAKA.”

Communicated by LIONEL F. LEE, Esq.

The following pages contain a literal prose translation of the introductory stanzas of the Kusa-Jātaka, one of the Pansiyapanas Jātaka.

This “Jātaka” is said to have been translated from the original Pāli by Alajiyawanna Mohotal, A. D. 1610, (vide James De Alwis’ Sidat Sangarāwa, p.p. ccvii.—ccviii.), and is deemed one of the finest specimens of poetry in the language, although Alajiyawanna can hardly be defended from the charge of plagiarism, which Mr. De Alwis proves against him. Not only is the versification and metrical arrangement of this work admirable; the phraseology and metaphor are as much to be admired. The translation of the whole of the poem in the Society’s Journal would usurp too much space, and I therefore submit the introductory stanzas for perusal, as a fair specimen of the whole work.

STANZA I.

I worship the supreme sage, teacher of the *three worlds*, who is as a sun in the midst of the gross darkness of heathendom; as the night opening flower-like moon to his followers; as a jewel of virtue in a great ocean.

II.

I ever worship the inestimable doctrines preached to the whole world, by him who, when he had explained the

happy joys of Nirwana, and torn out by the roots all the evil faculties of his mind, became Buddha.

III.

I worship the great company of priests, which bestows tranquillity on the world, a vessel of virtue, and a field of merit, and which has given its lotus-like feet to the head of Brahmas, gods, and men.

IV.

May the gods, Brahma, Sakkra, Vishnu, Ganiswara, Iswara, Kateragama, the Sun, Balabaddra, and the king of Nagas, bless the world of beings with peace.

V. to XI.

In the womb of this world who can be compared to *Visakawa*, this woman, of full and blameless faith—faith of the three gems—the famous Meniksami, gentle, of gloriously beauteous form, her forehead marked with pure saffron, of high lineage, who, as the softly flowering, quivering, golden creeper encircles the trees of paradise, turns herself round the chief minister Attanayaka, whose fame is published in the world, and whose joy and honor have been increased by his pleasant service at the beautiful feet of king Singha, banner-bearer of the vase of the sun, who can equal her—granddaughter of a chief minister—pure child of parents, pure as milk in a white shelled chank, sweet of speech, a goddess in her splendour, grand-daughter of that Sepala Adikar—a holy man of merchant-caste—who received the premiership from the excellent monarch, king of men, Buwanekabahu, whom the goddess of victory adorned with a sword, and who hearkens to the doctrines and preaching of Buddha, whose feet are on his head ?

XII.

She always honestly observes the five precepts, and on holy days the eight precepts; as carefully as the blue-jay guards her eggs, and the yak his tail.

XIII.

She never ceases giving her mind, her attention, and her wealth to Buddha, his doctrines, and his great priesthood. Who, therefore, in the world is equal to her?

XIV.

This woman was created beautiful and without defect, by Brahma, after he had created the goddess of beauty and the bride of Cupid, and had seen their defects.

XV.

As the ocean, into which all rivers and lakes fall, never overleaps its banks, even so she in whom all honor and wealth centred never, as long as she lived, became proud.

XVI.

Her mind was like the wishing gem, her eyes were blue as sapphires. Therefore was she rightly named Meniksami.

XVII.

She, long-eyed, falters not when she reads Elue, Pali, and Sanskrit, and halts not in the midst, but only at the end of a period.

XVIII.

Her locks are dark as the storm cloud; her eyebrows arched as the rainbow; her face clear as the full cloudless moon. Her motherly kindness overspreads the world.

XIX.—XX.

At the invitation of this woman, who anxiously desires

to hear the good old story regarding Buddha, and at her entreaty, I will try my best to rehearse the story of his profound virtue, although my efforts may be as unsuccessful as those of a mosquito trying to sting Mahameru.

XXI.

Give me your attention then, oh ! Pundits, and hearken to the great virtue of Buddha, and correct any error in this work of mine !



NOTES ON A SANNAS.

by LIONEL F. LEE, Esq., C.C. S. HON. SECY.

It is well-known that the kings of Kandy were in the habit of bestowing upon their favourites particular lands, as well as the services of tenants of royal villages, by grants engraven on copper.

A description of such a grant, or Sannas, upon which are claimed large extents of land in the Four Korales, may prove of interest to the readers of this Society's Journal.

The Sannas of which I write is remarkable for beauty of workmanship, as well as on account of the engravings on it, of the figures of a lion and a leopard.

The plate of copper is about fifteen inches long and four broad, and its thickness is such that it cannot easily be bent.

Round the plate on both sides runs an ornamental border of silver.

On each side is a margin. In the margin on the one side are figures of the sun and moon, and between them the royal sign "Sri"; on the other side are figures of the lion and leopard.

The accompanying sketch shews the figures of the size of the original.

The interpretation of the figures of the sun and moon is manifestly "as long as the sun and moon endure."

The lion represents either the royal lion-race, or the Sinhalese people.

Various interpretations have been assigned to the figure of the leopard. The most remarkable seems to be that the figure stands for the word "diwi," signifying "life" as well as "leopard."

The interpretation then of the four figures would be “as long as the Sun and Moon endures; and as long as life remains to the Royal Lion race.”

The Sri. or royal sign, is of gold, and so are portions of the other figures.

The Sannas bears date of Saka, 1665.

The subjoined translation will, I hope, convey a fair idea of the language employed in documents of this nature.

‘The command issued from the grandeur, and light of
‘divine knowledge, and benevolence of our most excellent,
‘most gracious, and most high lord, anointed king of all
‘men.’

‘Whereas Wijeyasundara Rājakarunayaka Herat Mudi-
‘yannehé has from his earliest youth remained most true
‘and faithful to the most high royal family ; and has also
‘contracted an auspicious marriage in obedience to our royal
‘instructions, with the view of perpetuating hereafter the
‘Ksatriya caste, of which the line has remained unbroken,
‘since we established our sovereignty over men at Sriwardana-
‘pura, formerly Senkada Sila, the most prosperous and
‘wealthy of all cities ; and whereas Wijeyasundara Rāja-
‘karunayaka Herat Mudiyannehé is descended from the Brah-
‘min Sri-vānea Chandraya, who was a descendant from the
‘Brahmins summoned from Dambadiwa by the King Dapu-
‘hessenam, and was afterwards called by his majesty Bhuwa-
‘nēka bahu who reigned at Dambadēniya, after having built
‘the temple of Vishnu at Alut-nuwara and removed there the
‘divine image from the city of the Gods, and was appointed
‘Basnaya kaNilama of the Maha-dewala, as instructed by Vish-
‘nu in a dream, after having received a grant of land and a she
‘elephant and various offices of state, together with lands at

' Lewuke, and having married a lady of the family of Wida-
 ' gama Terunnàñse, a favorite of the great and victorious
 ' Sri'-prákama-Bàhu on account of his faithful services, and
 ' the recipient of many emoluments and offices, lived at Lewuke
 ' to be [Here follow the names of the lands and their bound-
 ' aries] possessed by Mudiyannehè and his children and grand-
 ' children from generation to generation free of all taxes and
 ' tolls.'

This copper sannas was granted in the year of Saka
 1665, in the month Medindina on the 5th Wednesday after the
 full moon, Mars being in the ascendant.



FIGURES ON A SANNAS for lands in the Four Korales.



NOTES ON THE GEOLOGICAL ORIGIN OF SOUTH WESTERN CEYLON, TOGETHER WITH ITS RELATION TO THE REST OF THE ISLAND.

By HUGH NEVILL, Esq., F. Z. S.

Let us for a moment fancy ourselves on the summit of one of the highest hills of the Central Province, and allow the eye to wander south and west over the stretch of land between us and the sea; we are at once struck by the continuous and step-like succession of hills and mountains, gradually rising one over the other, from Galle to Pedrotallagalla; hills rising too from deep time-worn valleys, which descend similarly, in equal steps one after the other, with the heights that overhang them. To the east and north the eye will rest for awhile on similar hilly lines, till they vanish in the distance, into the vast forests of the Northern and Eastern Provinces, stretching to the horizon.

There is a popular idea that the district we have thus seen, was raised in its present form by some vast subterranean effort, protruding at one time the masses of rock into the form we still behold them. I shall endeavour to shew that the probabilities are, that the whole is the result of a slow and uniform elevation, still going on around us, as it did in the days when our highest mountain was a rock at the bottom of some vast secondary ocean; but it must be premised, my remarks cannot be considered as conclusive; on the contrary, as our knowledge of this much-neglected subject increases, I confidently expect to have in some respects to modify them.

I shall further shew, how this slow elevatory force is, by reason of its gradual effects, itself, destructive of the evidence of this change of the earth's surface, but it is not to

be expected that the ordinary proofs of marine origin should be found far away from the coast line of to-day. Hence the proofs become facts, as regards the present coast zone, and analogy as we proceed inland.

If my arguments be correct, this district is one of dolomitic and submarine formation, modified and changed by secondary and tertiary elevation and denudation, into its present form; while from the denuded state of its strata, we may conclude it was raised prior to the area of the Jaffna formation, and by its sheltering influence saved that deposit from the corroding action of coast waves. How far this theory will apply to the similar districts in the Peninsula of India, it is not my intention to trace here; inasmuch as I have not access to any work on the formation of that country in a general sense, and containing details sufficient to justify my considering them in connection with our own, but this is of little importance, as the present paper professes to be nothing more than an introduction of the question among our circle.

The general features of the south-western coast are a succession of rocky headlands, alternating with sweeping sandy bays, fringed by long rows of cocoanuts, while broad mangrove-lined lagoons are here and there drying up into sour sterile marshes, dotted with the screw pine and kihila tree, drained by streams of brackish water, and choked by bars of sand.

Out to sea, we now and then find small rocky islets facing the deeper bays, and flat coral reefs breaking the wash of the south-western monsoon, while everywhere at varying depths, rocky masses abound as far out as the fisherman's craft can trace them. Further inland we find the rocky headlands as hil-

locks, the lagoon drying into flat open waste land, known as Maana, or, as its salts work off and the black mud sweetens, forming fertile tracts of paddy land, while the cocoanut is replaced by the jak and kitul.

In this zone we shall find large fossiliferous deposits, the appearance of which gradually lose their leading features as we advance a very short way inland, until within a mile or so of the present coast they cease to be traceable; where they disappear, we come upon valuable deposits of plum-bago, which seem to extend from within a short distance of the coast throughout the district. Still further inland we find that the paddy fields, as they rise step by step with the hills at whose feet they lie, are drying up more and more, until, as we reach the Kandyan kingdom, they become replaced either by patinas or bare open glades in the jungle-clad country and valleys here and there still cultivated with paddy by the system of terraces. The proof of this gradual transformation by elevation may be capitulated thus:—evidence from coral reefs and lagoons, fossils, products of the soil, and rocks.

All along the coast, at intervals, we find submerged banks or reefs of living corals, while a little nearer the shore are half live ones, and again along the present coast line are dead banks, continued inland till within a quarter of a mile of the coast they lose their organic appearance. Now, Mr. Darwin and others, have well proved that corals cannot exist out of a certain depth peculiar to their species; and as our corals are the same in all these belts of coast, it follows that probably a change of level has killed some and is destroying the others, for by no other means can we account for their death.

Again, as we find first living, then bleached, and lastly fossilized corals and shells in those beds near the sea, and observe them gradually falling to decay as we advance inland, we must believe that their death, by change of level, is attributable to elevation, and not depression. We have thus established by its organic forms the slow elevation of a zone bordering the present high-water line, but the microscopist alone can tell whether in the various inland marls any trace of marine origin can be found, to prove that they are formed from similar decomposed materials.

Now these fossils are of existing species (for the most part, if not entirely), and are of such mollusca as we generally find on coral reefs at this day; for though I have failed to find many on the present south-western coast, yet I have specimens of them from other parts of the Island. As we look at any series dug near the sea we find traces of colour on Nassæ and others, which are in good condition, but as we advance inland we find them gradually more and more corroded, until we cease to recognize them at all within a mile of the coast.

These fossiliferous coral marl deposits, or, if we prefer the name, these decayed reefs and lagoon beds, all occur in open places where vegetation has not yet penetrated deep into them; wherever it has, the fossils seem to corrode at once, and we fail at first sight, to recognize marine origin. Thus the beds of lagoons contain the most perfect shells, &c., sedge covered marshes rank next, and wherever trees begin to grow fossils disappear. In no place are any such *tertiary* deposits many yards deep, and under all suitable circumstances they are penetrable by vegetation.

Now as we find the fossils only in Lagoons, &c., and

lose them gradually when these get overgrown, so we establish the connection between reefs and their lagoons, and again between the brackish lagoons—Sir Emerson Tennant calls “Gobbs”—and the marsh, losing it in maana or dry grass land. But as we proceed up the country we can at a glance trace by the vegetation, &c., the very gradual change of maana into patina, and as we follow coral to maana so we proceed from maana to patina, and the link is complete, although the latter part is graduated to an almost inappreciable extent. Thus we see the improbability of any fossils being found far inland, owing to their rapid decomposition, as the elevation of the ground enables vegetation to encroach on the hollow they were originally preserved in.

Again, in the case of the mountains, we have no difficulty in mentally stepping from one hill to another, until we reach the sea, and stride down with equal steps beneath its waves, and nothing is wanting in this self-evident gradation of elevation. We find also, that as a rule the hills rise at an uniform rate one over the other, from the rock on the beach to Pedrotallagalla; of course the further inland we go, the more the wear of ages has escarped the rocks and scooped out the valleys, a natural effect of long-continued elevation.

Wherever the receding sea leaves an elevated coast line, the cocoanut and a few other trees at once establish themselves, to the exclusion of all others. Now the cocoanut is peculiar and worthy of notice in the way it roots itself, not deeply, for the wear of the breakers allows no deep deposit over the rock, as the beach rises above their influence, but cramped as they are to a few feet of soil, one tree's growth so permeates the surrounding earth, as to des-

stroy its marine character, and convert it into a dry vegetable soil, capable, as I believe it was not before, of supporting forest, and to such an extent does it alter it, that when it has lasted two generations on one spot, the soil on moister places may be dug, and is, to a great extent, and burned as peat in lime kilns. After it has perfected this function, it dies out, and as the land rises, is succeeded by other vegetation.

Near the sea we find no forest grows on lands other than corresponding to that covered by the cocoanut and other coast plants along the sea bord; and as we proceed inland, we find that soil unsuited for these plants remains bare and grass covered, till it becomes patina land on some mountain side.

The economical function of these coast plants &c., may be merely owing to their seizing on ground fitted for trees, but it seems probable that they themselves are the means of so chemically altering the soil as to enable it to sustain forest vegetation, while the lagoon and hollow estuary, on which they never grew, preserve through all stages the character of open grassy glades or plains.

The wonderful provision we have in this special vegetation, must be felt by any native cultivator, when he reflects that otherwise a years fallow would so choke his field with chena, as to render it difficult to plough, and thus year after a year his arable land would lessen, untill his descendants ceased to till the ground at all. Nor were it not for this would grassy tracts be left open for wild beasts to be chased, or cattle to be herded.

By the presence of fossils, therefore, we adduce the fact that the sea coast is being slowly elevated, and we also find that within a mile or so of the coast they become de-

stroyed as vegetation penetrates the shallow strata ; further, that trees grow on such spots as might be covered, on emerging from the sea, by cocoanuts, and not on those unsuited for such vegetation, and therefore the absence of fossils inland is no argument against the theory adduced. Again we may also make a general deduction of some value : viz., that in such deposits fossils are not preserved in strata permeable to vegetation.

By analogy we can see the gradual change described from the zone where fossils become totally transformed, and undistinguishable, to that of our highest mountains ; and I think we may conclude it is possible, and probable, that those peaks are rocks raised from a former sea, despite the absence of fossils, undisputably establishing it ; and we can at a glance see how uniform has been its upward force, if these elevations occurred from an ocean bed.

Now, as we find a gradually raised terrace-like country stretching south and south-west, and descending abruptly north and north-east, so we may safely conclude this slow elevatory force acted from south-west to north-east.

As the north-east elevation proceeded, it is clear from the peculiarly detached and sheltered situation of the remains of magnesian strata, that a considerable deposit was once extended over the land, but long since denuded as it became gradually exposed to the action of the waves ; and since we have no intermediate form, between this and the formation arising from its decomposition and that of the gneiss, that is laterite, and the clays and plumbago found with it, we may safely consider the land began to assume its present form while a secondary ocean was depositing the strata of the neighbouring continent.

Of the Jaffna formation and fossiliferous limestone I know nothing personally, but from descriptions of its fossils I confidently believe it to be contemporaneous with Indian rocks, such as those of Pondicherry and Arrialoor. Under any circumstances there is no doubt it is far more recent in its origin, than the district we treat of, and probably originated as an Island, when the sheltering influence of the Central Province protected the intermediate plain from the wash of a secondary ocean.

So far as I have had opportunity of examining this plain, west and north of Kornegalle, there is no doubt it is in a great measure the combined result of a gradual elevation and a rapid silt from the sea, as is shewn by the sand formations daily increasing at Hambantota on the south-east, and Arippe on the north-west, which doubtless result from the decortication of the submarine formation of the south-west coast. Hence it seems to me, the district we specially treat of, is primary land of secondary and tertiary elevation. The secondary Jaffna formation subsequently originated as a late secondary or tertiary island, while later than both there gradually rose the tertiary alluvial plains of the Northern, North-Western and Eastern Provinces, connecting and joining the two Islands of Lanka and Jaffna.

Thus then, I conclude that the district in question, formed the nucleus of Ceylon in its present form, and is, therefore the oldest part of the existing land; whether the Jaffna limestone was subsequently elevated by a continuation of the same force, it is not my purpose to enter into here, but my own surmises are, that we there border on a separate region or tract of elevation, totally distinct from the one we are describing, and identical with that of Northern India.

To sum up, I have been endeavouring to prove south-west Ceylon is not the remains of a vast Lanka gradually becoming submerged, as the popular idea—referred to by Sir Emerson Tennant—has fancied, but that south-west Ceylon and its coffee-growing hills are an area of gradual elevation from the sea bottom, and that as this elevation proceeded, so the magnesian coating was almost entirely worn away, and the formations of Arippe and Hambantota, subsequently created, protecting the limestone of Jaffna from corroding forces. To support this view, we may properly cite our present molluscan fauna, since it has afforded by its shells, the very keystone to geological antiquity of allied strata. Here we find an extraordinary confirmation of my views. Almost endemic in the south-west of Ceylon are the genera *Catanulus*, *Tanalia*, *Aulopoma*, *Cyathopoma*, *Corilla*, and *Acavus*; while we find at Jaffna a distinct fauna, almost identical with that of the opposite coast of India, of *Helix*, *Bulimus*, &c., which has extended here and there into the plains that separate the north and south of the Island; while, radiating from Kurunegalla are traced forms of *Aulopoma*, *Cyclophorus* and *Acavus*, which, however in their turn fail as a rule to extend their range into the northern formation, thereby leaving this intermediate district one with no peculiar features, but a compound of the other two; Kandyan on its southern, and Jaffna on its northern limits.

To appreciate the importance of rightly determining the period of elevation of our district, we have only to consider the attention elicited by Mr. Darwin's views, even from those who deny his theory.

If ours be a district of existence as land of a secondary

period, then its molluscos fauna must be the type from which, were Mr. Darwin's theory correct, that of Jaffna, North India and Europe, have been developed.

Again to the agriculturist, what commercial importance may be derived from these facts, simple as they are. For instance, Coffee grows only on limited localities, to the exclusion of others. If geology can prove that these are all of one contemporaneous and similar origin, the discovery of similar coeval districts would be a signal for immediate enterprise in the cultivation of those products known to succeed on the already cultivated tracts of that age : and, while on this subject, I may mention that in two of the coffee districts of the East, Travancore and Seychelles, the molluscos fauna is allied to ours, indeed the former is in many instances hardly distinguishable, if distinct at all. Java presents also striking analogies, and it probably may be proved of similar and coeval origin with our district.

In conclusion, I am conscious that this paper is but incomplete, and it is impossible for me to avoid many and great errors on a subject hitherto untouched, and only to be argued from analogy and not direct proofs ; but I trust my present effort will lead to more perfect ones from other members, so that ultimately we may more surely know, by tracing geological and zoological limits combined, which of our distinct types of fauna is the oldest, and how far traces of development from the older to the newer are still to be found.



MAP OF CEYLON illustrating the Geological Origin of the South-West portion of the Island.

INSCRIPTION AT WÆLIGAMA WIHARE : TEXT, TRANSLATION, AND NOTES.

By T. W. RHYS DAVIDS, C. C. S.

There are two Wihares at Wæligama, the half-way village between Galle and Mátara, one called Agra Bhodi—a fine wihare on the top of a hill, whose founder is unknown, and which has a Gal-sannas of very modern date: the other is called Wæligama Gane Wihare, and is on the plain. There is a very ancient Bó tree and large Dagoba at this place, but for a Wihare only a small building of modern date. This would correspond exactly to the wording of the sannas now enclosed, which speaks not of a wiháre but only of a Sakmana or covered corridor for Priests to walk in—corresponding to the colonnades of more ancient times, and the crypts and cloisters in mediæval buildings.

This Sakmana is further proved to have been a place of importance, for the name of the village Hakmana is derived from it, and the following inscription is on a stone built into the wall round the dágoba.

TEXT.

Sri siri Sangabo siri Bhuwanaika báhu chakrawartti
swâmín wahanseta sawana hawurudu, kalu Parákrama nam
mantriswarayánan mehekarawunta kulí dí kerew me sáughika
sakmana pirimasá wædasitina de-namakata nirantarawa siwu
pasayak dì, satara digin waḍana sanghayá wahansetat dawasak
pasaya dena lesata, ranata gena lu kumbura mul bijuwata
das amune da pala-dá-pol-wattat wahal-dasa-denat sarak-
yálat wata-pandan kotalà pán-wœta dolikúnan telisan kotta
máwulá pata-hanð-œtirili manikáya-maḍulu me ádiwa me
sáughika pirikarat lawá, má œetikala Bhuwanaika Báhu raj

juruwan wahanseta pinpinisa karawu me Sakmana nohot
 rája kula wadana wiháreya pawatina tek, kal idiriye oeti wena
 sat purusayan wisin nirawul kara pawatwá swargga moksha
 sampat soediya yutuyi.

TRANSLATION.

In the sixth year of the revered Lord Emperor Siri Sangabo Siri Bhuwanaika Báhu, the minister named Kalu Barákarama having given wages to the workmen, and having given in perpetuation the four gifts to the two priests who reside economising in this (cloister) common to the priesthood; and also—in order that the gifts might be given for a day to the reverend priesthood coming from the four directions—(having given) ten amunas sowing extent of paddy field which he had bought and a fruit-bearing cocoanut garden, and ten slaves, and a yoke of oxen, and round torches and goblets with spouts, and a row of lamp stands (for illumination) and palankeens, and leather, and cushions, and mattresses, and cloths woven with silk and hemp to spread over (seats for guests), and tubs and iron basins, together with other things of this kind proper for the priesthood———it is proper for all good men who in the future shall be, to maintain without dispute this cloister or wihare improved by the king's family, which (cloister) has been made to add merit to the revered King Bhuwanaika Báhu who brought me up, and (thus) to obtain the bliss of release in heaven.

NOTES.

1. *Siri Sangabo Siri Bhuwanaika Báhu.* It is not known which Bhuwanaika Báhu this was: but judging

from the form of the letters it must be either the sixth, who came to the throne, according to Turnour in 1464, but according to Budugunálankara (quoted in Alwis's *Sidat Sangarawa*, p. 92 and 200) in 1469: or the seventh who came to the throne in 1534, and was shot by accident by a Portuguese sportsman.

2. *Chakrawartti*, "He, the wheels of whose chariot roll unhindered over the known world" means in Sinhalese simply overlord, in contra-distinction to the semi-independent rulers of provinces to whom the title *rajjuruwo* could be applied.

3. *Kalu Parákrama* is not mentioned in any of the books.

4. *Siwu pasayak*, viz: clothing, food, medicine, and residence, see note 1 on the Dewanagala Inscription, in the *Friend*, for May 1870, p. 59.

5. *Wadaná* must be for *wadiná*. Can any other instance of this be quoted, *wadana* being used below in a different sense? The whole expression means of course "to all priests on their journeys wherever they come from." Mr. J. Alwis says "According to usage the finite verb takes *i* and its other forms *a*."

Mr. de Soyza, the Chief Translator, says that *wadana* is the classical form of *wadiná*, and is always used in books.

6. *Ranata* the effort of self-denial in not taking the field for nothing, is doubtless of the essence of the merit which the minister so diplomatically transfers below to his master, hoping—who can doubt it—to retain it also for himself. Such a touch of life makes one wish to know the further history of *Kalu Parákrama Bahu*, or, to give the name an English dress, of the "black strong i'-th'arm."

7. *Wahal* Tamil or Sinhalese?

8. *Wata pandan* the exact article meant is not certain.

9. *Kotalá* Clough gives only the form *kotale*, the plural of which would be *kotala*; the vessel seems to be like a small round teapot.

10. *Doli-Kúnan* the Sanskrit form is *dolá*, though *doli* is mentioned in *Sabda kalpa druma*, and the Anglo-Indian word “dooley” agrees with this; Clough gives *dóláwa* as the more usual form. *Kúnama* is the royal palankeen with crooked bambu, the use of which was so zealously guarded. Pybus feelingly complains (at page 72 of his “Mission to the King of Kandy” in 1762) of being forced to use a “dooley.”—See also p. 89.

11. *Telesan* means probably the leather called *patkada* on which the priests prostrate themselves. Mr. de Soyza, Chief Translator to Government, has favoured me with the derivation of this word—from *talana*wa, to beat, and *san*, skin.

12. *Má-ula*, the word *ulá* is obsolete, and not given in the Dictionaries; What is its derivation?

13. *Pata-haná*. Where were these clothes made; they cannot have been of native manufacture?

14. *Madulu*. I am not sure what this means. It is well known that priests used signet rings, but *madulla* is not the right word for them. *Madulla*, according to Clough, means a circle, a ring, an arc, circumference in general. Probably the word is a mistake for *maudu*, a basin. Can any passage be quoted in which *madulla* is intentionally used for *maudu*?

15. *Swarga-moksha* sounds more Hindu than Buddhist. Nirvána has no deep reality for the Sinhalese mind. See the concluding paragraph in my article on Sinhalese Burials, in the *Ceylon Friend* for Sept. 1870.

Galle, August 9th, 1870.

DONDRA INSCRIPTION, No. 1, TEXT, TRANSLATION AND NOTES.

By T. W. RHYS DAVIDS, C.C.S.

This inscription was formed on an upright slab of granite very much resembling a gravestone, and standing under the cocoanut palms on the sea shore at Dondra in a private land, which was fast yielding to the encroachments of the sea. On some rocks in the surf the villagers said there were more letters, but I was not able to discover any—especially as my time was limited, and I was obliged to be satisfied with preserving the stone itself—which by the kind permission of the owner of the land I was enabled to remove to a place of safety.

Probably the stone has not been noticed by any European before, for of the two stones mentioned by Forbes* one is in my possession† and the other has been completely defaced by the ignorant priests, who seemed to have considered that the stone was placed there opportunely by Vishnu, for them to heap jungle round to burn.

The translation of the inscription will explain itself, but who shall explain its curiously abrupt termination? for it ends in the middle of a line, in the middle of the sentence, and almost at the top of the second side of the stone, the whole of the side having evidently been smoothed for inscription!

It is also extremely strange—and worthy of all the greater attention, that this is not the only instance in which such a discrepancy occurs—that in the year 1432 of Saka, which is 1510 of our era, the reigning Cakrawarti or overlord (as given

* Eleven Years in Ceylon, I., 178.

† After many hours of fruitless labour more than half of the inscription on this stone, which is in very bad preservation, has become clear. It is not, as stated by Forbes, by Parākrama Báhu the Great, but dates from about 1400.

in Turnour's list)* was not Sango Bo Wijaya Báhu who came to the throne in 1527, but his brother Dharma Parakrama Báhu, in whose reign Europeans first landed in Ceylon.

It can scarcely be disputed that unless this discrepancy can be satisfactorily explained away, our present dates must yield to the authority of this undoubtedly contemporaneous record.

TEXT.

SUN.

MOON.

1. Swasti sri suddha saka warusha
 2. Ek dahas sára siya de
 3. Tis wannehi raja pœmini
 4. Swasti sri mahá sammata
 5. Paramparánuyata suriya
 6. Wanshabhijáta sri iankádhipa
 7. ti srimat siri Sanga—Bo
 8. sri Wijaya-báhu cakrawatti
 9. Swámin wahanseta sata
 10. rawannen matu awurudu
 11. Posona awawiseniya
 12. Dewinuwarehi Nagarisa-níla
 13. Kowilata palamu pœna pœwœt
 14. ten Parawásara kumburu
 15. Mul bijuwata wisi amunak
 16. Há Náwadünne Pátégama
 17. Na Kumburu bijuwata pas amuna
 18. khá ata pattu áracca
 19. wen sarasa kotœ? petumáluu
 20. Batgama pasada salasmen
-

* Appendix to Maháwansa, p. 67.

21. Agayata ceragana doen Parawásara
22. Etuluwu tan dewiyanta pujá
23. Puna sakára akhandhawa pawat
24. Wana lesata salaswá rája rája-
25. Mahámátyádinta sá náyaka
26. Toen dammakata toen ætulu—
27. Wange

TRANSLATION.

THE ROYAL SIGNS; SUN AND MOON.

In the year 1432, of the auspicious, revered and correct Saka in the fourth year of the auspicious Lord of Ceylon, the fortunate Siri Sangabo sri Wijaya Báhu, born in the family of the Sun, descended from the line of the Royal auspicious and fortunate Mahá Sammata, in the fifth day of the dark half of the month Poson, granting to the Nagarisa Nila (Vishnu) temple in Dondra twenty amunas sowing extent of the fields in Náwadunne and Pategama, and the produce of Batgama, where the Atupatto Arachchi made the dam, having granted (all this) so that it should remain for ever in the same manner as the places bought for money and now included in Parawásara, were offered to the god.—Let all Kings and Chiefs and other ministers and Chief Priests and Priests and

NOTES.

1. *Parawásara* is now called Parawehera; Náwadunne is called ná ottunne; Batgama and Pátégama have retained their old names.

2. *Yuperumálun* is what the letters appear to be, but the whole line is very difficult to read, and this word has quite baffled discovery. *Sarasa* occurs in *Sœla Lihini Sandese* (v. 32 of Mr. Macready's edition) for-tank, but it is spelt *Sarasa*. The word could also mean "ornamented."

3. *Puna* (line 23) is quite clear, but must surely be a mistake of the mason for *wuna*.

4. *Aracca*, line 18, is quite clear, and seems also to be a mistake for *A'raccé*.

On the second Species of ZOSTEROPS inhabiting Ceylon.*
By W. V. LEGGE, Esq., F. Z. S. Hon: Sec: R. A. S. (C. B.)

The only mention, that I can find, of the other "White Eye" or Hill Tit inhabiting Ceylon, is in Layard's Notes, "Annals of Natural History" No. lxx., page 267, under the head of *Z. Annulosus*, Swainson; he remarks that Kelaart found it in the hills, but that he (Layard) doubts its distinctness from the common bird *Z. Palpebrosus*, Temm. A glance, however, at the bird must, I think, convince even the casual observer that it is a distinct species; besides the difference in coloration, it is a larger bird than its low-country relative, has altogether different notes, and differs from it in its habits. Since reading my note on this bird before the general meeting of the 7th November, based on a specimen presented last year to the Society's Museum by Mr. Holdsworth, I have had the good fortune, during a tour in the Central Province, of finding that it is widely distributed throughout the Hill districts down to an elevation, in some places, of 2,800 feet. I observed it in Pusselawa, Dimbula, the Knuckles district, on Rambodde pass, and near Nuwera Eliya, in some of which places it is very numerous.

It affects the high jungle as well as the wooded nullahs intersecting the hill patinas, and as far as my observation extends, I find that it does not usually associate in large flocks, as does *Z. Palpebrosus*, but is generally seen either singly or two or three together, searching for its food, in the active manner peculiar to its genus, among the tops of low jungle bushes or in the lower branches

* Since writing the above, I hear from Mr. Holdsworth, who has lately sent a skin of this bird to England, that he has identified it as a new species, peculiar to Ceylon, and that he proposes to call it *Zosterops Ceylonensis*. In my former M. S. S. note, submitted for publication in this journal, I had fully described the bird, but

of trees. I only once met with a large flock, and this was in a valley in the Knuckles Ranges, at an elevation of about 5,000 feet. I was attracted by a peculiar sparrow-like chirp over head, and on looking up, perceived numbers of these birds in the extremities of the lateral branches of the trees above me; they were flitting actively from one spot to another, uttering in concert the note that had betrayed their presence. This was the first time that I had heard this note, the usual one being a very remarkable sound impossible to syllabise, but reminding one of the noise produced by placing a blade of grass between the thumbs and blowing through them.

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The following are the dimensions of an individual procured in the Knuckles district: Male, total length 4·8"; tail 1·7"; wing 4·8"; tarsus 7"; mid toe and claw 5"; bill to gape 6"; bill at front 9·20"; iris reddish brown; bill dark horn colour, base of under mandible light leaden; tarsi and feet dusky bluish. Specimens from Dimbula, where the bird is very common, and those presented last year by Mr. Holdsworth to the Society's Museum, from the neighbourhood of Nuwara Eliya, have the bill 1·20" longer; the head, cheeks and breast darker, the colour descending much lower over the latter part and the tail feathers not barred. It is, therefore, just possible that there may be two distinct species as, besides the difference in coloration, the sparrow like chirp seemed peculiar to the flock which I found in the Knuckles district and, on other occasions when my attention was directed to the bird with the longer bill, I have only been able to detect the peculiar note above described.

I have expunged the description, after it had already gone to press, as Mr. Holdsworth informs me, that having drawn attention to the bird in England, he wishes to describe it himself in the Proc. of the Zool. Soc. of London.

FURTHER NOTES ON THE ORNITHOLOGY OF CEYLON.

By HUGH NEVILL, ESQ., M. R. A. S. (Ceylon) F. Z. S.

While travelling lately in the Central Province I was much surprised to hear and see a large brown Owl,* *Huhua Nipalensis* Hodgson, similar to, but very distinct from the Bacha-muna or Fish owl, *Ketupa Ceylonensis*, Gmel. This bird, not hitherto recorded from Ceylon, was first, I believe, discovered by Mr. Blighe of Kandy, who showed me a dried skin, obtained in that neighbourhood. It would seem to be more crepuscular in habit than *Ketupa*, and to replace it in the higher districts, the latter though common among the lower hills, as far as the Sea, not being as yet known to frequent any elevation over 4,500 feet.

During my recent residence at Kalpenty and Putlam, I have had occasion frequently to cross and recross the large Lagoon of that District, and on one occasion I recognised, by its long tail, the white Boatswain Bird, *Phaeton candidus*, Brisson, hovering over head. Being well acquainted with the species, I did not shoot it, under the hope that it might remain, but I have not seen it since. Mr. Holdsworth informed me he had also seen this bird, which must now be classed as a rare visitant to our Island.

In the month of April some of the islets in the same Lagoon are visited by numerous species of waders, which find a secure breeding place among the stunted mangrove bushes. This year I saw several young nestlings of the

* While on recent tour in the Hills, I saw one of these birds in the Knuckles district and learnt that it has been several times shot of late years, one or two skins having been sent home in private collections. It is found in the wooded nullahs and ravines intersecting the higher patinas.—Ed.

common grey Heron, *Ardea Cinerea*, Linn. which has not, I think, before been noticed breeding in Ceylon.

Some years ago, about the same season, I took the eggs and young of the Purple Heron, *Ardea purpurea*, Linn. at Balapitiya. The nests, mere platforms of twigs, were placed on some aloe-like water plants, called Induru, the ends of the broad leaves being bent in so as to form a strong and level support.

I have not yet seen the grey Heron, between Colombo and Hambantota though the Purple Heron is abundant in all suitable localities. In a bird of such powerful flight, its occasional occurrence is probable, though exceptional, in most places.

Never having met with a description of the duckling of our common Whistling Teal, *Dendrocygna arcuata*, Cuv. and as the lovely little creatures are very characteristically marked, the following description may not be uninteresting : down of uniform silver-grey, or dull brown colour ; throat and sides of head grey, with the crown and a streak from the beak that divides and borders the eye, and is then continued, brown ; back and back of neck brown, the back having three grey spots on each side below the wings, and the brown of the neck spreading out on either cheek, but separated from the crown by a narrow grey stripe ; pinions grey, with a paler spot at their base.

“Lutinos,” or yellow varieties of birds, are well-known, the common Canary being a familiar example, but the brilliant variety of colour displayed by such a form of the little Lory, *Loriculus Edwardsi*, Blyth, is quite exceptional. A charming specimen was obtained by me at Balapitiya, among a small flock of the normal colour : Crown of head and rump brilliant scarlet, shading into metallic orange on the nape ; Back vivid

golden yellow, dappled with emerald green, and tinged in places with orange; wings green, mottled with bright yellow; quills of the normal colour, but tipped with yellowish white; beneath bright but paler yellow than the back, mottled with bright pale grass-green; throat yellowish; cheeks rufescent; underwing-coverts mottled green, yellow and straw colour.

Among the birds met with at certain seasons on the coast near Balapitiya, the following are usually considered to be confined to the Hills: *Hirundo Hyperythra*, Layard; occurs also in the lower Kandyan Hills and beyond Korne-galle on the Putlam road.

Dendrophila frontalis, Horsf, found also at Ratnapura and Nuwara Eliya.

Parus cinereus. Vieill, which is the "Grey Tit" of Nuwara Eliya.

Batrachostomus Moniliger, Layard; found also at Happutella, Avisawella and Ratnapura, but one of our rarest birds.

The grey crow, *Corvus splendens*, occurs between Kalutara and Galle only at Induruwa, and nowhere else and there is no doubt it is not indigenous to the South of the Island, having been introduced by the Dutch at their various stations, as a propagator of Cinnamon, the seeds of which it rejects uninjured. By the same agency, the Margosa, introduced from Jaffna, is being diffused all round Kalpentin, and will soon form a leading feature in the vegetation of the Akkara Pattu.

When the jungle fowl, *Gallus Lafayetti*, Lesson, is running, the cock bird carries its tail almost straight, like the English Pheasant, and not nearly erect as in the domesticated breeds. This fact is analogous to the tails of wolves, and various breeds of dogs.

In the Society's Museum was a mutilated skin of the

hen of this bird, which had all the feathers white and black, resembling the plumage of the silver pheasant. Mr. Hawkins, who presented this valuable specimen, had no reason to think it was other than an accidental variety, though it is singular in not being a pure albino, the change having effected only the brown, and not the black portions of its plumage.

H. NEVILLE.

Kalpentyn, 29th September, 1870.

*On various Birds of the Western Province—By W. VINCENT
LEGGE, Esq., F. Z. S. Hon. Sec. R. A. S. (C. B.)*

THE following notes, which I have the honor to submit to this Meeting to day, are the result of personal observation on some of the birds that inhabit this district, and I trust that they may in a small degree add to what is already known of their habits and distribution. To the praiseworthy exertions of Messrs. Layard, Kelaart and others, we are indebted for a list of the Ceylon birds, together with a few brief notes on their habits and range, but the subject has been merely touched upon, and we have yet a great deal to learn as regards internal migrations and distribution and the habits of the peculiar island species, of which there are about 40 already identified. Owing to the existence of so many Zoological publications in England, in which are recorded the experience of numerous observers, a perfect knowledge of the natural history of British birds has been arrived at: it is only by similar records that we can hope to acquire a thorough insight into all that is yet to be learnt respecting our Ceylon avifauna.

The Journal of the Royal Asiatic Society of Bengal has been the channel through which the valuable experience of Mr. Blyth and others has been given to the world, and as our Society has, among other objects, the promotion of enquiry into the Zoology of this Island, I trust that it will not be considered out of place to occupy some of its pages with the subject of this paper.

HARPACTES FASCIATUS (*Gmelin.*) The Malabar Trogon.

This handsome bird is tolerably plentiful in the forest between Cotta and Hanwella. Having always understood that its range did not extend to the low country I was rather

surprised at finding it so near Colombo* It has an irregular fluttering flight as it darts from the branches in pursuit of insects on the wing, like that of a bird when frightened in its cage, and which often leads to the discovery of its whereabouts before it is itself seen. It affects the thickest parts of tall damp jungle, but it is a mistake to think that it confines itself to the topmost branches of trees as it is more often seen at no great height from the ground. I have generally noticed it single or in pairs with the exception of once, when I met with three together. When perched motionless across the branch of a tree it has very much the attitude of a cuckoo.

The food of those I have examined consisted of small beetles and flying bugs which it captures on the wing like a fly catcher. In this neighbourhood it is in moult from April to July and appears to be stationary here during both monsoons. I am almost confident that there is another species of Trogon in Ceylon resembling *H. Hodgsoni*, Gould; although I have not been fortunate enough to procure it. In May last while shooting in some thick jungle in the Hanwelle district a mag-

* I believe this is the first notice of the occurrence of the Trogon in this neighbourhood and its presence so near the sea coast is a convincing proof that the range of many Ceylon birds, generally supposed to be hill species, has yet to be determined. There is no subject connected with the ornithology of Ceylon, except that of internal migration, which demands so much attention as the distribution of species. *Parus cinereus*, apparently a hill bird in India, found in the Neillgherries and supposed by many to be exclusively monticolous in Ceylon has been procured by myself in Colpetty and seen several times in the neighbourhood of Cotta. *Dicrurus Edolifor-mis*, *Hirundo Hyperythra* and many others are further instances of Cosmopolitan birds in Ceylon. It is, therefore, to be hoped that members of the Society will record the results of their observations in this Journal in order that this interesting subject may be worked out.

nificent bird of the form and aspect of a Trogon alighted on a low branch within a few yards of where I stood. It was so close that it was useless to fire and on its taking flight I missed it. The sudden fluttering flight with which it came upon me, and its gorgeous plumage served at once to identify it as a Trogon. The head, throat and chest were of a rosy red colour, succeeded, as far as I could determine, by a light band across the chest. The graduated lateral tail feathers were whitish.

PHENICOPHAUS PYRROCEPHALUS (*Forst.*) The Red-faced Malkoha.

This bird is found in the more cultivated districts as well as in the wilder parts of the Island. It is not confined to the higher regions, the specimen in the Asiatic Society's Museum, having been procured between Negombo and Kurunégala. I have also seen one that was shot near Heneratgoda. They affect the thick jungle.

MIAGRA AZUREA (*Bodd.*) Black naped Fly catcher.—

Seems to be ~~extensively~~ confined to the jungle, and is common in the forest near Hanwella. It breeds in June. The nest of this bird, in the Asiatic Society's Museum, was found in the upright fork of a small shrub, 4 feet from the ground, and is a beautifully made cup shaped structure of neatly woven moss and very fine bark with the edges and exterior decorated with a white cotton-like substance. The interior, $1\frac{1}{2}$ " in diameter, is lined with a fine hair like material. The eggs, 2 in number, are buff white, spotted mostly at the larger end, with light Indian red, mixed with a few darker specs and dots.

Jerdon mentions (vol. I page 450.) that in the north of India it frequents open places.

CYORNIS BANYUMAS (*Horsfield*) Horsfield's Redbreast.

The red breasted fly catcher, *C. Rubeculoides*, Vig., given in Emerson Tennant's list as the Ceylon bird, is in reality an inhabitant of north India and is represented in the south of the Peninsular by *C. Banyumas*. The species which is common in the thick jungle some few miles from Colombo agrees with the latter in coloration and dimensions, and has the chin and a line from it, along the base of the lower mandible, to the cheeks, black. I think therefore that we may conclude that *C. Banyumas* is our bird. I have not succeeded in finding the nest of this bird but judging from the fact of the young being plentiful in May and June, it must breed in April. The female differs from the male in being brighter on the upper surface, in having the lores fulvous grey and the chin concolorous with the chest and throat, which are fulvous instead of rufous, and in the bill and legs being lighter.

The young in nestling plumage have the upper plumage bluish brown, the forehead and hind neck striated with light fulvous, the back and scapulars with terminal spots of the same; chin and throat dappled fulvous gray; chest and under surface fulvous, the feathers of the former with blackish margins and the abdomen albescent. As far as I have observed this flycatcher is almost exclusively confined to the jungle. It is very active on the wing.

TEPHRODORNIS AFFINIS (*Blyth*). The allied Wood Shrike.

Migratory to this Province, appearing in October. It is plentiful in the Cinnamon gardens during the N. E. Monsoon. In April the young birds are in the following plumage: the upper surface has a spotted appearance, the feathers of head, nape and wing coverts having a terminal white spot, some of the greater wing coverts and inner tertiaries are yellow brown, edged light with a dark line or border round the margin.

DICRURUS EDOLIFORMIS (*Blyth.*)

Dimensions of an immature bird—Length 12·3" outer tail feather 6·3"; centre tail feather 4·95"; wing 5·45"; bill to gape 1·35". The under tail and under wing coverts have a few white bars. "Not uncommon in the Ambegamowa range of hills at about 2000 feet elevation" (*Layard.*) This is another bird which, inasmuch as it affects entirely thick jungle is not restricted in its range by elevation, but would appear at least, as far as the Western Province is concerned, to be found wherever there is forest. It is tolerably plentiful in the jungle between Cottah and Hanwelle, rarely coming into the open, and is a solitary bird in its habits. It sits on the horizontal branches of high trees sallying out after insects, and returning to its perch.

MALACOCIRCUS STRIATUS (*Swainson.*) The Striated Babbler.

This is the Babbler so common about Colombo, and in fact throughout the low country of this Province, being equally plentiful in all cultivated localities. I have not yet met with *M. Griseus*, the Madras bird, nor do I think it is found here, although it is singular that such should be the case, when we consider that our bird is allied to a much more distantly located species viz., *M. Terricolor* of Bengal. I have shot numbers of individuals, but have not yet procured *M. Griseus* so that probably it has been erroneously entered in Em. Tennant's list. The Striated Babbler breeds in this Province during the S. W. monsoon. A nest I found in June was built in the fork of a Cinnamon bush, 4 feet from the ground, and was a shallow cup-shaped structure made entirely of stalks of plants and grasses, and lined with fine green grass. It contained only two eggs, which I imagine

was the whole clutch, as the bird was sitting. They are very small for the bird, measuring only 1 inch in length by 9 lines in breadth, and are of an uniform opaque greenish blue. Were it not for their larger size, the eggs might be taken for those of the Magpie Robin, *Copsychus Saularis*.

In its habits this Babbler resembles both the Bengal and Madras birds, associating, like the former, generally in flocks of seven or eight, the whole following one after the other when a member of the flock starts off to a neighbouring tree, and, like the latter, suddenly dropping from a branch to the ground beneath, followed by its companions who commence examining with sundry eccentric hops, flapping of the wings, and jerking of the tail, the leaves around them in search of food; then quickly flying up again, they mount from one branch to another until they reach the top when they quickly depart one after the other to the next tree. Two or three may sometimes be seen together, uttering a low chattering, and apparently without any aim hopping to and fro across a branch with quick beating of the wings and a circular motion of the tail.

In Ceylon it is popularly called the "Dung Thrush" although I have not often observed it resort to the same localities for food which have gained for its Madras relative a similar nickname. Its special delight is a grove of plantains about the leaves of which it hops with wonderful agility.

PITTA BRACHYURA (*Jerdon.*) The short tailed Ground Thrush.

This beautiful bird arrives in the Western Province about the beginning of November, although it is found up country somewhat earlier in the season. It is migratory to Ceylon, and appears from Jerdon, to be a seasonal visitant to the Carnatic.

and south of India, As it frequents tangled brakes, thick thorny scrub and under wood of all sorts and lives on the ground almost entirely, it is scarcely ever seen, and would be entirely passed over by the closest observer, were he not acquainted with its wild sounding, two-note whistle followed by the curious cry, tolerably well syllabised by the bird's Sinhalese name, *Avitch-i-a*. It is heard at day break and at sun-set, but rarely ever in the day time. I have noticed that it whistles more in the morning than the evening, the more common note being the cry referred to, which it utters when disturbed. It is found close to Colombo in the thick underwood beyond the Cinnamon Gardens. Up country it is common in the Coffee Estates, its clear whistle being the first sound heard at dawn.

POMATORHINUS MELANURUS (*Blyth*). The black tailed Scimitar Babbler.

Some up country specimens, that I have examined, have a rufous spot behind the ear coverts which Mr. Holdsworth judges to be a mark of a young bird, although in all other respect except length of bill (one of the distinguishing marks between the adult bird and its Indian ally, *P. Horsfieldi*) they correspond with mature birds which I have procured in the low country. The bill of an adult measures, at front along the chord of the arc, a little more than 1 inch.

The black tailed Scimitar Babbler is common in the wild jungle to the north-east of Cotta, and is sometimes seen in the allotments quite close to that village. It is another instance of a Ceylon bird whose range in the Island has hitherto been misunderstood, and which is controlled by the presence of forest land rather than by that of hills. When alone it is frequently very noisy, uttering its loud call note which some syllabise by the words "*coo-ruk*," "*coo-ruk*;" when searching,

however, for its food in small parties as it sometimes does in company with the little Wren babbler, *Alcippe nigrifrons*, (Blyth) it may be seen noiselessly hopping about the branches of low jungle, or hunting among fallen leaves for insects. Again they are sometimes very garrulous when holding a sort of parliament which they carry on with a loud chattering, bowing to each other with a puffing out of their long chest features, and then suddenly disappearing in all directions uttering loud calls. It is very active in its movements clinging sometimes like a Tit to the under surface of a branch and scrutinising the bark thereof, and occasionally I have observed it attaching itself to the trunks of trees, up which it proceeds by a succession of hops. In the low country it moults in June, July and August, and therefore probably breeds, with many of the birds in this Province, at the beginning of the S. W. monsoon or latter end of the dry season. Mr. Bligh of Kandy, who was fortunate enough to find the nest of this species in some wild jungle in the Hapootelle district, during the month of February, has been kind enough to give me some information concerning it: it was built in a hole in the side of a tree, about 4 feet from the ground, and composed of stout grass stalks lined with the fine roots of a species of moss together with some fine grass and a few feathers. The eggs were 3 in number, rather oval in shape and perfectly white with a transparent shell.

ALCIPPE NIGRIFRONS (Blyth.) The Ceylon Wren-Babbler.

There is some difference in the size of the sexes. Male, total length 5.3;" tail 1.95;" wing 2.15." Female, length 5.1;" tail 1.9;" wing 1.9." This Wren-babbler is common in the thick jungle round Pore, and is also to be found nearer Colombo in isolated spots of wood where there is much undergrowth. It delights in places where deadleaves have fallen from

trees on the scrub beneath, about which it may be seen silently hopping, sometimes alone, at other times in company with *Pomatorhinus melanurus* in search of insects. It is fond of frequenting the neighbourhood of jungle paths, near which I found, in June and July last, several of the curious nests, or dwellings of dead leaves, which it is in the habit of building, for what purpose I do not know, as Layard says "the nest is composed of grasses woven together in a dome with the entrance near the top." I was fortunate enough on one occasion to see one of these structures in course of construction: my attention was drawn to a pair of these little birds flying backwards and forwards, with dead leaves in their bills, from the ground to a mass of branches close at hand. On approaching somewhat nearer, I perceived that they were engaged in building a ball of leaves, in and out of which, they were hopping as fast as they could pick up the material from the ground beneath. On examining the nest I found that it consisted of nothing but dead leaves neatly fitted one over the other, forming a rounded interior. I visited the spot, a fortnight later, and found the nest in the same state that I had left it in. Several others that I found afterwards were also destitute of eggs.

CRINIGER ICTERUS (*Strickland*). The yellow-browed Bulbul.

This bulbul is evidently a bird of wide distribution, being abundant in "the mountain zone," (Layard), and also very plentiful in the wild jungle in the interior of this Province towards Bope. As far as I have observed, it is strictly a jungle bird, moving about in small parties from tree to tree, and searching actively among the smaller branches for insects. It has a mellow pleasant note. It moults in this district in June. Dr. Kelaart wrote correctly of this bird, that it was a common species in the low country, although Layard * thought

* Annual Nat. History Vol. XIII. Sec. Series, Page 124.

that he referred to *Pycnonotus flavirictus*, (Strickland) altogether a different bird. Birds that frequent jungles, and which are found in the mountain zone have been much passed over hitherto in the low country, under the impression that they were strictly monticolous. Both this bird and *Rubigula Melanictera* have nearly always the back of the neck destitute of feathers.

RUBIGULA MELANICTERA (*Blyth*). The Black headed Bulbul.

This bird is very numerous in the thick jungle of the interior of this Province. It is entirely a denizen of the forest, and goes about from tree to tree in parties of 5 or 6, or more, in number. The note is a mellow warble which they utter in concert while feeding, sometimes in company with *Criniger icterus*, in the topmost branches of high trees. I append here a description of the bird as it is not given in Jerdon:— Male, total length 6·5"; tail 2·8"; wing 3 1-20"; tarsus ·7"; bill to gape 13-20". Iris dark brown; bill black; legs and feet blackish. Head and nape jet black; upper surface, wing coverts and tertiaries dark olive green; quills brown and tail blackish brown, both edged with olive green; the latter tipped white, the colour increasing from the centre feather to the outer one; under surface bright yellow; chest and flanks shaded with the color of the upper surface.

COPSYCHUS CEYLONENSIS (*Sclater*). P. Z. S. 1861. page 186. *Copsychus saularis*? Linn, The Magpie Robin.

It would appear from a note by Mr. Blyth in a paper on the ornithology of Ceylon, Ibis July 1867, that the species *Ceylonensis* is scarcely admissible, and that our bird is after all the *Saularis* of India, the only distinction being, that the females of the Island bird are darker on the back than those of

the main-land. It is strange, however, that Jerdon in his description of *Saularis* should omit the conspicuous white patch on the wings of our bird. Again, the colour of the eggs, as given by this author, is bluish white or pale bluish, with pale brown spots; and he goes on to say, vol. ii., page 116: "Layard says the eggs are bright blue he must be mistaken, I think, in the identity of the owner of the nest." On the contrary, however, Layard is correct: the eggs (in the Society's Museum) which are rather large for the bird and much rounded in form, are of an uniform deep greenish blue; they were taken from a loosely constructed nest, lined with fine grass stalks and situated in the hollow of a cocoa-nut tree. Axis $11\frac{1}{2}$ lines, diam. $8\frac{1}{2}$ lines. This difference in the egg is I think, of itself, sufficient to separate our species from the Indian. The Ceylon Magpie Robin breeds in this province during both monsoons. I am not aware whether the Continental bird, which is said to affect wooded districts, is so domesticated in his habits as ours is; every one about Colombo knows this is one of the most familiar of our feathered friends, becoming sometimes so tame that it will enter the house and pick up the crumbs that have fallen from the table. Its habit of raising and depressing its tail is worthy of notice; this is done particularly when alighting on the ground, and if the bird be closely watched while so doing, it will be observed that it is not merely the tail that is thrown back, but that the whole abdominal region and rump are up raised, thus accounting for the tail almost touching the back of the head, a feat which some authors do not believe in.

ORTHOTOMUS LONGICAUDUS (*Gmelin*). The Indian Tailor-bird.

The tail in Ceylon specimens does not appear to attain to the same length as given for Indian birds; in fact the difference

between the lateral and centre feathers is scarcely perceptible at a distance in the living bird. I have not been able to procure any bird measuring more than $4\frac{7}{8}$ inches, total length, and in this, the centre tail feathers are only $2\frac{1}{4}$ inches long. This specimen was shot in the north of the island; individuals from this Province, as far as I have observed, scarcely reach the above dimensions. The length of an Indian bird is given as $6\frac{1}{2}$ inches; tail $3\frac{1}{2}$ inches; centre feathers $1\frac{1}{2}$ inches longer than the rest (Jerdon.)

The Indian tailor bird is one of the most familiar occupants of the gardens and compounds in the vicinity of Colombo, particularly where its favourite lettuce tree abounds, about the branches of which it delights to hop, searching along the bark for larvæ and insects, and uttering every now and then its loud and varied notes. The number of different monosyllabic sounds in this bird, leading one almost to suppose that there are several species close at hand, and each one of which it reiterates, at times, for several minutes together, is very remarkable. Some of them may be syllabised—*tchuk-up*; *tew-ike*; *quyk*; *twike*, &c. The most singular, however, is the loud metallic sounding call, which may be likened to the sharpening of a large saw, and which the male in the breeding-season repeats without an interval, until, if he be close at hand, the sound becomes quite deafening. The peculiar black mark or spot which is displayed at the side of the throat while the bird is uttering its note, and particularly when it is excited, is caused more by a dark naked portion of skin in the neck, just below the cheeks, than by the base of the feathers, as some suppose.

The tailor bird breeds in this district from May to November, the same pair probably rearing several broods in the year. The nest is nearly always built in the leaf of a lettuce

tree, and generally at a height of two or three feet from the ground. The bird often chooses a tree near the nursery door, or the spot in the verandah where the "Dirzee" plies his trade, and where there is generally an ample supply of bits of cotton, thread, &c., which it uses in the construction of its wonderful nest. It is frequently constructed in a single leaf, the edges of which are stitched, but not drawn together, for about three parts of the length from the point, with cotton or any fibrous material which the bird can find, the point of the leaf being drawn up to form an additional support for the bottom of the nest, which is constructed, inside the cavity thus formed, of coir fibre, wool, fine roots, small grass, or such like. The body of the nest is attached or sewn to the edge of the leaf, the centre of which, without any lining, forms the back part. The interior is lined with feathers, and measures generally three inches in depth. Other nests are constructed with the additional support of one or more leaves (there is one in the Society's Museum with three) stitched to the front or bottom of that in which they are built. Another, that I found last June, was a compact structure cleverly hung to two leaves, the larger of which was secured to the back of the nest, and formed a hood over the top of it. It was made of fibres of coir from the door mats, worsted, cotton wool, feathers, &c., the whole of which were sewn and worked together so as to form quite a stiff and substantial piece of workmanship. The eggs are generally three, sometimes four, in number, and of a greenish white ground colour, spotted and speckled mostly at the larger end with brown. Axis $7\frac{3}{4}$ lines, diam. $5\frac{1}{2}$ lines.

CISTICOLA SHÆNICOLA. (*Bonaparte.*) The Rufous Grass Warbler.

Abundant about Colombo, and stationary in the same spot throughout the year. It affects, by choice, guinea-grass fields,

out of which it may constantly be seen rising into the air, and hovering for a minute over some chosen spot with its peculiar jerking flight and single note *tjik, tjik, tjik*. It is much more terrestrial in its habits than any other genus of the family, spending most of its time on the ground, running about quickly and treading its way with ease among tufts of grass. It sometimes alights on a grass stalk or topmost branch of a tree when descending from one of its little flights, and may now and then be seen perched on the top rail of a fence. It breeds in this Province from May until October, more nests being constructed in the former month than in any other. Wonderful as is the ingenuity displayed by all the members of the family Drymoicinæ, in building their nests, there is none that excels this little bird in the amount of labour and skill required to construct its little habitation, the lining of which is one of the most beautiful pieces of workmanship that can be imagined. The nest is almost invariably fixed between the upright stalk of the guinea grass plant, at a height varying from eighteen inches to two feet six inches from the ground, and the bird displays, in its construction, the same propensity and talent for sewing that is exhibited by nearly all the family. A delicate net-work of cotton or spider's web is formed round several upright blades of grass, the materials being sewn into them and passed round from one to the other. One or two blades are bent under this net-work and sewn to the upright stalks to form a foundation for the nest, which is constructed of fine roots or small grass blades within it. It is narrower at the top than at the bottom, being generally about three inches in depth and about the same in diameter. At this stage some nests are finished with a partial lining of fine grass, mixed with a few spider's webs, but most of them are beautifully and ingeniously lined with the white, hair like-substance which

grows to the stalk of the guinea grass, and which the bird fixes with its saliva to the interior of the nest; this process is continued until the bottom is almost of the consistency of felt. A piece of this material at present in the Society's Museum will repay the trouble of inspection. One of the many nests I watched building in my grass field this season was commenced on the 25th May and finished on the 1st June. How wonderful the diligence displayed in its construction, when we think of the countless number of these hair-like atoms contained in the lining! The eggs are three or four in number, of a greenish white ground, spotted and blotted sometimes all over, at other times in a zone round the larger end, with brownish red and reddish grey or lilac. Axis $7\frac{1}{2}$ lines, diam. 6 lines. The bird scarcely ever sits during the daytime, resorting to the nest at nightfall only,* and leaving the rest to the sun to perform; the time of incubation, as noticed by me this season, being eleven days, which is about the same time taken to hatch a similar sized egg in a cold climate with the bird sitting all day.

There is some doubt now whether Mr. Blyth's species, *C. homalura*, said by Dr. Kelaart to be found in great abundance at Nuwera Ellia, is really distinct from this bird. The dimensions of *Schænicola* in perfect plumage are—total length 4·3 inches; tail 1·5 inch; closed wing 1·7 inch; tarsus ·8 inch.; bill to gape 13·20 inch; mid toe and claw ·6 inch. An individual procured by myself on the Lindoola Patinas, Dimboola, differs slightly in having the edges of the upper surface less rufous than those of the low-country bird, the centre feathers lighter, shewing the spot near the top as distinguishable from the rest of the colour and the under surface less tinged with fulvous.

* The same thing is observable with many other birds in Ceylon, although it is a fact which I think is not generally known to Naturalists.

DRYMOIPIUS INORNATUS (*Sykes.*) The common Wren Warbler.

This bird is scarcely so plentiful in the vicinity of Colombo as the Ceylon species *D. Validus*, Blyth. It is to be found generally in guinea or water grass fields, but in places where these do not exist, it affects sedgy or marshy spots as well as the borders of paddy fields. Two or three pairs inhabit the grass near my house during the greater part of the year, disappearing in the dry weather, when there is but little growth. It is often to be seen perched on the top of a tree in the vicinity of its haunts, uttering its peculiar metallic sounding note, which may be syllabised *kink—kink—kink* repeated some times for a minute without cessation. It is a prolific bird, as I have found it nesting from May until November, and from close observation I am nearly sure that the young hatched at the beginning of the season breed at the end of it.* I may mention that a pair that bred near my house in May last, commenced building again before their brood had forsaken them, the whole family roosting in the vicinity of the new nest during the time it was being constructed.

In the construction of its nest *D. Inornatus* displays the same propensity for sewing as the other members of its family. The structure is loosely but very ingeniously made, and is generally built between the top blades of a guinea grass plant, which the bird attaches one to the other by means of small grass fibres, sewn through them, and passed round so as to form a net-work, inside which the body of the nest is placed; this is constructed entirely of fine grass, and lined with the same material. The blades of grass, between which the

* The young assume the adult plumage immediately, so that I cannot positively assert this; but if my observations have been correct, this is a remarkable instance of fecundity.

nest is fixed, are bent over the top and interlaced with fine grass, so as to form a dome with an opening at the side. The eggs are four in number, and very beautiful: ground colour clear blue green, clouded here and there, or blotched mostly towards the obtuse end with sepia. Axis $7\frac{1}{2}$ lines, diameter 6 lines. In several instances that have come under my notice, they have been hatched without the assistance of the bird during the daytime.

BUDYTES VIRIDIS (*Gmelin*). The Indian Field Wagtail.

This Field Wagtail is migratory to Ceylon, appearing about Colombo during the first week in October and disappearing suddenly in the beginning of May. Nearly all individuals on arriving here are young, and in the first plumage, with a few dusky spots on the chest and the light under surface tinged more or less with yellow. Some specimens have a few bright, yellow feathers on the foreneck, in October; these are probably adult birds with a remnant of the breeding plumage. This bird moults here about January, and assumes the spring dress with the ashy gray head before leaving us, but I have not met with any so far advanced as to have the black cap. It is very plentiful on the Galle Face, its elegant little figure adorning the green sward as it runs to and fro, pecking in its singular way, to one side and then to the other.

CORYDALLA RUFULA (*Vieillot*.) The Indian Pipit.

The Indian Pipit is stationary in this Province throughout the year, but is more plentiful about Colombo during the south-west monsoon, than at other times. A partial migration to some other part of the Island seems to take place during the dry season. In this neighbourhood its numbers seem to increase in May, about the time when the two larger species *C. Striolata* and *C. Richardi*, which arrive during the first week in October, migrate to the Continent to breed. It prefers open bare

land to other localities, and is exceedingly abundant on the Galle Face. * This Pipit breeds in this district from July to September, and builds the same cup-shaped nest under the shelter of a tuft of grass or little inequality in the ground that the European meadow Pipit does. The eggs are three in number, ground colour greenish white, thickly spotted with two shades of sepia, and blotched here and there with bluish grey. Axis $8\frac{1}{2}$ lines, diam. 6 lines. This bird is a very close sitter, probably on account of its nest being exposed to lizards and other ground reptiles.

ZOSTEROPS PALPEBROSUS (*Temminck*.) The white-eyed Tit.

This Tit is widely distributed, found in the hills and plentiful about Colombo and the low-country in its vicinity. I notice that it appears in this neighbourhood in July, and is common in the groves in the Cinnamon Gardens about that time. It may also be seen, or rather its clear note may be heard, in the tops of the Suriah trees in the Fort during August and September. It has the same whistle as the Australian bird *Z. dorsalis*. It affects by choice thick jungle, flying in flocks from tree to tree, and searching among the top-most branches and leaves for larvæ. As soon as the flock has overhauled one tree the whole take flight, and move on to the next, whistling all the while. A nest I found in August in the Pooprassi district, was made of fine grass stalks, very frail, and placed high up on the horizontal branch of a tree.

CORVUS SPLENDENS (*Vieillot*.)

Although the common Indian Crow is not strictly gregarious, it resembles the Rook of Europe in some of its habits, roosting often in flocks, and building where a suitable locality presents itself, in company. There is this difference, however, that, though

* I have found it in the Hills up to 500 feet.

it is fond of selecting trees in close proximity to one another, it is rare that more than three or four nests are found in the same tree. Isolated nests are to be found in the Fort and in the trees about Slave Island, but the principal nesting place in the vicinity of the former, is at the back of the Cemetery on the Galle Face, where, in the small Suriah trees on the border of the lake, numbers of nests are built every year. The nest is smaller than that of other crows; it is made of sticks lined with coir pulled from the heads of cocoanut trees, and is built either in the fork of a top branch or on a horizontal bough, sometimes close to the ground. About Colombo the eggs are, as a general rule, laid by the 1st of May, and are three or four in number. They vary very much in size and coloration, some measuring 1 in. $5\frac{1}{2}$ lines. by 1 in. 2 lines., others 1 in. 8 lines. by $11\frac{1}{2}$ lines. The general ground colour is light green or light blue-green, speckled, dappled and blotched, chiefly at the larger end, with dark grey and olive brown, and pencilled sometimes with a few fine dark streaks.

Not the least amusing spectacle among the many sights afforded by the habits of this bird is the noonday bath—two or three birds up to the thighs in water, ducking and splashing in all directions, while half a dozen more are drying themselves on the bank, probably engaged in some angry debate on a culprit standing by, who has refused to perform his ablutions.

ESTRELLA AMANDAVA* (*Linneus*.) The Red Wax-Bill.

As far as I can ascertain, the occurrence in Ceylon of the Amaduvad or Red Wax-Bill has not as yet been recorded, and it is somewhat singular that its presence should have been overlooked, as it frequents at one season of the year no less public a

* It is possible that this bird has been acclimatized about Colombo from individuals having escaped from confinement. Numbers are brought in cages from the various Indian Ports.

spot than the Galle Face. Jerdon says of it (vol. II. page 360) "I have seen it tolerably frequent in the lower hills of the Neilgherries, in Mysore, and here and there throughout the Carnatic." In Ceylon it would appear to be an occasional visitant to the low-country of the Western Province, and it remains to be proved whether as regards other parts of the island it is migratory or resident. My own experience is that it appears in the guinea-grass fields about Colombo at various times in the year, whenever the grass is in seed.

A small flock frequented the field attached to my quarters last year, from September till January, disappearing at intervals when the grass was cut down, until it had grown up again. In the latter month the males were in all states of transition, to the plumage of the female. A specimen, shot at that time and now in the Asiatic Society's Museum, has the fore-neck and breast mingled dark grey and red, with the under surface patched black and grey, with a few of the white flank spots remaining; others, shot at the same date, were still further advanced into the female plumage, having the under surface grey with a few black patches. It would thus appear to breed about the end of the north-east rains. From Jerdon's account it would appear to frequent the lower hills in the South of India, and therefore it would be interesting to know whether it occurs up-country in Ceylon. The dimensions of a male Wax-Bill, shot in June near Colombo, are total length 4.1"; tail 1.7"; closed wing 1.6." It has a very pleasant song, resembling somewhat that of the Goldfinch of Europe.

ORTYGORNIS PONTECERIANA (*Gmelin*). The Grey Partridge.

The Grey Partridge is not uncommon about Colombo, where it frequents sandy spots in the Cinnamon Gardens. It is not found, as far as I am aware, to the south of this, and very prob-

ably has been introduced into this district by having escaped, as they often do, from confinement.* Nearly all the birds brought to this country from the coast of India are young and have the throat dark ferruginous brown.

EXCALFACTORIA CHINENSIS. (*Linn.*) The Chinese Quail.

Layard gives the south of the Island as the habitat of this bird, adding, that he has not met with it elsewhere. It is however tolerably common in the Cinnamon Gardens, frequenting the thick fern-brakes near swampy grounds. Layard remarks with justice, that it is most difficult to flush when once put up. Although I have not been fortunate enough to find its nest, I am aware that it breeds as early in the season as the Black-breasted Quail, as I shot a female last May, containing an egg ready for laying. It was of a pale greenish colour, and much smaller than the egg of the other bird. They are sometimes to be seen in confinement, but being of a very wild nature they do not adapt themselves to this sort of life. This is one of the most widely distributed of Asiatic quails, ranging from China and Assam through India as far as the South of Australia.

TURNIX PUGNAX (*Sykes.*) The Black-breasted Quail.

This bird may be said to be the commonest of our game birds. It is very plentiful in the Cinnamon, and would make capital sport if one could only bring a setter to bear upon it. The females, which might be styled the amazons of quails, being the handsomest and the most pugnacious of the two sexes, may often be seen in the "Circular" engaged in a stand-up fight, and so bent are the little combatants on having the last blow, that I have heard of one or two instances of their nearly having been caught while settling their quarrels. Layard has found the eggs as early as February, and I have had young birds

* Since this went to print, I have discovered a pair of these birds in the scrub under the ramparts of the Fort at Galle.

brought to me at all times during the S. W. monsoon, and eggs as late as October, on the 3rd of which month I obtained a nest containing four, together with the cock bird, which the native, from whom I purchased the eggs, assured me he had caught sitting on them. The eggs were round in form, and of a greenish white ground, thickly spotted all over with dark brown spots, and blotched, over this, round the larger end, with bluish grey. Axis 11 lines, diam $8\frac{1}{4}$ lines.

CHARADRIUS LONGIPES (*Temminck.*) The Indian Golden Plover.

These birds vary somewhat in size; they arrive in the vicinity of Colombo about the first week in October, about which time, after wet weather, they may be seen on the Galle Face in little flocks of three or four. They are plentiful in suitable localities throughout the Province, affecting commons and the drier parts of large paddy fields, and marshes: they arrive here in their winter dress, without a vestige of black on the under surface, and they leave again before assuming any of the nuptial plumage.

ÆGIALITIS PYRRHOTHORAX (*Temminck.*) The Lesser Sand Plover.

This bird is not mentioned by Layard as found in Ceylon, nor is it included in Emerson Tennant's list. I fancy the former mistook it for the larger bird, *Æ Geoffreyi*, Waghtler, which he says is very common in some parts of the Island. No doubt, however, both species are found here. This little Plover arrives in flocks in this district about the first week in September, and frequents the Galle Face during the winter months. I have shot a good many specimens on their first arriving, and have always found them females, both adult and young, the former still in a partial spring dress with the light parts of the face and

fore-neck, between the chest patches, buff. The young have the upper surface greyish olive brown, some of the feathers with lightish margins; throat and fore-neck whitish.

N RHYCHŒA BENGALENSIS (Linn.) The Indian Painted Snipe.

Although we have no record of this bird nesting in Ceylon, it would appear that it occasionally breeds here—as in two instances that have come under my notice, perfect eggs have been taken from it, after death, in December. This is all the more singular, as in India, according to Jerdon, it breeds in June and July; it can only be accounted for on the supposition that the birds in question were stationary in the island and had become subject, as regards their breeding, to the influence of the seasons here. An egg in the possession of Mr. C. P. Layard measures 1.4" in length by 1" in diameter, is pointed in form and of a rich yellow stone-ground colour, streaked, scratched and clouded all over with large patches of dark sepia, with a few blots of bluish grey appearing from beneath them. Another egg, laid in a cage by a wounded bird on the last day of the year, and now in the possession of Mr. Holdsworth, has the markings smaller, resembling those of a plover's egg. The habit of diving which this bird has, when wounded, shows its affinity to the sand-pipers.

It is pretty common in this Province, being found generally in the proportion of one pair to every large tract of paddy field, where there are any thick grassy spots, in which localities they are always found together.

ACTITIS HYPOLEUCOS (Linn.) The common Sand-Piper. This is the only Sand-Piper I have met with about Colombo, frequenting the rocks round the Fort (being often seen on the ramparts), as well as the shores of the lake. They arrive here about the 10th of August and are then partly in summer and partly in winter plumage. They put on their summer dress,

which consists of the darker and more shining green of the upper surface, in April, and leave for their breeding grounds at the end of May. The very short time they are absent is somewhat remarkable, if, as must be the case, they breed to the northward of India. In May they collect in flocks of a dozen or more before taking their departure, and may be seen thus congregated on the shores of the lake. I have never yet shot a male bird in Ceylon.

GALLINULA PHENICURA. (*Pennant.*) The White-breasted Water-hen.

The white-breasted Water-hen is much more given to perching than the common Water hen of Europe, *G. Chloropus*. It may often be seen on the top of a fence, pluming itself in the shade, or drying its feathers after a shower of rain. Unlike its European congener, which often builds among reeds, piling its nest up from the bottom of the water, this bird chooses a tuft of grass in the vicinity of water, on the top of which it builds a flat nest (the same being often used more than once) or places it among the leaves of the Screw Pine (*Pandanus*), sometimes at a height of not less than ten feet from the ground.

The eggs are nearly always four in number, those of the same clutch* varying sometimes as much as a line in length or breadth.

Average dimensions : axis 1 inch 7 lines, diam. 1 inch 2 lines. Ground colour creamy-white or yellow grey, sparingly blotted, and spotted all over, but mostly at the larger end, with light red and yellow brown, with a few bluish-gray blotches.

The young are covered with black down, and are helpless for several hours after birth. The immature bird wants the white throat and breast, and has only a few traces of grey down the centre of the foreneck.

* Noticeable also in the eggs of the English Water-hen.

ARDETTA SINENSIS (*Gmelin.*) The Yellow Bittern.

This pretty little Bittern is very common in this Province, being found in marshy districts and round the Pantura Lake in all spots suitable to its habits. Layard, however, seems to have noticed it only in the south, where it may be still more abundant. It affects principally scrubby places and reed beds, and is, perhaps, the least terrestrial of the Ardetta, being nearly always flushed from a bush, and after taking flight it generally alights on the top of another. It perches easily on an upright reed stalk in the same posture as a warbler.

ARDETTA CINNAMOMEA (*Gmelin.*) The Chesnut Bittern.

This bird is excessively plentiful round Colombo. It frequents the damp fern-brakes and marshy spots in the Cinnamon Gardens, where it breeds. It does not seem to alight on trees as readily as the former bird, and is more skulking in its habits.

ARDETTA FLAVICOLLIS (*Latham.*) The Black Bittern.

This bird is migratory to this district, arriving in October or the beginning of November, at which time all individuals that I have procured, or seen shot, were in immature plumage, with the feathers of the back, wings, coverts and abdomen edged pale. It is tolerably numerous in the marshes between Colombo and Cottah, and all round Pantura Lake.

NYCTICORAX GRISEUS (*Linnaeus.*) The Night Heron.

There is a colony of these birds on the Pantura Lake: when frightened out of the low bushy trees overhanging the water, in which they roost by day, they fly heavily to some neighbouring perch, only to return again as soon as the intruder is out of sight. Most of the birds, I observed there, were immature and in the following plumage: occipital feathers forming a slight crest; head and interscapular region brown with a

green lustre, the former with light centres to the feathers; sides of head and neck light brown with yellowish centres; wings and tail dusky bluish, the wing coverts brownish with pale centres and edgings. Primary wing coverts tipped white; scapulars brownish; under surface yellowish-white, with brown streaks on the breast.

GELOCHELIDON ANGLICUS (*Montague.*)

HYDROCHELIDON INDICA (*Stephens.*)

THALASSEUS CRISTATUS (*Stephens.*)

THALASSEUS BENGALENSIS (*Lesson.*)

STERNA MINUTA (*Linn.*)

STERNA JAVANICA (*Horsf.*)

The above are the Terns that frequent the neighbourhood of Colombo during the winter. The Crested Tern arrives here in the early part of December, and may generally be seen flying along the coast or seated on the rocks off the Fort. It never frequents the lake. The Marsh Tern, *Hydrochelidon Indica*, is one of our commonest species frequenting the paddy fields in the neighbourhood of Colombo, as well as the Slave Island Lakes and the sea-beach round the Fort. It arrives here at the beginning of October, being seen first of all out in the country and afterwards appears in small numbers about the Colombo Lake, becoming very numerous in December, about which time it may often be observed seated in rows on the Telegraph wire stretching across the water to the Galle Face. I suppose that there is scarcely another spot in the world where such a spectacle, as a web-footed bird seated on a single wire, would be presented.

The Black-bellied Tern, *S. Javanica* is rare; I procured but one specimen this year, shot on the 12th of March, with the under-surface changing to dark iron gray.

I put the lesser Tern (*S. Minuta*) as doubtful. The bird in question however, is plentiful about Colombo, arriving after the other species and remaining behind some three weeks later into the summer. All individuals that I have shot, have the bill *entirely black* and the legs and feet *dark, reddish brown*. It agrees in measurements with *S. minuta* which however (according to Jerdon) has the legs orange and the bill yellow.

The lesser Sea Tern (*Th. Bengalensis*) is perhaps more numerous than the Marsh Tern. It hunts singly or in pairs over the Slave Island Lake, and congregates in company with the latter bird in great numbers on the rocks off the Fort.

It is a splendid fisher and a bird of very powerful flight; I have watched it hundreds of times pouncing on the silver fish in the Lake, and never yet saw it rise without a prize in its bill. It frequently drops a fish when jerking the head in the direction of its throat, but seems to have no difficulty in recovering it again with a rapid swoop before it has proceeded far on its downward course. I think that as a rule it does not reach the size of 16 inches given in Jerdon, its dimensions generally corresponding more with those which this author gives for *S. affinis*. vol. III. page 843.

I have shot adult birds measuring $14\frac{3}{4}$ inches, and have procured no specimen of more than 15 inches in length. The bill appears to vary with age; immature birds, which are as numerous in this district as adults, have it two inches at front.

The white-winged black Tern (*Sterna leucoptera*) which, as far as I can ascertain, has not yet been recorded from India, has been shot at Aripo. This specimen is now in the possession of Mr. Holdsworth, who procured it, three or four years ago, at the above-mentioned place.

The Gannet (*Sula fiber*) has also been observed by this gentleman on the Pearl Banks.

In concluding these notes, I append a list of some of our migratory birds, both foreign and internal, the dates of whose first appearance about Colombo I have observed myself this season.

COMMON SAND PIPER— <i>Actites hypoleucos</i> , ...	12th Oct.
LESSER SAND PLOVER— <i>Ægialites pyrrhothorax</i> , ...	12th Sept.
SWALLOW— <i>Hirundo rustica</i> ,	19th Sept.
SNIFE— <i>Gallin^ago stenura</i> , (Information) ...	27th Sept.
MARSH TERN— <i>Hydrochelidon indica</i> ,	1st Oct.
WAGTAIL— <i>Budytes viridis</i> ,	8th Oct.
PIPIT— <i>Corydalla Richardi</i> ,	9th Oct.
LESSER SEA TERN— <i>Thalasseus Bengalensis</i> , ...	11th Oct.
WARBLER— <i>Phyllopneuste nitidus</i> ,	13th Oct.
FLY CATCHER— <i>Butalis Latirostris</i> ,	14th Oct.

ON THE ORIGIN OF
THE SRI-PA'DA, OR SACRED FOOT-PRINT ON
THE SUMMIT OF ADAM'S PEAK.

BY WILLIAM SKEEN, ESQ.

THE tendency of the human mind to attach itself to visible objects in matters of religious belief, and to attribute especial sanctity to objects and places associated with the presence of the Beings it adores, is one so widely spread as to be almost universal. It operates alike among Bráhmans, Buddhists, Romanists, Russo-Greeks and Mohammedans. With different degrees of intensity it influences men of most opposite views. Polytheists, atheists, image and picture worshippers, and the most fanatical of deistic iconoclasts are swayed by it; while Heathendom at large is more or less permeated with it. Intimately connected with it, is the idea that the practice of penance, or other rigorous austerity, propitiates the Being adored, and thus becomes a meritorious act, conducive to the ultimate happiness of the individual practising it. This tendency, with its associated idea, is strikingly manifested among the Buddhists of Ceylon, in the annual pilgrimages made to the summit of the Samanala, to worship the so-called Foot-print, which, it is alleged, was there made by Buddha in the eighth year of his Buddhahood; an occurrence which, from the fifth century onwards of the Christian era, has been recorded with much circumstantiality of detail by the historians and poets of the Island, and which is thus referred to in the "Samantakúṭa wannaná," supposed to have been written in the early part of the 14th century, by Wédéha, chief priest of the Patirája Piriwena Vihára.

සමබ්බාසිනො අභිමසාරදසම්
වෙසාධිමාසෙ චුති පුජානාමාසං
පාදස්ස භික්ඛුනාම කාපරංකො
සදෙවිකො සස්සමකො මහනෙරු

Sambodhító atthama sáradasmin
 Wésákha máse Muni punnamáyam
 Padass' abhiññánamaká 'paráyuké
 Sadéwake sassamane mahante.

When noon had pass'd and offerings meet were him presented there
 By gods and priests and denizens of earth and heaven and air,
 At full moon of the month of May, when eastwards fell the shade,
 In his eighth year of Buddhahood the Sage the Foot-print made.

This Foot-print, to the eye of the unbeliever, is nothing more than a shallow weather-worn hollow, artificially shaped by the aid of the chisel and cement into something that rudely resembles the impression of a foot, five feet seven inches long, and two feet seven inches broad. To the eye of the Buddhist, however, it is the veritable impression of the foot of the Founder of his Faith, whom he believes to have been very gigantically proportioned, measuring, according to some authorities, 18 cubits in height; which at the carpenter's cubit of 2' 3", would give him a stature of 40' 6", while at the old cubit of 2' 9", he would measure a fathom and a half more: feet of the size of the impression would therefore be required to support so gigantic a being.* And this impression is resorted to by, it has been computed, a hundred thousand pilgrims a year; and is devoutly believed in and worshipped by myriads of Buddhists throughout the world, as having been actually made by Buddha on the afternoon of Friday the 6th of May, in the year 580 B. C.

The origin of such a belief is a subject of interesting inquiry.

* According to the "Sadbharmmaratnakaré," the Foot-print, when originally made, was "in length three inches less than the cubit of the carpenter." This would give, according to the old carpenter's cubit, a measure of 2' 6"; but the Foot-print has grown with the growth of ages, like the legends which record its impression.

In a recent work upon Adam's Peak,* I was led to conclude, from the information then before me, "that the belief in the existence of the Foot-print was not of an older date than a century and a half before the Christian era," but I was doubtful "if even it was as old." Subsequent investigations, in which I have been much assisted by Mr. Advocate Alwis, Mudaliyar L. de Zoysa, and the Rev. C. Alwis, have convinced me that the origin of the belief must be dated several centuries later. There are good grounds also for concluding, that the discovery of the impression was a consequence of the existence of the belief; the belief having existed for centuries before any intimation can be found in historic records that the impression, which was thenceforth to justify it, had been seen or visited.

The current belief of the Singhalese Buddhists upon this subject is that given in the Rāja Ratnacari,† written about the end of the 14th century. It is less loaded with the supernaturally marvellous than the account extracted from the "Sarwajna Guná-lankara,"‡ (quoted in Appendix D. of Adam's Peak), and is as follows:—

"Buddha, at the prayer of the father-in law of the king snake Mahodara, on the day of the full moon, in the month of May, came to the place where now stands the great monument and temple of Calany, and having sat down, the said snakes entertained Buddha with his priests, with a banquet of the choicest meats, such as the gods make use of; after which Buddha preached, and afterward, at the prayer of the snake-king, *left the print of his foot in the bottom of the river Calany.* And

* Adam's Peak: Legendary, Traditional, and Historic Notices of the Samanala and Srī-Páda: with a Descriptive Account of the Pilgrims' Route from Colombo to the Sacred Foot-print. Fcp. 4to., pp. 412, with Map and Illustrations.

† Upham's Sacred and Historical Books of Ceylon, vol. ii. pp. 22—25.

‡ See also the account given in the "Manual of Buddhism," by the Rev. Spence Hardy, pp. 210—213.

having converted three times four thousand of the said snakes to his religion, who offered to him an infinity of offerings and thanksgivings; which the god called Saman-dewa Rája, looking westwards from Adam's Peak beheld, and rejoicing said, 'Now Buddha is come to Ceylon, what I greatly longed for shall come to pass.' And instantly he, with all his train of inferior gods, presented themselves before Buddha, and humbly worshipped, saying, 'O Buddha! beholdest thou this lofty rock, the name of which is Samanta Coota (Adam's Peak) which appears like a rock of blue sapphire, and which being five leagues high, is constantly touched by the passing clouds? On the top of that said mountain, several Buddhas have left relics, by which they are still kept in memory, the same being as it were the crown of my head: do thou, O mighty one! vouchsafe to add one gem thereto, by leaving the impression of thy foot thereon, which shall be a precious blessing to this isle.' Buddha, then turning his eye towards the east beheld the spiral top of the elevated mountain,—as the woman of the Island of Ceylon, with head lifted up, and with anxious expectation looking out for the coming of her lord, on account of having been twice disappointed of her expected dowry, namely, the print of the foot of Buddha, who had twice come to Ceylon without having visited the said sacred place, she had become disconsolate, and through the depth of her affliction, had sent from her eyes two rivers of tears, namely Calany-Ganga, or the river Calany, and Mahawelle-Ganga, or the river of Mahawelle; and had also divested herself of all her ornaments and jewels, and had strewed them round in the agony of despair (from whence it came, that in her vicinity there were to be found innumerable mines of gold and precious stones), Buddha said to her.—'This day will I comfort thee, O thou woman of Ceylon! as other Buddhas have done;' and so with 500 attendant ministers ascending through the clouds, shining like pillars of gold, and hovering over the top of the said rock, the rock on which the print of Buddha's foot had formerly been made, started from its foundation, and meeting this our Buddha in the air, received the impression of his left foot, and fell down upon the place where it now lies. Upon which she who had long remained sorrowful and disconsolate, now became cheerful. By a shower of rain which began to fall at a time when rain could not have been

expected, she was enabled to wash away her sorrow. She clothed herself with the shining colours which issued from the body of Buddha. Through the favor of the god it also rained gold, sweet smelling flowers, and all kinds of perfumes; the sea lifted up its voice and roared aloud with joy, which served as cymbals to celebrate the joyous day; all kinds of music were supplied by the humming of the Brangaya; the earth and the heavens clapped hands in concert, the trees of the field blossomed with flowers, and all nature shouted for joy. Thus Buddha comforted the woman of Ceylon by stamping the impression of his foot on the said mountain, from which place he departed, and visited the monument at the place called Anurawdapura Nuvera," &c., &c.

The authority, or perhaps I might say, authorities, on which this and all other Singhalese accounts of later date than the 5th century rest, are the writings of Mahánáma, the priestly author of the first portion of the Maháwanso, describing events from 543 B. C. to 301 A. D., written between the years 459 and 477, during the reign of his nephew, king Dhátu Sena; and those of Buddhaghósa, the great propagandist of Buddhism in Burmah, who in the year 400 A. D.* visited Ceylon for the purpose of translating from Singhalese into Páli the sacred Canon and the Comments thereon. His stay in the island lasted three years, during which time he himself composed comments on the Pīṭakas. These Comments are so highly prized by Buddhists, that they are considered divinely inspired, and of equal authority with the original texts which they illustrate and explain.

* This is the date given by Bp. Bigandet, on the authority of Burmese records. Turnour, in his Introduction to the Mahawanso, says "the precise date is not specified of either Buddhaghósa's arrival at or departure from the island." But he fixes the reign of Mahanámo at A. D. 410—432, and it was apparently, in the early part of this king's reign, that Buddhaghósa's visit took place. This discrepancy is however of no moment as regards the argument in the text. The visit of Buddhaghósa and that of Fa Hian, (413—415) may have happened at one and the same time.

The following quotation is taken from the Hon'ble George Turnour's translation of the Mahawanso, ch. i. pp. 6, 7.

"In (this) eighth year of his [Gautama's] buddahood, [he] the vanquisher and saviour, was sojourning in the garden of Jéto, with 500 of his disciples. On the second day, being the full moon of the delightful month of Wésakho, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant adjusting his robes, and taking up his sacred dish, departed for the kingdom of Kalyáni, to the residence of Maniakkhiko. On the spot where the Kalyáni dágoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed Nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having then propounded the doctrine of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Samantakúta (by imprinting it there). On the side of that mountain, he, with his disciples, having enjoyed the rest of noon day, departed for Dighawápi; and on the site of the dágoba (subsequently erected), the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "Samádhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas) departed for the station where the Méghawana establishment was subsequently formed (at Anurádhapura). The saviour, together with his disciples, alighting on the spot where the sacred bó-tree was (subsequently) planted enjoyed the bliss of the "Samádhi" meditation: thence, in like manner, on the spot where the great dágoba (was subsequently built); similarly, at the site of the dágoba Thuparámo, indulging in the same meditation: from thence he repaired to the site of the Sila dágoba. The lord of multitudinous disciples preached to the congregated Dewos, and thereafter the Buddha omniscient of the present, the past, and the future, departed for the garden of Jeto."

In the Atthakathá on the Vinaya-piṭaka entitled "Samanta Pásádika," Buddhaghósa writes:—

“නීතිබොපන භගවතො පදවෙතියානි. ලංකාදීපෙ ඵකං. ජම්බුදීපෙ වෙතී. නත්ති බොධිතො අභිමෙ වසෙස කලුෂනියං මනි අකඛිනාගරුජෙන නිමනතීතො භගවා පවති භික්ඛු සතෙහි පරිවුතො ලංකාදීප මාගමම කලුෂනි වෙතියසානෙ කතෙ රතන මඬපෙ නිසිනොනා භතවා කිවමං කතා සමනතකුටෙ පදං දසෙසකා අගමාසී.”

“Tínikhopana Bhagavató padachetiyaáni. Laṅkádípe ekaṇ. Jambudípe Yónakaratthe dvéti. Tattha bodithó atthame vassé Kalyániyaṇ Maniakkhi nágarájena nimantitó Bhagavá paṇḍahhi bhikkhusatehi parivuto Laṅkádípamágamma Kalyáni chetiyaattháne kate ratanamandapé nisinno bhattakichchaṇ katwá Samantakúte padaṇ dassetwá agamási.”

“There are three foot impressions of the Deity of felicity: one in the Island of Lanka, and two in the Yónaka country in Jambudípo. In the eighth year after his attainment of Buddhahood, the Deity of felicity at the invitation of the Nága king Maniakkhi, arrived at Lanká attended by five hundred priests, and having taken his seat in the ratana-mandapa (gem-decorated hall) on the site of the Dágoba at Kēlani, and having partaken of his repast there, left the impression of his foot on the Samantakúta mountain, and departed.”

These extracts shew that Buddhaghósa and Mahánáma agree with each other as to the origin of the Foot-print on the Samantakúta, although the latter gives particulars which the earlier writer abstains from doing. Both however are silent in regard to the Foot-print in the bed of the Kēlani. Buddhaghósa's account is corroborated by Fa Hian the Chinese pilgrim who visited Ceylon in the year 413. During his two years' stay he visited the whole of the sacred places in the Island; but all that he remarks in connection with the Foot-print is contained in the following brief sentence:—“By the strength of his divine foot he [Foe, i. e. Buddha] left the print of one of his feet to the north of the royal city [Anurádhapura], and the print of the other on the summit of a mountain.” Of these two foot-prints, the one on the mountain

is no doubt the same as that to which Buddhaghósa refers. But the other could not have been the impression in the Kēlani-gāṅga, that spot being a long distance south-west of Anurádhapura. There is however, near the Wiharai Tampirán Kóvil,—a rock temple at Muttakal, in the Tammankaduwa Pattu of the Trincomalee District,—the representation of a human foot-print engraved on stone, “the length of which is four cubits, and breadth two and a half. Near this foot-print is an inscription in the Nágaram language.”* This may possibly have been the one first mentioned by Fa Hian, removed from its original to its present site when the capital of the Island was transferred from Anurádhapura to Pollonnaruwa in the year 769. Be that as it may, neither the one nor the other appears to have been an object of special reverence in Fa Hian’s time; and it is certain that pilgrimages were not then made to the Srí-páda at Samantakúṭa. Had such been in vogue, Fa Hian would undoubtedly have proceeded thither, and described both it and his journey in the same graphic manner in which he has recorded his visits elsewhere; the main purpose of his pilgrimage through India and Ceylon being, to see the places rendered famous and venerable by the birth, life, doings, and death of Buddha.

Carrying our researches still further back, we come to the Dípawansa, written certainly not more than a century and a half before the commencement of the Mahawanso, its narrative extending only to the end of the reign of king Maha Sen, A.D. 302. It is the oldest work extant on early Sinhalese history, and appears to have been compiled from the annals of chroniclers appointed by the reigning kings. It is quoted by Mahánáma, in the Mahawanso, and is probably the source from which he obtained the principal materials of his history. The work is written in Páli, and was first made known to European scholars by the Hon’ble

* Archæological Returns, p. 50.

George Turnour, who obtained a copy from Burmah through the intervention of Mudaliyar Nadoris de Silva.* The following extract, referring to the same period as that in the preceding ones, is taken from the concluding portion of the second Bhanavara or section of the work :—†

අපරමි අභිමෙවසෙසා නානරු මනාකඩකො
 නිමනනයි මහාචාරං පච භික්ඛු සතො සහ
 පරිවාරෙතාන සමුඛං වසී භූතාමභිචිකා
 උපනිතා රෙතවතො කමමා ණොනගෙමුනි
 ලංකාදීපං අනුපතොතා ගතා කලනනි සමුමුධං
 සංඛරනන මඬපං උරගාකතා මහිතලෙ
 නානාරහෙහි වරෙහිනි දිඛදුසෙසහි ඡාදයුං
 නානා රනන ලංකාර නානා පුප්ඵචිචිතනකා
 නානාරහධරුතොතා මඬපං නානාලංකතං
 සන්තං සන්ත රිතාන පඤ්ඤ පෙතාන ආසනං
 බුඬ පමුඬ සංඝච පට්ටෙසතා නිසීදයුං
 නිසීදිතාන සමුඛො පචභික්ඛු සතොසහ
 සමා පනති සමාපජ්ජි මෙනතං සඬ දිසං ඵරි
 සතනකඩතතුං සමාපජ්ජි බුඬොක්ඛාණං සසාවකො

* The few copies of this work hitherto accessible in the island,—transcripts from that obtained by Nadoris de Silva,—are in many respects defective, owing, presumably, to the ignorance of the transcribers. An opportunity will however be speedily afforded to Páli Scholars for collating them with one which, with other historical and religious works, His Majesty the King of Burmah, has liberally presented to the “Government Oriental Library.”

† In a note at p. 52 of “Adam’s Peak,” it is stated—“Both Buddhaghósa and Mahánáma seem to have been indebted to the Dípawansa for what they have written on this particular subject,” i. e. the Foot-print. I had not then obtained access to the work, and my informant was, as it will be seen, mistaken in this particular.

නාමිංඨානෙ මහාථූපො පතිඨා සිති අද්දස
 මහාදුනං පවතෙනසි නාගරුජ මනකතිකො
 පටිග්ගහෙත්වා සමුඛො නාගදුනං සසාවකො
 භුත්වා අනුමොදෙත්වා නභුග්ගජී සසාවකො
 ඔරෙහිත්වා නංචුඛො ඨාණංදීඝවාපියං.
 සමාපජ්ජී සමාපතතිං කොනං ලොකානු කම්පකො
 චුළුතිත්වා සමාපතති තමිහිඨානෙ පහංකරෙ
 වෙනාසයං කම්මානො ධම්මරුජ සසාවකො
 මහාමෙඝ වනෙනත්ව ඛොධිඨාණං උපාගමී
 පුරිමානීති මහා ඛොධි පතිඨංසු මහිතලෙ
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 තිස්සො ඛොධි ඉමංඨාණං තයො චුඛොන සාසනෙ
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 යත්මෙඝ වනාරමං අගමාසි නරසහො
 තත්ථාපිසො සමාපතතිං සමාපජ්ජී සසාවකො
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 ඉදං පදෙසං පඨමං කතුසහෙධා ලොකනායකො
 ඉමං පලලං කඨානමහි නිසීදිත්වා පටිග්ගති
 ඉමං පදෙසං දුතියං කොනාගමනො නරසහො
 ඉමං පලලංකඨානමහි නිසීදිත්වා පටිග්ගති
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 අනංගොතම සමුඛො සකෘපුරොතො නරසහො
 ඉමං පලලංකඨානමහි නිසීදිත්වා සමප්පිතොති

“Aparampī atṭhame vasse nāgarājā Manakkhiko
 Nimantayi mahāviraṇṇa pancha bhikkhu sāte saha
 Pariwāretvāna Sambuddhaṇṇa vasābhūtā mahiddhikā
 Uppatitvā Jetavane kamamaṇṇo nabhe munī
 Lankādīpaṇṇa anuppatto gangā Kalyāṇiyan mukhaṇṇa

Sabbe ratanamandapan uragá²katvá mahítale
 Nánárahehi vatthehi dibbadussehi chhádayuṇ
 Nánaratana 'laṇkára náná puppha viehittaká
 Nánáraha dhajá 'neká maṇḍapaṇ náná laṇkataṇ
 Santhataṇ santharitvána paññápetvána ásanāṇ
 Buddha pamukha Saṅghancha pavesetvá nisídayuṇ
 Nisídítvána Sambuddho panchabhikkhu sate saha
 Samápatti samápajji mettan sabba disan phari—
 Sattakkhattuṇ samápajji Buddho jhánaṇ sasávako
 Tasmīṇ ṭháne mahá thúpo patitṭhásiti addasa
 Mahádánan pavattesi nágarájá Manakkhiko—
 Paṭiggahetvá Sambuddho nágadánaṇ sasávako
 Bhutvána anumodetvá nabhugganchhi sasávako—
 Orohitvána tan Buddho ṭhánan Díghavápiyan
 Samápajji samápatti jhánaṇ lokánukampako
 Vutṭhahitvá samápatti tamhi ṭháne pabhankaro
 Vehásayan Kamamáṇo dhammarájá Sasávako—
 Mahámeghavane tattha bodhi ṭhánaṇ upágami
 Purimá tīni mahá bodhi patitṭhinsu mahítale
 Tanṭhánaṇ upagantvána tattha jhánan samápajjayi —
 Tisso bodhi imaṇ ṭhánan tayó buddhána sásane
 Mamanchabodhi patitṭhánan idheva hoti anágate —
 Sasávako samápatti utṭhahitvá naruttamo
 Yattha meghavanárammaṇ agamási narásabho—
 Tatthápi so samápattin samápajji sasávako
 Utṭhahitvá samápattin vyákari so pabhaykaro—
 Iman padesan paṭhamam kakusandho lokanáyako
 Iman pallanka ṭhánamhi nisídítvá paṭiggahí
 Iman padesan dutiyan kónágamano narásabho
 Imaṇ pallanka ṭhánanhi nisídítvá paṭiggahi
 Imaṇ padesan tatiyan kassapo lokanáyako
 Imaṇ pallanka ṭhánamhi nisídítvá paṭiggahi—
 Ahaṇ Gotama Sambuddho sakyaputto narásabho
 Imaṇ pallanka ṭhánamhi nisídítvá samappito.”

“Again in the eighth year, the king of the Nágas invited the great hero, with five hundred priests. These passion-subdued sages, possessed of great miraculous powers, rising aloft in the air at Jétawane, and travelling through the firmament, arrived at the Island of Lanká, near the mouth of the river Kalyáni. All the Nágas, having built a ‘jewelled hall,’ greatly decorated and ornamented with varieties of gems, with flowers of various hues and with many flags, and having covered it with celestial cloths, and other cloths of great value, having put up seats, and spread carpets over them, they (the Nágas) made the supreme Buddha, and the priests enter (the hall) and be seated.

“The supreme Buddha having taken his seat with his five hundred disciples, entered into sámapatti meditation, and extended mercy in all directions. Seven times did the supreme one enter into holy meditation with his disciples, and he foresaw that the great Thupa would be built upon that site.

“The Nága-Rája Maniakkhika bestowed great offerings of food, and Buddha having accepted these offerings, and partaken of the same with his disciples, went up in the air accompanied by them; and the omniscient one having alighted at the place (called) Dighavápi, the sympathizer of mankind entered into holy meditation on that spot.

“Having risen, after there enjoying his holy rest, the illuminator, the king of the law, passing through the air, attended by his disciples, arrived at Mahá méghavana, the site of the Bó-tree, where the holy Bodhi-trees of the former three Buddhas (of the kappa) stood, and having arrived there he again entered into holy meditation.

“‘During the existence of the sárana (the continuance of the religion) of the three former Buddhas, their three Bodhi-trees, stood on this spot, and my own Bó-tree will stand here in future’ (thought he.)

“Having risen from the sámádhi meditation, the supreme of men, with his disciples went to Meghavana. There too, he entered into holy meditation with his disciples, and rising therefrom the illuminator (of the world) declared. ‘First of all Kakusandho, the chief of the world, seated on the site of this very seat vouchsafed to accept this spot of ground. Secondly, Konagamano, the supreme of mankind, seated on the site of this very seat, vouchsafed to accept this spot of ground.

Thirdly, Kassapo, the chief of the world, seated on the site of this very seat, vouchsafed to accept this spot of ground. I too, Gotamo Buddha, of the Sakya race, the chief of men, seated on this seat, enjoyed holy rest.' ”

Here, plainly, there is an entire absence of reference to anything that is in any way connected with the Foot-print; an omission, the significance of which is all the more remarkable, because of the terms in which the rest of the holy places are spoken of. The sites of all these places, it is alleged, were visited by Buddha with his attendant train of five hundred priests, on the self-same day. At each place, entering into a state of profound and holy abstraction, he foresaw, on the spot, what centuries later would there be done, in the erection of Dágobas, the planting of the Bó-tree, &c., and the veneration with which each would be regarded as having been sanctified by his presence. The narrative is marvellous enough to satisfy the cravings of the most credulous, but with all its statements that partake of the miraculous and supernatural, it is nevertheless an exceedingly valuable one, inasmuch as it shews what were considered the holy places at the time it was written, and that amongst them the Foot-print had no place,—that, in fact, its existence was then unknown.

The Buddhists of Ceylon affirm that the Founder of their religion visited the Island on three several occasions; and the Dípawansa, the Mahawanso, and other native works have much to say concerning these visits; but the conclusion that their statements are wholly groundless, a conclusion arrived at by such writers as the Rev. Spence Hardy,* and Professor Edward E. Salisbury† is one sustained by internal evidence furnished by the Mahawanso itself, as well as by that derivable from other sources.

* Vide article “On the Language and Literature of the Sighalese,” published in the C. B. R. A. Society’s Journal for 1846.

Memoir of Buddhism, Journ. Am. Or. Soc. vol. i. p. 196.

The Buddhistic annals and traditions of the Burmese are peculiarly valuable to students of Buddhism in Ceylon, not only from the intimate connection that has for so many centuries been kept up between the two countries, for the express purpose of promoting the interests of their common religion; but from the circumstances which, from the original introduction of Buddhism into Burmah, have there preserved it from the corrupting influences which have more or less affected that faith in other countries. Upon this subject the Right Rev. P. Bigandet, Bishop of Ramatha and Vicar Apostolic of Ava and Pegu, observes, in the introduction to his interesting work, "The Life of Gaudama, the Buddha of the Burmese:"—

"Buddhism, such as we find it in Burmah, appears to have retained to a great extent, its original character and primitive genuineness, exhibiting the most correct forms and features of that Protean creed. At the epoch the Burmans left the northern vallies and settled in the country they now inhabit, they were a half civilized Mongolian tribe, with no kind of worship, except a sort of Geniolatry, much similar to that we see now existing among the various tribes now bordering on Burmah. They were in the same condition when the Buddhist missionaries first arrived among them. Deposited in this almost virginal soil, the seed of Buddhism grew up freely, without meeting any obstacle to check its growth.

"Philosophy, which, during its too often erratic rambles in search of truth, changes, corrects, improves, destroys, and, in numberless ways, modifies all that it meets, never flourished in these parts: and therefore did not work in the religious institutions, which have remained up to this day nearly the same as they were when first imported into Burmah. The free discussion of religious and moral subjects, which constituted the very life of the Indian schools, and begat so many various, incoherent, and contradictory opinions on the most essential points of religion and philosophy, is the sign of an advanced state of civilization, which does not appear to have ever existed on the banks of the Irrawaddy.

“Owing to its geographical position, and perhaps, also, to political causes, Burmah has ever remained out of the reach of Hindoo influence, which in Nepaul has coloured Buddhism with Hindoo myths, and habited it in gross *idolatric* forms. In China, where already subsisted heroes’ and ancestors’ worship, at the time of the arrival of the preachers of the new doctrine; Buddhism, like an immense parasitic plant, extended itself all over the institutions which it covered rather than destroyed, allowing the ancient forms to subsist under the disguise it afforded them. But such was not the state of Burmah, when visited by the first heralds of Buddhism.”—pp. viii. ix.

That being the case, let us ascertain what the Burmese authorities say with reference to the introduction of Buddhism into Ceylon. In the account given of the memorable occurrences which took place when Phralaong at last attained the fullness of the Buddhaship, it is stated, that after giving vent “to the feelings of compassion that pressed on his benevolent heart, Phra [Burmese for Buddha] glancing over future events, delighted in contemplating the great number of beings who would avail themselves of his preachings, and labour to free themselves from the slavery of passions. He counted the multitudes who would enter the ways that lead to the deliverance, and would obtain the rewards to be enjoyed by those who will follow one of those ways. The Baranathe country (Benares) would be favoured first of all, with the preaching of the law of the wheel. He reviewed the countries where his religion would be firmly established. He saw that Mahinda, the son of king Asóka, would carry his law to Ceylon, 236 years after his Neibban.” Not a word here as to the three visits which Singhalese authorities assert he made, and which if he actually had made, or but one of them even, would undoubtedly have been recorded as one of the things foreseen, just as it is stated he foresaw the preaching of the law of the wheel at Benares—an event which came to pass not long after he became Buddha :—

or the mission of Mahinda to Ceylon, which was part and parcel of a grand scheme for the propagation of Buddhism, resolved upon at the third great Buddhist Council, held at Pátalipura or Patna, under the auspices of the king Asóka, and presided over by Moggaliputtatissa in the year 309 B. C. This resolution of the Council is thus stated in the Burmese Life of Gaudama Buddha, pp. 387, 388.

"At the conclusion of the council, the President, who was acknowledged the head of the Buddhists, thought of extending throughout the whole of Dzampoudipa the sway of the new religion. Hitherto, it had been confined within the limits of Magatha. Now the time had come to make it spread far and wide among the nations and tribes of the whole world. To carry out such a bold and comprehensive plan, Mauggaliputta made an appeal to the ablest and most zealous members of the council, and charged a certain number of them, to go and preach the true law, into the countries beyond the boundaries of Magatha. The venerable Mitzaganti, with four companions, was directed to proceed to the country of Kashmara-gandara. Rewati was ordered to go to Mahithakan-pantala. Gaunaka-damma Reckita went to Aparanta. Maha-damma Reckita was sent to the Mahratta country. Damma Reckita received mission to proceed to Yaunaka, which is the country inhabited by the Pantsays. The venerable Mitzi directed his steps, in company of several brethren, towards some parts in the Himalayas. Thauna and Uttara proceeded in a south-eastern direction, to the country of Souwani-boumi. Finally, Mahinda, Ittia, Outtia, Thamala, and Baddathala went to establish religion into the Island of Tappapani (Ceylon.)"

Turning now to the Mahawanso, we find an account, in the 13th chapter, of Mahinda's arrival in Lanka, [B.C. 307] after receiving from "Magindo (Sakkó the dévo of dévos)" the following command: "Depart on thy mission for the conversion of Lanká: it is the fulfilment of the prediction of the Supreme Buddha (pronounced at the foot of the bó-tree). We also will there render our assistance." The 14th chapter describes the manner

in which Mahinda introduced himself to the king Dēvānapiyatissa, near the Missa mountain, or Mihintalle; his discourses with, and the consequent conversion of the monarch, followed by that of his sister-in-law the princess Anula, the Court, and large numbers of the people. Numerous donations of land, sites of the holy places, were then made to Mahinda by the king; who was informed, to his intense satisfaction, that these sites had already been sanctified by the presence on them of Gautama and the three preceding Buddhas. In the account which Mahinda gave the king of the proceedings of these Buddhas, he mentions that the first, Kakusandha, stationed himself on the summit of Dēwakúta (Adam's Peak), in order, amongst other things, to deliver the inhabitants from a prevailing febrile epidemic. The second Buddha, Kónágamana, in order to bring about the cessation of a terrible drought, also stationed himself on the summit of Sumanakúta (Adam's Peak). The third Buddha, Kassapa, in order to put a stop to a sanguinary civil war, stationed himself, in a similar manner, on the summit of Subhakúta (Adam's Peak). In each case that elevated position was chosen by the Buddha for the simple purpose of making manifest his presence in the land, the same resolution (or command) being each time adopted "Let all the inhabitants of this land Ojadípo [afterwards Waradípo, then Mandádípo] this very day see me manifested. Let all persons who are desirous of repairing to me repair instantly (hither) without any exertion on their part." Whereupon, each time, "The king and inhabitants of the capital observing the divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither." The divine sages then successively went to the sites of the various holy places already mentioned in the quotation from the 1st chapter. But there is no mention whatever of the impression of a Foot-print having been made on the summit of the mountain on either of these occasions.

Mahinda, proceeding with his discourse, comes to the advent of Gautama. He tells the king :—

“ The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this ‘ kappa,’ was Gotama.

“ In the first advent to this land, he reduced the Yakkhos to subjection, and then in his second advent, he established his power over the nágas. Again, upon the third occasion, at the entreaty of the nága-king Maniakkhi, repairing to Kalyáni, he there, together with his attendant disciples, partook of refreshment. Having tarried and indulged in (the ‘ sámapatti’ meditation) at the spot where the former bó-trees had been placed; as well as on this very site of the (Ruanwelli) dágoba (where Mahinda was making these revelations to Dévānanpiyatissa), and having repaired to the spots where the relics used (by the Buddhas themselves, viz., the drinking-vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhas had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lanká, *as at that period there were no human beings in the land*, having propounded his doctrines to the congregated devos and the nágas, departed through the air to Jambudípo.”*

Here again neither the mountain nor the foot-print is made mention of, and the fictitiousness of the whole narrative is made

* These visits not having been foreseen, (see *ante*), but being essential at and after 236 A. B. ‘for the greater glory of Buddha,’ there was an awkward necessity compelling the Buddhist historians to limit the time occupied by the visits of Buddha to Ceylon, and to force him to fly with electric speed, from Jeto (at Savatthipura in India) to Lanka, and back from Lanka to Jeto, in the universally accepted belief that no Buddha could possibly absent himself for a longer period than twenty-four hours at any one time from the country in which he was originally manifested. It is however, a lamentable fact, that occurrences no less wonderful are gravely recorded in certain Jewish, Christian, and Mohammadan writings, which are greatly revered, and the incidents of which are most implicitly believed in by the superstitiously devout of large sections of each of these religious communities.

patent by the announcement that at the period of Gautama's third visit to Lanká, B. C. 580, eight years after his attainment of the Buddhahood, there were then "no human beings in the land,"—a strange and singular admission immediately after the statement respecting the manner in which the kings and inhabitants of the capital repaired to the preceding Buddhas when they manifested themselves, thousands of years before, on the summit of the variously-named mountain. This discourse of Mahinda, however, almost exactly tallies with the statements of the *Dípawansa*, and there can be no doubt but that both had a common origin. Chapters 15 and 16 continue the accounts of Mahinda's successful labours in the land. Chapter 17 states, that after the holding of the "wasso" at the Chétiya mountain, which terminated on the full moon day of the month "Kattika" (Oct.-Nov.) five months after his arrival, Mahinda "this great théro of profound wisdom," thus spoke:—

"Mahárāja, our divine teacher, the Supreme Buddha, has long been out of our sight: we are sojourning here, unblessed by his presence. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied "Lord, most assuredly it has been stated to me, that our Supreme Buddha had attained 'nibbutó' (and that a lock of his hair, and the 'giwati' relic have been enshrined at Mahiyangana.)" "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahinda). "I understand your meaning," (said the monarch) "a thúpo is to be constructed by me. I will erect the thúpo: do ye procure the relics." The théro replied to the king: "Consult with Súmana." The sovereign then addressed that sámanéro, "From whence can we procure relics?" "Ruler of men (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, leaving the canopy of dominion, and cheered by the music of the 'táláwachara' band, repair in the evening to the Mahánága pleasure garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch, spoke Sumana, who fully knew how the relics of Buddha had been distributed."

Now, supposing that about 236 A. B. there had been any foundation, either legendary or traditional, for the assertion, in the first chapter of the Mahawanso, that Buddha had, on the occasion of his third visit to Ceylon, left his Foot-print on the summit of the Samantakúṭa, some allusion to that circumstance would assuredly have been made by Mahinda, in the various discourses he had with the king, which are reported in the 14th and following chapters. But such is not the case. The alleged visits are fictions; the inventions, most probably, of the zealous Mahinda, aided by the astute Sumana, who knew so well how the relics of Buddha had been distributed, that when the king was led by Mahinda to ask for them, he was ready at once to make miraculous journeys to Magadha, the Himalayas, and the court of Sakko, the dévo of dévos or king of gods, to procure them:—all which, says the historian, he did; and had the relics ready for the king on the afternoon of the same day on which he inquired after them. Further, had there been a belief amongst Buddhists, at the time of Mahinda's visit, of the existence of such a Foot-print, there would have been no reason for that théro's lament to the king, *that there was no object in the land to which offerings could be made.*

But we have still stronger and more conclusive evidence upon this subject in the sacred Piṭakas—the very fountain head and source of all the authentic information we possess concerning Buddha and the origin of Buddhism. These, consisting of the Vinaya, the Sútra, and the Abhídhamma, contain the discipline, and the discourses of Gautama, and the pre-eminent truths of his doctrines. That these works were partly collected and reduced to writing during the lifetime of Buddha, there are strong grounds—perhaps the strongest possible—for believing, notwithstanding the assertions of Singhalese Buddhist historians to the contrary.* The art of writing, hiero-

* With reference to this subject, the importance of which in its bearings upon

glyphically and phonetically, was known amongst the Egyptians, Hebrews, Chaldeans, Moabites, Ninevites, and Assyrians, as well as amongst the Chinese, hundreds of years before the birth of Buddha. It was known and practised amongst the Babylonians and the Medes and Persians at the time of his advent ; and there are no grounds for supposing that it was unknown in the country in which he lived. On the contrary, we know that the ten books of the Vedas, comprising 1028 hymns, existed in a written form, and had existed in India for, at least, four hundred years before.* A king's son, surrounded by learned Brahmans, the prince Siddhártha, the coming

the Buddhist religion can hardly be over-estimated, Mr. Turnour remarks, in his 'Examination of the Páli Buddhistical Annals, No. 4,' published in the Journal of the Asiatic Society in 1838, "It has been shewn in the introduction to the Maháwanso, that its author Mahánámo, compiled his history in the reign of his nephew Dhátasíno, the monarch of Ceylon who reigned between A. D. 459 and 477, from the materials above described—[the Síhala Maháwanso, the Aṭṭhakathá of the Maháwiháro, the Síhala Aṭṭhakathá and the Maháwanso of the Uttarawiháro fraternities],—a part of which was the version of the Aṭṭhakatha brought by Mahinda from India in 307 before Christ, and translated by him into the Síhala language. This fact, coupled with many other circumstances inadvertently disclosed in the histories of the Convocations, go far to prove that the Piṭṭakattayan and Aṭṭhakathá were actually reduced to writing from the commencement of the Buddhistical era, and that the concealment of their record till the reign of the Ceylonese ruler Wattagamini [Walagambahu] between B. C. 104 and 76, was a part of the esoteric scheme of that creed, had recourse to in order to keep up the imposture as to the priesthood being endowed with the gift of inspiration. The cessation of the concealment of these scriptures at that particular period, though attributed to the subsidence of the spirit of inspiration, in all probability proceeded from the public disorders consequent upon the Chólián invasion, which led to the expulsion of that king and the priesthood from Anuradhapura by a foreign enemy, and to their fugitive existence in the wilderness of the Island during a period of nearly 15 years."

* The collection of the Vedas in their present form has been referred, from general considerations, and with much of probability, to the earlier half of the

Buddha, was educated in all the knowledge possessed by perhaps the then most civilized country in India. His principal adherents were, like himself, of regal, as well as of princely and priestly families, and they too would be highly educated men. It is not therefore reasonable to suppose, that while for a period of forty-five years he continued to propagate his doctrines in the adjacent kingdoms of Maghada, (North and South Behar) Bhágalpur, Gorukhpur, Oude, Benares, and the territory of Tirhut, his disciples did not commit to writing the more important, if not the whole of them; or that he himself did not from time to time revise and correct what had been written.

Even the Asóka inscriptions, the great Indian enigma until deciphered by Prinsep, whatever else they prove, prove this,—that although not cut until about 230 years after the death of Buddha,* the art of writing was not, and could not have been

second thousand years preceding the Christian era, but at whatever time the collection was made—when its verses were first rescued from the custody of oral tradition, and committed to writing—it constituted a decided era in Indian literary history, and “from this time the texts became a chief object of the science and industry of the nation, as their contents had always been of its highest reverence and admiration; and so thorough and religious was the care bestowed upon their preservation, that, notwithstanding their mass and the thousands of years which have elapsed since their collection, not a single various reading, so far as is yet known, has been suffered to make its way into them.”—See article ‘On the main results of the later Vedic Researches in Germany, by William D. Whitney, in *Journal of Amer. Or. Soc.* 1853, vol. iii. p. 309.—Also, Professor Max Müller’s *Lecture on the Vedas in ‘Chips from a German Workshop,’* vol. i. pp. 15-16.

* There is abundant reason for concluding that the Buddhist era, commencing B. C. 543 has been antedated by 66 years, and that the correct date should be 477 B. C. Asóka acceded to the throne 214 A. B. and was inaugurated four years later. The inscriptions were cut subsequent to his inauguration;—one of them, that at Girnar, fixes the date at 12 years after that event = 230 A. B., or 313 B. C. accepted Buddhist era; but B. C. 247 according to the corrected chronology.

at that time, of recent acquisition in the dominions of the monarch whose edicts they recorded. The application of the art to the perpetuation of such edicts in imperishable letters graven on rocks and stone, might be a novel and a happy idea—the suggestion of a Buddhist hierarch,—but as edicts so made public—at Alláhábád, and Delhi, in northern India; at Gírnár in Gujârát, in the west; at Dhauli in Katak, in the east; and, in a wholly different alphabet, at Kápurdigiri in Afghanistán,—edicts which were intended to be read by every one, the cutting of the inscriptions presupposed a wide-spread possession amongst the subjects

In his discussion of the accuracy of the dates assigned to the death of Buddha and the landing of Vijaya in Ceylon, Mr. Turnour writes (Journ. As. Soc., Sept. 1837) “I proceed to offer the following remarks as explanatory of the grounds on which I am disposed to consider, that the error of the above discrepancy was *designedly* committed by the early compilers of these Buddhistical annals, partly in India, and partly in Ceylon, for the purpose of working out certain pretended prophecies hereafter noticed.

“In the first place, these minutely adjusted dates are to be found only in BUDDHAGHÓSA’S Páli version of the Aṭṭhakathá, and in the Maháwanso; the latter history being avowedly compiled from the Sinhalese Aṭṭhakathá, from which Buddhaghósa translated his version also of the sacred commentaries into Páli Both works, therefore, are derived from the same source, viz. the Aṭṭhakathá brought from India by Mahinda in B. C. 307, and promulgated by him in Ceylon in the native language.

“In the second place, these dates are called forth, for the purpose of shewing that certain pretended prophecies of Sákya and his disciples, all tending directly or indirectly to invest the Indian emperor Asóka, the hierarch Moggaliputtatissa, and the island of Ceylon, with special importance, *as the predicted agents by whom, and the predicted theatre in which, Buddhism should attain great celebrity, were actually realized.* In the third place, *no mention whatever is made of these prophecies in those parts of the text of the Pitakattaya* in which the other revelations of Sákya himself, are recorded; and where indeed, until a recent discussion raised by me, the heads of the Buddhistical Church in Kandy believed they were to be found.”

of the great king, as well as the neighbouring people of Afghanistan, of the ability to read the ordinances thus inscribed for their information and observance;—and that ability indicated a familiarity with writings on more perishable substances than rocks and stately monoliths,—a familiarity which, considering the fixity of Indian habits and grooves of thought, could not possibly have been attained to in the course of a single generation.*

The notion, founded on the assertions of the old Sinhalese

* “No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarsi* or *Asoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kápurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kápurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions, in order to explain some of the letters of the Kápurdigiri alphabet.

“But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep’s Indian Antiquities by Thomas, vol. ii. p. 42.) *To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic stages.* There are no such traces of the growth of an alphabet in Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanágari, may be connected with one of the leading Semitic alphabets”—Prof. Max Müller’s Sanskrit Grammar, 1866. pp. 1-2.

writers--Buddhist priests whose object was to exalt their own order,—that neither in Buddha's lifetime, nor for a period of four hundred and fifty years subsequent to his death, his precepts and discourses were preserved otherwise than orally, by men gifted with infallible memories, is one that requires a stretch of belief which only minds of a peculiar character can attain to.* Religions as well as Governments, to be durable, *must* have their laws and doctrines recorded. The necessity for so doing is imperative. It is the only safe foundation on which political and religious communities can be based. So obvious a truism needs but to be stated to be assented to. And sage and savage have alike felt its force all over the globe. Passing from the old world to the new, the sculptures and hieroglyphics discovered in the palaces and temples of cities of an unknown race that within the memory of living men have been disinterred from beneath the roots of forests, the growth of ages, in the wilds of Central America, prove this; and proof as strong is shewn in the wampum belts of the Indians of North America—those records of treaties between tribe and tribe, and the red men of the west and the pale faces from beyond the sea, to which chiefs and sachems make solemn reference when assembled on affairs of state in the Council lodges of their tribes. Writing of any kind is but the art of recording in visible symbols language that has been spoken, as well as of rendering communicable from mind to mind thoughts unuttered by the tongue; and the art in its essence is the same, whether the medium be the crude wampum belt of the nomadic American Indian, or the elaborate combination of thick and thin strokes in lines and curves and angles and circles of the ablest writer of the most polished age of antient or modern times.

* In considering this subject, it must be borne in mind that the Tripiṭaka contains matter equal in bulk to eleven or more times the amount of that contained in the books of the Old and New Testaments.

Whatever may have been the form of record adopted, whether on papyrus or skins, on clay or metal, on olas or any other substance, it will hardly be contended in the face of the evidence extant of the extent to which the art prevailed at the period under discussion, that in the country and age which saw the birth of Buddha, kings, philosophers, poets, and priests were less advanced in civilization in this particular respect, than the North American Indians of the present century. But if it be admitted, that, 2,500 years ago, Maghada and its adjacent kingdoms, had attained to a high degree of civilization, then it is inconceivable that Buddha and his principal disciples should deliberately have chosen to entrust the future of the new religion to mere oral and traditional deliverances, when a surer method for securing its lasting stability was at their command.

Professor Max Müller has well said, that "Buddhism, as a religion and a political fact, was a reaction against Brahmanism, though it retained much of that more primitive form of faith and worship."* To ensure the permanency of such a reaction no means could be better adapted than the record in writing of the laws and teachings of its promulgator, who, as he claimed to be omniscient, the sage and seer supreme in wisdom, would not, nay, could not, overlook the importance of the art. That it was not overlooked we are assured, for how otherwise can the remarkable fact be accounted for, that from the time of Buddha is to be dated the commencement of authentic Indian History,—a fact entirely attributable to Buddhism and Buddhist writers. Upon this point the following remarks by Professor Salisbury are most apposite:—

"A result of the general elevation of society effected by Buddhism, is seen in its creation of history. In India, while Brahmanism held undisputed sway, there were indeed traditions of the past handed down by

* Chips from a German Workshop, vol. i. p. 238.—Doctors differ upon this as upon other matters. The able author of the paper on the 'Literature and Origins

the epic bards; but so blended with mythology were these traditions, that their historical meaning was obscured, or obliterated. The only memorialists were of that caste, which could not justly preserve the remembrance of most of the great events determining the destiny of the nation, without giving undue prominence to matters which concerned classes of society, depreciated by themselves as inferior and not worthy of account, and especially their chief rivals, the warrior and regal caste, whose glory they would be most reluctant to celebrate. But to the Buddhists the affairs of kings were of the highest moment, and as they deeply sympathized in the growth of their power, even when they presumed to sway it to their own advantage, they would be disposed to treasure with the greatest care the remembrance of the events by which it was obtained: and the concern they professed for the general welfare of the people, would lead them to take note also of events of more general interest. Hence we find, that the proper history of India opens with the promulgation of Buddhism, and that every Buddhist nation has annals, which have a claim to the name of history, far superior to that of the epic or puranic traditions of Brahmanism.”*

This question has been carefully investigated by Mr. J. Alwis. In the Introduction to his edition of a portion of Kachchayana's Pāli Grammar (p. xxvii.) he states:—“as the result of those investigations, that, at the time when Buddhism first started into existence, writing was known in Maghada, as much as painting. It was practised in the time of Gautama. Buddhist doctrines were conveyed to different countries by its means. Laws and usages were recorded. Little children were taught to write. Even women were found able to read and write. The character

of Buddhism,’ which appeared in the October number of the Calcutta Review for 1869, declares, “there is no greater error than to represent it [Buddhism] as a Turanian revolt against Aryan supremacy. It was in its origin a purely spiritual influence, and its explanation must be sought in the spiritual rather than the social history of the time.”

* Journal Amer. Or. Soc. vol. i. pp. 134-5.

used was the Nágari. Vermilion was the 'ink,' and metal plates, cloth, hides, and leaves, constituted the 'paper' of the time. That Buddhist annals, therefore, were reduced to writing from the very commencement, is not only reasonable, but is indeed capable of easy and satisfactory proof." And in the Appendix to his work, he gives extracts from the 'Papancha Sudaniya,' the 'Maha Vagga,' the 'Aṭṭhakatha of Sanyutta Nikáya,' the 'Sumangala Vitasíni,' the 'Aṭṭhakatha to the Dhammapada,' and the 'Samanta-pásádika,' which contain proof of each particular stated in the passage we have just quoted.

The style and method of recording occurrences in the Vinaya-piṭaka are moreover convincing proofs that they, or the most of them, were noted down at the time they are said to have taken place; and the same may be said of the discourses and doctrines forming the bulk of the Sútra and Abhidhamma-piṭakas—which three works, taken collectively, form the Tripiṭika, or sacred words of Buddha. That much was committed to memory by the early Buddhist converts there can be no doubt, for the memory was a faculty highly cultivated in India in olden times as well as at the present day. That many copies of the Piṭakas were written is not likely. The art of writing would not be an universal accomplishment; and while Buddha was still living, and so long as his followers were confined to Maghada, one authenticated copy would suffice. The acute researches of the Hon'ble George Turnour, Csoma de Körösi, James Alwis, and others, upon this subject, are sufficient to establish the point beyond the region of doubt. But there is another consideration which, although not that I am aware of hitherto mooted, seems to possess a certain value in the discussion of this and other matters connected with the establishment of Buddhism.

Gautama in his yearnings after truth, before attaining to the Buddhahood, sought information from every source where he thought

his object could possibly be gained. The pure morality of his doctrines, and the general conformity of his precepts to those contained in the Old Testament writings, have often been remarked upon. He lived at a time when, for more than a hundred years, the ten tribes of the kingdom of Israel had been scattered, and, as it were, sifted over and among the nations of the earth; when moreover the inhabitants of Judea had been carried captive to Chaldea; and when princes and priests of the children of the captivity were holding the reins of power in places of highest trust in the Babylonish empire,—that empire which was then the mistress of the world, and whose king, in the zenith of his greatness, chose Daniel the Jewish prophet for his Vizier. What more likely then than that Buddha may have become acquainted with the Book of the Law, which the Israelites and Jews carried with them wherever they went,*—the divinely inspired code of a people, the fame of whose kings, David and Solomon, had rang through every known land.† It was an age when the whole race of mankind was agitated with the throes of a religious revolution—a mighty mental regeneration, which developed itself, in the Gentile world, by the production of such master-minds as Gautama, Pythagoras, Confucius, and Laotse. In the tenets taught by these men, and in

* Just as nearly twelve hundred years later, the Arabian prophet Mohammed became acquainted with, and obtained much, if not the whole, of the morality of the Koran from the sacred writings of both Jews and Christians.

† “The natural division of India is that into Hindustan and the Deccan, not because the one is continental, and the other peninsular, nor because the one consists mainly of two extensive river valleys, and the other of an elevated table land, but because they are separated by a barrier of mountain and forest, the Vindhya range, which renders impossible any but a very slow infiltration of ideas and peculiarities of race. At the time of which we speak [the fifth and sixth centuries before the Christian era] such infiltration was already at work. Aryan merchants visited the harbours of both coasts of the peninsula; and as far back as the age of Solomon [1000, B.C.], brought the produce of Malabar,—conspicuous animals,

the doctrines of Zoroaster as exhibited in the Zend-Avesta, with which Buddha may also have been acquainted, the morality of the Pentateuch is clearly discernible; and whatever he may have learnt from the five books of Moses,—and his precepts and discourses lead to the conclusion that he learnt a great deal,—he could hardly fail to obtain a knowledge of the means by which the law was preserved in its pristine purity; of the command given by the great Lawgiver for the deposit of the original written copy ‘in the side of the Ark of Covenant;’—of the ordinance (Deut. xvii. 18—20), which required each king, when the appointed time for choosing a king arrived, to transcribe for himself “a copy of the law in a book out of that which is before the priests the Levites:—to read therein all the days of his life:”—as well as that other (Deut. xxvii. 2—4) which commanded, for the benefit of the people, that when they had passed into the land which should be given them, great stones, plaistered over with plaister, should be set up, on which stones should be written “very plainly” “all the words of this law.”*

Assuming thus much, and recollecting that as the Founder of a new Religion, Buddha would naturally take every possible means to preserve to his followers his laws and his doctrines, exactly as

elephants’ tusks, fragrant woods, and such things as savages barter,—to factories at the mouth of the Indus, whither arrived, at measured intervals, the adventurous Phœnician squadron, bringing the Hindus the first news they had heard of foreign lands and gods and races, and of the alphabet, that wondrous instrument for expressing thought, which the Semitic mind had brought to maturity before its want was felt by other nations.”—*The Literature and Origins of Buddhism*, Calcutta Review, No. xxviii. 1869, pp. 107-8.

* Possibly king Asóka may have been led, from the same source of information, to erect the pillars and make tablets of the rocks in various parts of his dominions, on which are found his edicts concerning religion,—the oldest inscriptions known in India.

he himself propounded them; what can be more natural than the dying charge which he gave to his friend Ananda, and his other accompanying disciples, a portion of which we shall now quote:—

“Buddha, calling Ananda and all the Rahans, said to them: When I shall have disappeared from the state of existence, and be no longer with you, do not believe that the Buddha has left you and ceased to dwell among you. You have the Thoots and Abidama which to you I have preached; you have the discipline and regulations of the Wini. The law, contained in those sacred instructions, shall be, after my demise, your teacher. By the means of the doctrines which I have delivered to you, I will continue to remain among you. Do not therefore think or believe that the Buddha has disappeared or is no more with you.”*

The above passage from the ‘Mulla-linkara-wouttoo’ is from the translation by Bp. Bigandet, a decided advocate of the oral propagation theory. The same passage, translated by an equally competent scholar, is given below. Both translations, it will be seen, are so rendered as to convey no suspicion whatever to the reader’s mind that the dying Buddha referred to a collection which existed solely in the memories of his hearers, or otherwise than in writing.

“Gaudama then called Ananda, and said, You suppose that when I am gone there will be no Boodh: now this is not correct. I have given the several books of the law, and those books, when I am gone, will be the teacher; therefore it will be wrong to say, We have no Boodh.”†

That Buddha felt the pressing need of such a charge on so solemn an occasion is clear from several circumstances stated to have happened just before his death; and the breath had scarcely passed from his body, before the necessity of an appeal to the “law” was made manifest to those to whom he had bequeathed the sacred trust.

* Bigandet’s *Life of Gaudama*, p. 315.

† *Life of Gaudama*, translated by Rev. Chester Bennet, Missionary of the American Baptist Union in Burma, published in vol. iii. of *Amer. Or. Soc. Journal*, 1853.

This is shewn in the following passage recording the resolve of Maha Kassapa to hold a general Council immediately after the death of the great Master.

“Kassapa was thunderstruck at hearing such unbecoming language from the mouth of the Rahat Supat [Subaddo, the first Buddhist heretic]. He said to himself; If at this time, when there are but seven days since Buddha entered Neibban, there are to be found people holding such a language, what will happen hereafter. These persons will soon have followers who will embrace the profession of Rahats; and then the true religion will be totally subverted, the excellent law shall be in the hands of such persons, like a heap of unstrung flowers that are scattered by the wind. The only remedy to such an impending misfortune, is to assemble a Council composed of all the true disciples, who, by their decisions, shall insure stability to religion, and *fix the meaning of every portion of the law, contained in the Vinaya, the Sutras, and the Abhidhamma*. I am, as it were, bound to watch over the religion of Buddha, because of the peculiar predilection he has ever shewn to me. On one occasion I walked with Buddha, the distance of three gauwas; during that time he preached to me, and at the end of the instruction, we made an exchange of our tsiwarans, and I put on his own. He said ‘Kassapa is like the moon; *three times he has obtained the inheritance of the law*. His affection to my person, his zeal for my religion, has never been equalled. After my demise it will behove him to stem the current of evil, to humble the wicked, and condemn their false teachings as subversive of the genuine doctrine. With such energetic means, my religion shall remain pure and undefiled, and its tenets shall not be lost and drowned in the midst of the raging waves of errors.’ Therefore, said the great disciple, I will hold an assembly of all the disciples, for the promotion and exaltation of the holy religion.” “As soon as the funerals of the most excellent Phra (Buddha) shall have been performed with a becoming solemnity, I shall congregate together the most zealous and learned members of the assembly, and with their united efforts and energy, I will oppose the spreading of false doctrines which obscure the true ones. I will put down the newly invented erroneous disciplinary regulations, by setting

in a strong light, the genuine ones. To prevent, in future, the recurrence of similar evils so detrimental to religion, all the preachings of Buddha, as well as the disciplinary rules, shall be arranged under several heads, and committed to writing. The books, containing the above, shall be held as sacred.”*

This, the first great Council, was accordingly held at Rájagaha, the capital of Ajátassato or Magadha (South Behar), three months after the death of Gautama. It was attended by 500 of the chief of his disciples: and the ‘Mulla-linkara-wouttoo,’† from which Bigandet translates the life of Buddha, and which gives a narrative of the steps taken for the preservation as well as the propagation of his doctrines, describes the proceedings as follows. After forty days’ preparation, all being assembled, Kassapa, as president, inquired which of the three parts, the Instructions, the Discipline, or the Metaphysics, should first be considered. The Discipline obtaining the preference, the théro Upáli was chosen as its expositor. Kassapa thereupon questioned him upon the contents of the Vinaya, commencing with the first section; and after each answer, addressing the assembled Council, said, “Brethren, you have all heard what regards the circumstances connected with the first Párájika: Let this article be noted down, and its admission be proclaimed aloud.

* Bigandet’s *Life of Gaudama*, pp. 335, 336, and 350. It is only fair to the Bishop to state, that he does not agree with his author in regard to the writing mentioned in the text. He says, “I feel inclined to believe that this expression is put into the mouth of the Patriarch, and that, in all likelihood, he never uttered it. It is probable that during the first ages of Buddhism, the doctrines were not put in writing, but orally transmitted. For supporting this apparently incredible assertion, we have the testimony of the authors of the *Sinhalese collection*, who distinctly state, that during more than 200 years after the introduction of the religion in Ceylon, tradition was the only vehicle for transmitting the contents of the Pitagat.”

† The precise date of the composition of this work is not known. But it is said to have been written long before the invention of gunpowder.

It was done so. All the members accepted it." So with the 2nd and 3rd Pārājika, which constituted the whole of the Vinaya-piṭaka. In the same manner Ananda was selected for examination on the whole of the Sūtras; and Anuradha on the Abhidhamma; Maha Kassapa being the examiner throughout.* The Council, after sitting seven months, and arriving at unanimous conclusions upon the whole of the subjects brought before it, concluded by fixing the Buddhistic era; the commencement of which they dated from the day of Buddha's death, B. C. 543.

A second general Council was held at Wesalie, or Allahabad, under the following circumstances. "In the 20th year of the reign of Kalasoka, in the year 100, there happened a sort of schism amongst the Rahans of Wesalie The venerable Rassa was then living in the monastery of Mahawon in the district of Wesalie. Chancing to travel through Vajji district he . . . was greatly scandalized at all that he saw The venerable Rassa anxious for the safety of the genuine practices, and zealous for the exaltation of religion, hastened to Kosambi, to warn the religious of that and the neighbouring districts, against the evil practices of the Vajji rahans. *To those he could not meet in person he sent letters and messengers*, to say to them 'Brethren, before the evil doers succeed in their iniquitous efforts to subvert religion, and render doubtful and uncertain the genuine regulations of the Vini, ere they have time to set up false tenets, let us assemble, and with

* The Mahawanso, which asserts the oral propagation of the Piṭakas, describes this transaction in these terms:—"The high-priest (Mahākassapo) reserved to himself (the part) of interrogating on 'winaya,' and the ascetic théro Upāli that of discoursing thereon. The one seated in the high-priest's pulpit interrogated him on 'winaya'; the other, seated in the preaching pulpit, expatiated thereon. From the manner in which the 'winaya' was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of 'winaya.'"

our united efforts, let us give strength and confidence to the good and righteous, and crush the wicked and the impious.'". After some time spent in arrangements and preliminary discussions, the Council was held A. B. 102, under the presidency of Rassa, and was attended by 700 priests, chief amongst whom were six of the disciples of Ananda, and two of those of the venerable Anuradha. "The assembly lasted eight months. The canon of scriptures was likewise arranged and determined as it had been done by Maha Kassapa, in the first Council."*

The third great Council, held in the seventeenth year of the reign of Asóka, has already been referred to.†

At each of these Councils it is stated *Aṭṭakatha* or Commentaries were compiled, and adopted as canonical by the assembled priests.

Now with reference to these Councils, the occasions which called for them, and the authenticated results, the *Dipáwansa* makes the

* Bp. Bigandet's *Life of Gaudama*, pp. 364—368.

† The accounts in the text, from Burmese authorities, are corroborated and confirmed by the Thibetan narrative referring to the same events. In an abstract by Professor Wilson of an analysis of the Thibetan version of the *Piṭakattaya* made by M. Csoma de Körösi, the following observations occur:—

"On the death of Sákya, Kásyapa, the head of the Baud'dhas, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda; the "Dul-va" by Upáli; and the "Ma-moon," *Abhidharma*, or *Prajñá-páramitá*, by himself. He presides over the sect at Rájagriha till his death.

"Ananda succeeds as hierarch. On his death his relics are divided between the Lichchivis and the King of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Pátaliputra.

"One hundred years after the disappearance of Sákya, his religious is carried into Kashmir.

"One hundred and ten years after the same event, in the reign of Asóka, king of Pátaliputra, a new compilation of the laws of Sákya was prepared by 700 monks, at Yanga-pa-chen-Allahabad."—Turnour's *Maháwanso*, *Introd.* p. xlviii.

following remarks, which clearly indicate that from the very beginning Buddhism depended upon the written laws and discourses of its Founder.

“Many individuals (viz.) ten thousand sinful Vajjian* bhikkus who had been expelled by the theras, assembled together; and, having formed another party, held a council of Dhamma. This is thence called Mahá Sangíti.

“The bhikkhus who held the Mahá Sangíti reduced the religion into confusion, set aside the first compilation, and made another. They placed in different places the Suttans which occurred in different other places, and distorted the sense and the words of the five nikáya. They did so, ignorant of (the difference between) the general discourses, and those (delivered) on particular occasions, and also (between) their natural and implied significations. They expressed in a different sense that which was otherwise declared, and set aside various significations under the unwarranted authority (shadow of) words. They omitted one portion of the Suttan, and Vinaya of deep import, and substituted (their own) version of them and the text. They left out the Paríváran annotations, six books of the Abhidhamma, the Patisambhidá, the Niddesa, and a portion of the Játakas, without replacing anything in their stead. They, moreover, disregarded the nature of nouns, their gender, and (other) accidents, as well as the (various) requirements of style, and corrupted the same by different forms.

“The originators of the Mahá Sangíti were the first seceders. Many followed their example. * * *

“The schisms of the seceders were (thus) seventeen, the váda of those who had not seceded, was one; and with it there were altogether eighteen sects.

“Like the great Nigrodha (among) trees, the orthodox discourses alone

* “Vajji,—a portion of Behar in which the Lichchavi Princes were settled. It is however not stated where the Council was held. Doubtless it was at a distance from the principal seat of Government and Buddhism, which at this period was at Vesáli or modern Allahabad.”

are supreme among doctrines; and they are moreover the pure (very) word of Buddha, without retrenchment or addition. The doctrines which have arisen from it are like the thorns of a tree.

“There were no (heresies) in the first century (anno Buddha), but in the second, seventeen sprung up in the religion of Buddha.”*

With the results of the third Council—the Vinaya, the Sūtra, and the Abhidhamma, recompiled, collated, and made conformable with those of the two Councils which preceded it,—Mahinda and his fellow missionaries went forth to foreign countries as propagandists of the Buddhist faith.

These books, the Tripitaka, or sacred Baskets, describe with great minuteness Buddha's journeyings to and fro, and the occasions which gave rise to his ordinances and discourses; and their contents are essentially the same to this day, whether found in Ceylon, in Burmah, in Siam, in Cashmire, in Nepaul, in Thibetia, or in China. Under the circumstances stated, and with the conviction that they were written documents, we feel assured that no important event in the life of Buddha, or in the establishment of his religion, can have been omitted from them. *But in none of them is any mention made of Buddha having ever visited Ceylon; or, of his having left a memorial of himself, which as a monument worthy of adoration could not, and would not, escape particular notice.*

That Mahinda and his associates had with them, on their arrival in Ceylon, a copy of the Tripitaka, as well as the Attakatha, written in the Pāli language, there can be no reasonable doubt.† The asser-

* Alwis's Introduction to Kachchayana's Pāli Grammar, Appendix, pp. 66—69.

† There is a tradition in Ceylon which speaks of the first introduction of writing in the island in the reign of the king Dēvanapiyatissa.—See Asiatic Researches, vol. vii. p. 422. That this tradition was well founded, and arose from the mission of Mahinda with the Piṭakas in his possession, as well as from the Comments he wrote upon them in Singhalese, is extremely likely. The Mongol author, Ssanang Ssetsen, in his account of the propagation of Buddhism in Cashmire indicates that the Piṭakas were also first carried thither in a written form. “This

tion to the contrary is simply incredible—as incredible, in point of fact, as the assertion that their accurate knowledge of the Bana was owing to the powers of supernatural inspiration with which they claimed to be endowed. That they had excellent memories may be admitted without the slightest hesitation. But the source of their alleged inspired knowledge of the contents of the Tripitaka, was the sacred treasure, the Piṭakas themselves, which they kept carefully hidden from eyes profane, and from which, as occasion served, they could refresh their memories. Unless endowed with the gift of tongues, as well as with the other supernatural powers attributed to them, how, without a written copy to guide them, could they, Indian foreigners speaking a strange language, have translated the Páli Piṭakas into Siṅhalese, without imminent risk of “disregarding the nature of nouns, their gender, and (other) accidents, as well as the (various) requirements of style?”—for which flagrant sin, as we have seen in the extract quoted from the Dípawansa, the Vajjian bhikkus, at the birthplace of Buddhism, were, along with other causes, denounced as heretics at the several Councils, at the third of which Mahinda and his associates were present. These foreign Indian missionaries also composed, in Siṅhalese, Aṭṭakatha on these Piṭakas, which were accepted as canonical, which Aṭṭakatha were extant at least seven hundred years after they were originally com-

author, quoted by Schmidt, speaks of the three revisions of ‘the words of Buddha,’ as ‘so many collections of them,’ and further states, that ‘three hundred years after Buddha had disappeared in Nirvána, when king Kanika was master of alms-gifts (grand almoner of the mendicants), a collection of the last words of Buddha was made in a cloister in the kingdom of Keschmeri. *At that time all the words of Buddha were put into books.*’—(Prof. E. E. Salisbury’s Mem. of Buddhism, Journ. Amer. Or. Soc. i. pp. 83, 100.) This would be at least a hundred and fifty years before the period assigned for their collection into written books in Ceylon, supposing even that previous to the days of king Kanika they had remained miraculously preserved in the tenacious recollections of priests endowed with infallible memories.

posed. Mahinda, the son of the powerful Indian conqueror Asóka, asserting the possession of such gifts and powers, found a ready and a credulous convert in the king Dévānanpiyatissa ; and to establish his faith, declared, by virtue of his 'divine inspiration,' that the spots and places dedicated by the monarch to the service of the new religion, had ages before been selected and foreordained by preceding Buddhas, as well as by Gautama, to the purposes to which they were then assigned.

Mahinda, "a luminary like unto the divine teacher himself," composed, as already hinted, additional Aṭṭakathas in the Sinhalese language, and from these, as well as from the Piṭakas, the authors of the Dípawansa would necessarily draw much of their materials. That these works were kept as a sacred secret, and specially guarded by the chiefs of the Buddhist hierarchy, we may well infer, from the events which took place on the restoration of King Walagambahu, in the year 88 B. C. King and priests had, for a period of nearly fifteen years, been fleeing and hiding as refugees from the usurping dhamilos. There was, consequently, a peril lest the "Piṭakattaya," and the "Aṭṭakatha" might be lost. The priests therefore, to prevent such a possibility thereafter, or, as they phrased the occurrence, "foreseeing the perdition of the people (from the perversion of the true doctrines) assembled, and in order that the religion might endure for ages, recorded the same in books."* Their 'profound wisdom and inspiration' had previously enabled them to promulgate the Bana orally, but now that under the auspices of the king, and the théro Maliyadéwo, the sacred books were made public, the age of inspiration passed away. The place at which this publication was made was at the Alu-vihára in Mátále.

Now, as the contents of the Tripiṭaka are regarded by Buddhists "as a record of pure unmixed truth, without any deposit of error,

* Mahawanso, ch. xxxiii.

or possibility of mistake," it follows, that all the statements made in the Commentaries by Mahinda having reference to the presence of Buddha in Ceylon, and for which there is no warrant whatever in the Piṭakas, were after-thoughts; pious frauds, invented for the express purpose of imposing upon the Sīḥalese, from the king downwards, the authority of Buddha himself for rendering sacred certain places and objects of worship;—a trick to which priest-craft has resorted in all ages, in order to buttress up what was false and hollow, and to practise upon the credulity of mankind, in matters of religious belief, from the days of Nimrod down to those of the Mormon prophet Joseph Smith.

We have thus seen, that neither in the Piṭakas, nor in Mahinda's Commentaries, nor in the account of his mission to Ceylon given in the Mahawanso, nor in the Dīpawansa, is there any evidence of a belief in the existence of the Foot-print in Ceylon, from 543 B.C. to 302 A.D. * a period of 880 years from the date which Buddhist legends assign as the time of its impression.

But, as has been already stated, in the year 400 A.D., Buddha-ghósa arrived in Ceylon for the purpose of translating into Pāli the Commentaries of Mahinda:†—and so extraordinary were the

* There is an allusion in the Mahawanso (in the account of the death of Duṭṭhugamine, B. C. 137,) to the mountain Sumana, where it is said, the théro Māliyaḍéwo and five hundred of the fraternity resided; but the object of the statement being to elevate the order of the priesthood, and to shew that the smallest alms to them outweighed in merit the greatest of all other kingly deeds, the account is at best a very apocryphal one. It is however possible that from an early period priests resided in viháras at the base of the mountain, perhaps even at Palábaddala. But such a fact, taken by itself, is no evidence in favor of a belief in the existence of the Foot-print at that time.

† These commentaries, in the original Sīḥalese, are not now extant, having been destroyed in the raids against religious writings, which were made by usurping Tamil and apostate native kings, in their efforts to extirpate Buddhism in Ceylon. These efforts were so far effectual that on more than one occasion, after

talents he displayed, that the priests to whom he presented himself at the Mahaviháro, at Anurádhapura, exclaimed "Most assuredly this is Mettéo, Buddho himself." Upon the completion of the task he had undertaken, "all the théros and achárayos held his compilation in the same estimation as the text (of the *Pitakattaya*.)" --Mahawanso, ch. xxvii.

Now, it is in this compilation by Buddhaghósa, that the first mention of the Foot-print occurs; although there is absolutely nothing in the sacred Text to lead to or call for any such notice.

Whence then did Buddhaghósa obtain his information? During the 4th century, the Kings of Ceylon, successors to Maha Sen, were eminently pious sovereigns, looked at from a Buddhist point of view; their reigns were long and peaceful, and religion flourished under their fostering care. In the ninth year of the reign of Kitsiri Maiwan 1st (302—330), the tooth relic was brought over from Kálinga, and the Mahawanso relates many particulars of events, other than this, tending to the extension and glorification of Buddhism in the land; but there is not in the annals of the century a single syllable respecting either the Sumana mountain or the *Srí-páda*. Not until six centuries later is the former referred to,

the expulsion or death of the persecuting rulers, embassies had to be sent to Siam and Burmah to procure copies of the sacred writings, and obtain priests, and ordination, with a view to the revival of the national faith. It thus happened that up to a very recent period a large proportion of the sacred books were in the Páli language. As however but few in the priesthood understand Páli, this was felt to be a serious drawback; to remedy which Maha Nissaya Karaká chariya Paññasiha Terunnáñse, principal pupil of the late learned Lankagoda Siri Saddhamawansapala Dhirananda Nayaka, high priest of the Amarapura fraternity (*d.* Jan. 25, 1871), undertook the translation into Sinhalese of the Samanta pasadika, or commentary on the five books of the Vinaya Pítaka, a work which he completed about 1864. This translation having been read and approved in a convocation of priests, held in Sabaragammuwa, the original copy was deposited at Welitoṭa vihára in Keppina-mudali-áráma near Balapiṭimódara.

and then only as a place of residence for priests ; nor is it at all clear on what part of the mountain the abodes to which reference is made were situated. Two centuries more elapse before we come to an allusion to the *Srī-pāda*, when *Prakkrama the First* (1153—1186) made (according to the *Rājawalia*) a pilgrimage to the mountain, worshipped the priest of the Foot-print, and caused a shrine to be built on the rock to *Saman-Déwiyo* ; so that the first really historic notice of the actual existence of the Foot-print, is about seventeen and a half centuries later than the time at which it is alleged to have been made.

Thus far, historic evidence of but one kind has been referred to—that contained in the ancient writings or *olas*. But there is another,—the rock and stone inscriptions of the country,—cut in the *Nāgari* or old *Pāli* character, the testimony of which is indisputable, and the value of which cannot be overrated. These inscriptions, at *Mihintelle*, *Anurādhapura*, *Pollonnaruwa*, *Dambul*, *Matelle*, and elsewhere, corroborate the statements in the *olas* respecting the origin of other holy places, especially those selected by *Mahinda*, or bestowed upon him by king *Dévānanpiyatissa*, and to which the arch-priest affixed the seal of sanctity by his affirmations that they were sites formerly chosen by *Buddha* and his three predecessors, and hallowed by their personal presence. Now of this description of evidence there is not a tittle on *Adam's Peak*, although inscriptions of a more modern date are to be found on both the eastern and western sides of the summit of the Peak.

History from B. C. 543, to about A. D. 1160, being thus silent as to the origin of the *Srī-pāda*, we must fall back upon tradition ; and here native help is not of much avail ; for, although a local tradition ascribes its discovery to king *Walagambāhu*, in the course of his fourteen and a half years' fugitive wanderings (from 104 to 89 B. C.) through a revelation made to him by the god *Sekraiya*,*

* For an account of this tradition, see '*Adam's Peak*,' pp. 16, 17.

we have already shewn that so late as the year 302 A.D. a belief in its existence was not entertained in Ceylon; this tradition therefore must take its place with the Buddhistic legends, invented as after-thoughts to stamp with the seal of a hoar antiquity tales and places of but recent origin. It is also to be borne in mind, that as Walagambáhu (who the tradition asserts was in hiding at Bhagawalena,* when the revelation was made to him) did not fail, after his recovery of the throne, to found rock temples in the caves and mountains in which he abode while a fugitive—places where inscriptions, cut at the time, still bear witness to the fact—it can scarcely be an allowable supposition, that if he had really abode at Baghawalena, and discovered the Foot-print while there, he would not have founded similar viháras, and located companies of priests at spots so memorable, with suitable endowments for their support,—a course of proceeding which was not adopted until many centuries subsequent to his death.

Tradition does not however leave us altogether in the dark upon this subject. A ray of light is imparted to it from a quarter where it is much to be desired that further investigations should be carried on.

In the inquiries made by Sir J. Emerson Tennent, respecting the early intercourse of the Chinese with Ceylon, it came to his knowledge, that in the records of travels and pilgrimages made by adventurous Chinamen at the commencement of the fourth century, the writers speak reverentially of the sacred foot-mark impressed by *the first created man*, who in their mythology bears the name of Pawn-koo.† This appeared to me so very remarkable, that in a note at p. 24 of my work upon Adam's Peak, I said, "one is

* The cave on the eastern side of the mountain, where, according to the legend, Buddha rested after making the Foot-print.

† Sir J. Emerson Tennent's Ceylon, vol. i. p. 586-7.

inclined to suspect there must be some error on the part of the translator of the books in which it is recorded, unless indeed it be the record of some antient tradition which was afterwards grafted on to Buddhism."

Concerning this intercourse of the Chinese with India the following extract from Professor Salisbury's Memoir on the History of Buddhism will suffice for our present purpose:—

"It is known that Khotan, the Western part of Lesser Bochara, was a great mart of commercial intercourse in ancient times between China and Persia, and of the traffic of the remote East with the countries westward of the Persian Empire, by the way of the Oxus and the Caspian Sea; and that it had also intimate relations with Central India, across Cashmere, is conclusively proved by the names of many places there, as given by the Chinese authors, of which, according to Rémusat, the Sanskrit origin may still be recognized. We further know that at the time of the Mongol conquest, Khotan had been long a centre of Buddhist influence; for the Buddhists of countries further to the east were then wont to make pilgrimages thither to inquire after the sacred books, and the traditions of their religion.* The period of the introduction of Buddhism into that country is entirely undetermined, unless a certain tradition, which was current in Khotan in the time of the Chinese dynasty of the Tháng, may afford the desired clue. The tradition is, that the prince of Khotan was miraculously descended from the deity Pi-chamen, which, if it has any foundation in fact, can scarcely be interpreted to signify less than that the civil state had been established under Buddhist influence. But we have the information of a Chinese author, that from the time of Wouti of the dynasty of the Hán, an emperor whose reign was from B. C. 140 to B. C. 87, Khotan began to have political relations with China, and that the succession of its princes was not afterwards interrupted, down to the age of the Tháng; consequently the tradition respecting the establishment of the principality must refer to a period as remote, at the

* See *Hist. de la Ville Khotan*, by M. Abel Rémusat, and Ritter's *Erdkunde von Asia*, i. 228, &c.

very least, as the close of the first century before our era ; and, though beyond this, there is ground only for conjecture, it is worthy of remark, that the tradition relates to an event, which might very naturally have been connected with the expulsion of the Turushkas from Cashmere about B. C. 249.”*

“The date ordinarily assigned to the introduction of Buddhism into China, first stated by Deguignes on Chinese authority is A. D. 65.† But since it has been shewn that the influence of Buddhism had probably extended to Khotan, as early at least as the end of the first century before Christ, and that political relations began to arise between Khotan and China, not far from that time ; we can scarcely hesitate to believe, that the propagandism of the Buddhists had carried their religion into the Celestial Empire even before our era ; more especially as we find it to have been common, in later times, for Buddhist mendicants of the cloisters of Khotan, to be employed in political negotiations with the Chinese Empire.‡ During the first three or four centuries Buddhist pilgrims were constantly on the way from China to India, and the eastern part of the Sassanidan empire, to obtain instruction in the faith of Buddha, and to collect the books of the religion ; and a missionary zeal carried many from afar to China.§ The first great era of the propagation of Buddhism amongst the Chinese early in the fourth century, was owing to the influence of an Indian Buddhist, named Fo-thou-tehing, or *Purity of Buddha*, who, by adroitly availing himself of a knowledge of the powers of nature, to effect the semblance of miracles of healing and of raising the dead to life, and by fortunate predictions and shrewd auguries, and the so-called gift of second sight, gained entire command of the popular mind.”||

Considering, in connection with the foregoing, that a missionary of the Buddhist faith had established himself in China as early

* Journal of Amer. Or. Soc. vol. i. pp. 119-120.

† Histoire Générale des Huns, &c., par. M. Deguignes, i. p. 30, Paris, 1756.

‡ Hist. de la Ville Khotan, pp. 83, 85, 96.

§ Foe Koue Ki. Introd. pp. 38, 41.

|| Journal of Amer. Or. Soc. vol. i. pp. 125-126.

as 217 B. C. ;* that Buddhism obtained so great a hold and spread so widely throughout the Chinese dominions, that by 65 A. D. it was officially recognized as the third religion of the state ; and that high state functionaries were about that time sent to India by the Emperor Ming-ti of the dynasty of Han, for the purposes of studying its doctrines at the fountain-head, and translating into the Chinese language its most important works ;† it is by no means likely, that, if a belief existed amongst the Buddhists of India at that early period, that the Founder of their Faith had left behind him so tangible a memento of his presence in Ceylon, as his foot-print on the summit of the Samanala—such belief would not have been carried to and become prevalent in China. But, as we have seen, and other writers have shewn, neither in the antient Burmese annals,‡ nor in those of Cashmire, Nepaul or Thibetia, nor yet in the narrative of the original propagation of Buddhism in Ceylon by Mahinda, as recorded in the Mahawanso, is there any ground for supposing that such a belief existed ; and as there is no mention of any such belief in the account of Buddha's three mythic visits to the island, given in the Dípawansa, it follows, that it is exceedingly unlikely such a belief could have obtained currency in China ; and therefore, that the supposition,—that “ the sacred foot-mark impressed by the first created man ” spoken of by the Chinese in the beginning of the

* Foe Koue Ki, p. 41, and xxxviii. preface.

† Professor Max Müller's ‘ Chips from a German Workshop,’ article ‘ Buddhist Pilgrims,’ vol. i. pp. 258-9.

‡ The modern Burmese are as devout worshippers of the *Srí-páda* as the modern Singhalese ; the Buddhists on the banks of the Irrawady having apparently accepted the legends current in Ceylon without inquiry or demur. But some of the more intelligent of their priesthood, as well as those from Siam, have had their faith rudely shocked, when at the end of their toilsome pilgrimage up the Samanala, they have looked upon the chiselled and cemented hollow which they were told was the veritable Foot-print of Gautama Buddha.

fourth century, was an antient tradition grafted on to Buddhism and attributed to Buddha at a later date,—is by no means improbable. As Buddhism spread in China so would the likelihood increase that such an engraftment on to it of an old tradition of so striking a character would take place. Devotees and votaries of all human-born faiths have at all times manifested the strongest tendencies to glorify the founders of their religion by attributing everything possible and impossible to their lives and acts ; and to transfer the making of the impression of a venerated foot-print in a remote land, from the first-created man, to the first of men, the supreme Buddha, is a step which those disposed to take, would find most facile, and one which an enthusiastic Indian Buddhist propagandist like Fo-thou-tching would not hesitate a moment in taking. Intercourse between the countries where Buddhism prevailed would soon give currency to the belief wherever and however it originated. And it is highly probable that in this way it was brought to India and Ceylon, and that thus Buddhaghósa and Mahánáma became acquainted with it, and inserted it in their works, without venturing upon particulars, which the fertile imaginations of later writers,—after the spot was rendered accessible, and a weather-worn hollow was manipulated into the resemblance of a foot-print,—have abundantly supplied ; and thus established it as a place of transcendent holiness, to be resorted to by pilgrims from all parts of the world.

A tradition that on the far-off inaccessible summit of the Samanala was to be found the impression of the Foot-print of the great Buddha,—a tradition which had held its ground in Ceylon and elsewhere from the fifth to the twelfth century, must have powerfully affected the minds of all who professed to be Buddhists, and prepared them to believe, with an undoubting faith, that the mark, the route to which had at last been opened out, was indeed the visible memento of the presence of the founder of their religion in the land.

As Buddhists they could not but believe it. They were bound to do so by the initial formula of their faith, which avows belief in Buddha—in the sacred writings—in the priesthood.* These, the “triple gems,” are objects of equal, fervent adoration to the people. Buddhaghósa’s Comments, accepted as inspired when written, became, if not a part of the Canon of the Buddhist scriptures, at any rate, in the estimation of “all the théros and ácháryas” his contemporaries, of equal authority with the Tripitaka; and in that estimation they are still held by the majority of Buddhists. In those Comments is first found the authority for the statement, that Buddha left his foot-mark upon that particular spot. Reverenced equally with the sacred code, and read and expounded to the laity by the priests, they have thus become a portion of the foundations upon which the whole superstructure of the Buddhist faith is built and upheld. The foot-mark therein referred to pilgrims can visit and behold for themselves. This they yearly do, flocking thither daily, by various routes, hundreds and thousands at a time, between the months of January and April. Eye and ear and heart and mind are thus convinced; for none but impious scoffers will dare to doubt what priests affirm, what sacred books record, and what the rock itself bears witness to.

* බුද්ධං සරණං ගච්ඡාමි
 ධම්මං සරණං ගච්ඡාමි
 සංඝං සරණං ගච්ඡාමි

Buddham saraṇam gacchāmi
 Dhammam saraṇam gacchāmi
 Sangham saraṇam gacchāmi.

I put my trust in Buddha,
 I put my trust in Dhamma, (a)
 I put my trust in Sangha. (b)

(a) *Dhamma*—the sacred law; the Doctrines of Buddha; the canonical scriptures.

(b) *Sangha*—the Priests; the associated Priesthood.

NOTE.—At page 9, in the extract from Buddhaghósa's *Aṭṭha-katha* on the *Vinaya-piṭaka*, entitled *Samanta Pásádika*, it is stated that "in the eighth year after his attainment of Buddhahood, the Deity of felicity . . . left the impression of his foot on the *Saman-takúta* mountain, and departed." As this statement by Buddhaghósa is the original authority upon which the Buddhist belief in the Foot-print rests, it is not a little remarkable, that in another *Aṭṭha-katha* by the same author,—that called the "*Maduratthawilásini*" on the *Buddhawanso*, the fourteenth book in the *Khuddakanikáyo* of the *Sutta-piṭaka*,—in the account he there gives of the various places at which Buddha resided during his lifetime, he makes no mention whatever of the visits to Ceylon which Gautama is elsewhere alleged to have made. Such visits, involving tedious journeys by land and sea, or most miraculous passages through the air, and fraught with consequences so important to the Island, as well as to Buddhism generally, could not have been overlooked in such an account, had they ever really occurred. This account, taken from Turnour's translation, which appeared in the *Journal of the Asiatic Society* for August 1838, is as follows :—

"By whom was this (*Buddhawanso*) propounded? Where, on whose or what account, and when was it delivered? Whose discourse is it, and how has it been perpetuated?"

"By whom was this *Buddhawanso* propounded? It was propounded by the supreme Buddhó, who had acquired an infallible knowledge of all the *dhanmá*, who was gifted with the ten powers, who had achieved the four *wesarajjáni*, was the *rája* of *dhanmá*, the lord of *dhanmá*, the omniscient *Tathágato*.

"Where did he propound it? He propounded it at the great city *Kapilawatthu* at the great *Negródho wiháro*, in the act of perambulating on the *Ratanachankamo*, which attracted the gaze of dewa and of men by its pre-eminent and exquisite beauty.

"On whose account? He propounded it for the benefit of twenty-two thousand kinsmen, and of innumerable *kótiyo* of *déwo* and men.

“On what account? He propounded it that he might rescue them from the four Oghá (torrents of the passions).

“Where did he propound it? Bhagawa, during the first twenty years of his Buddhohood led a houseless life (of a pilgrim), sojourning at such places as he found most convenient to dwell in; viz., out of regard for Báránasi he tarried the first year at the Isipatanan, an edifice (in that city), near which no living creature could be deprived of life,—establishing the supremacy of his faith, and administering to eighteen kótiyo of bráhmans the heavenly draught (nibánan). The second year, he dwelt at the Wéluwano mahá wiháro in Rájagahan for the spiritual welfare of that city. The third and fourth years he continued at the same place. The fifth year, out of consideration for Wésali he dwelt in the Kutágára hall in the Maháwano wiháro near that city. The sixth at the Makulo mountain. The seventh at Tawatensa Bhawano (one of the Dewalóka). The eighth year, for the welfare of the Sansumára,* mountain near Bhuggo, he dwelt in the wilderness of Bhésakala. The ninth year, at Kósambia. The tenth year, in the Paraleyyako wilderness. The eleventh year, in the brahman village Nálá. The twelfth at Wéranja. The thirteenth at the Chali mountain. The fourteenth at the Jétawano maha wiháro in Sávatthipura. The fifteenth at the great city Kapilawatthu. The sixteenth at Alawi subduing Alawako (an evil spirit); and administering the heavenly draught to eighty-four thousand living creatures. The seventeenth at Rájagahan. The eighteenth at the Chali mountain. The nineteenth at the same place, and he resided the twentieth at Rájagahan. From that period he exclusively dwelt either at the Jétawano maha wiháro for the spiritual welfare of Sávatthipura, or at Pubbárámo for the welfare of Sákétapura, deriving his subsistence by alms (from those cities.)”

* “Sunsumáro is synonymous with Kapilo, in Sinhalese Kimbulwatpura, the birthplace of Gotomo Buddhó.”

THE ROMANIZED TEXT OF THE FIRST FIVE CHAPTERS OF THE BA'LA'VATA'RA.

A PALI GRAMMAR, WITH TRANSLATION
AND EXPLANATORY NOTES.

By LIONEL F. LEE, Ceylon Civil Service.

The Burmese priests attribute the authorship of the Bálávātāra to a priest named Dhammakitti; it does not, however, appear that they have any good reasons for so doing. The editor of the recently published edition of the Bálávātāra while noticing this assertion, remarks upon the common occurrence of the name Dhammakitti, and the want of evidence in support of the Burmese theory. It is, however, probable that the book was written about seven hundred years ago; and, that the author was acquainted with Sanskrit is apparent, from the examples of the various rules.

I propose, if health and leisure be afforded me, to publish early next year the Romanized as well as the Nágāri text, with a translation and explanatory notes.

It was originally my intention to publish simply the translation, but a well-known Oriental scholar was good enough to suggest to me that to European scholars the Romanized text would be valuable, while the Pandit Dewarakkhita suggested the addition of the Nágāri text, to render the work of use to Pali students in the East. I have thankfully adopted both these suggestions, as they confer upon the publication an intrinsic value which I fear my translation will not possess.

In the separation of the Sūtras, I have followed the example of Professor Ballantyne, in his translation of the Laghū Kaumudī.

I have, in translation, endeavoured to keep as closely as possible to the original, and where that course gave rise to obscurity, the foot-notes will afford the necessary explanation.

I have used the edition published in 1869, by the Pandit Dewarakkhita (better known in Ceylon as Bhátuvantudáve); and I may here render to him, as well as to the talented Sipkaduve Sumangala, and Waskaduve Subhuti, my thanks for the assistance which they afford me.

B A' L A' V A T A' R A.

Buddhaṇ tidhá 'bhivanditvá buddhambuja wilochanaṇ.
Bálávatáraṇ bhásissaṇ bálanaṇ buddhiwuddhiyá.

‘Having saluted in the three ways the full-blown-lotus-eyed Buddha, I will compose the Bálávatára for the increase of the knowledge of the ignorant.’

Akkharápádayo ekachattálisaṇ.*

‘The letters a, &c., are forty-one.’

Akkharápi akarádayo ekachattálisaṇ suddantopakára—taṇ yathá.

‘According to the sūtra there are forty-one letters, including a and the rest—how is it?’

a á i í u ú e o ka kha ga gha ña cha chha ja jha
ña ṭa ṭha ḍa ḍha ṇa ta tha da dha na pa pha ba bha ma
ya ra la wa sa ha la aṇ—iti.

Thus,—a á i í u ú e o ka kha ga gha ña cha chha
ja jha ña ṭa ṭha ḍa ḍha ṇa ta tha da dha na pa pha ba
bha ma ya ra la wa sa ha la aṇ.

* Alwis' Introduction to Kachchayana's Grammar, page xvii. Note.—
“Moggalayana disputes the correctness of this suttan, and says that the Pali alphabet contains forty-three characters, including the short e (epsilon) and o (omikron).”

Tatthodantá sará at̥ṭha.

Tattha akkharesu okárantá at̥ṭha sará náma.

Thus as far as o eight vowels.

Thus the eight letters from a to o inclusive are called vowels.

Tattheti wattate.

Carry*on “tattha.”

Lahu mattá tayo rassá.

Tattha saresu lahu mattá a i u iti tayo rassá.

The three quickly pronounced are short.

Thus amongst vowels the three quickly pronounced, viz.,
a i u are short.

Aññe díghá.

Tattha saresu rassehaññe díghá—saṇyogato pubbe e o rassá
iwochchante kwachi—anantará byanjaná saṇyogo—Ettha seyyo
ot̥ṭho sot̥ṭhi.

The rest long.

Thus amongst vowels, exclusive of the short vowels, the rest
are long. Before compound consonants e and o are pronounced
short, at option. Compound consonants are consonants next
each other. [Examples]

Ettha, seyyo, ot̥ṭho, sot̥ṭhi.

Sesá byanjaná.

* That is to say, “let tattha be understood in the following rule.”
vide Ballantyne’s *Laghu Kaumudi*, page 2. “A word which is not seen
in a sūtra, but which is necessary to complete the sense, is always to be
supplied from some other sūtra. The reason of this is as follows: in
the treatises of the Sanskrit Grammarians, brevity is regarded as a primary
requisite. According to the author of the *Mahābhāṣya*, or great com-
mentary, ‘the grammarians esteem the abbreviation of half a short
vowel as equivalent to the birth of a son.’

Accordingly Panini in his *Ashtādhyāyī*, or ‘Grammar in eight lectures,’
avoids repeating in any sūtra, the words which can be supplied from a
preceding one. When the original order of the sūtras is abandoned, as
in the present work, it becomes necessary to place before the student, in
the shape of a commentary, the words which Panini left him to gather
from the context.”

Sare thapetwā sesā kādayo niggahītāntā byanjanā.

The rest are consonants.

Except the vowels the remainder from ka to niggahīta are consonants.

Waggā pancha panchaso mantā.

Byanjanānaṃ kādayo makārantā pancha panchaso akkhara-
wanto waggā.

Classes of five each as far as mā.

The consonants from ka to ma, inclusive, are divided into
classes of five each.*

Waggānaṃ paṭhamā dūtiyā

sochāghosā. Iantāññe ghosā.†

The first and second letters of each class and sā are surds.
The rest up to la are sonants.

Ghosāghosa saññācha "para † samaññāpayoge" 'ti sangahītā.

These terms ghosa aghosa have been borrowed from the usage
of foreign grammarians.

Ewaṃ linga sabbānāma pada upasagga nipāta taddhita ākhyāta
kammappawachānīyadi saññā cha.

Thus also have been borrowed Linga, Sabbanāma, Pada,
Upasagga, Nipāta, Tadhita, A'khyāta, Kammappawachānīya &c.

Aṇ iti niggahītaṇ.

Aṇ iti akārato paraṇ yo bindu styatē taṇ niggahītaṇ

* For facility of reference these five classes are here given:

ka kha ga gha ṅa

cha chha ja jha ṇa

ṭa ṭha ḍa ḍha ṇa

ta tha da dha na

pa pha ba bha mā

† Vide Laghu Kaumudī, page 8 ; and Wilson's Sanskrit Grammar,
page 7.

‡ Vide Alwis' Introduction, page XXV. "Para samañña payoge:
(Vutti) yā cha pana sakkata gandhesu samañña ghosā' ti vā aghosā' ti
vā tā payoge sati etthā' pi yujjante. In composition other's appellations:
(Vutti) such [grammatical] terms as are called ghōsa, (sonants) or
aghosā (surds) in Sanskrit (Gandhas) compositions are here adopted as
exigency may require."

Nāma.

Niggahíta as añ.

The dot* which is placed after a as añ; that is called Niggahíta.

Binduchúlá maṇákáro niggahítaṇ 'ti wuchchate, kewalassáp-
payogattá akáro sammidhí yate.

The dot which is like a jewel in a crest is called Niggahíta :
the letter a must be combined with it, for it cannot be formed
alone.

A kawagga há kaṇṭha já.† I chawagga yá tálu já. U pawagga
oṭṭha já.

‡ Ta wagga ra lá muddha já.

Ta wagga la sá danta já. E kaṇṭhatálu jo. O kaṇṭhoṭṭha jo.

Wo dantoṭṭha jo.‡

The letters a and ha and the ka class have as their place of
origin the throat. The letters i and ya and the cha class have
as their place of origin the palate. The letter u and the pa
class have as their place of origin the lips. The letters ra and
la and the ṭa class have as their place of origin the head. The
letters la and sa and the ta class have as their place of origin
the teeth. The letter e has as its place of origin the throat and
palate. The letter o has as its place of origin the throat and
lips. The letter wa has as its place of origin the teeth and lips.

Saññá.

So much for terms.

* Vide Laghu Kaumudí, page 8. "A character, in the shape of a dot,
following a vowel, is anusvára."

† Literally "are born in."

‡ The throat is the organ of the gutturals a ka kha ga gha ũa : the
palate, of the palatals i ya cha chha ja jha ña : the lips, of the labials u
pa pha ba bha ma : the head, of the cerebrals va ḷa ṭa ṭha ḍa ḍha ṇa :
the teeth, of the dentals la sa ta tha da dha na : the throat and palate,
of the letter e : the throat and lips of the letter o : the teeth and lips of
the letter wa. (Compare Ballantyne's Laghu Kaumudí, page 6, whence
this is adopted. It will be observed that the Pali is wanting in the
following Sanskrit letters : ri, ri, ṛi, ṛi, ai, au, śa, sha, and visarga. The
organ of Niggahíta is not given.

Loka aggo ityasmiṇ.

“Pubbamadho ṭhita massaraṇ sayena wiyojaye” ’ti pubba
byanjanaṇ sarato puthakká tabbaṇ.

Here are [the words] Loka aggo.

It is proper first to cut off the consonant from the vowel
[according to the rule] “separate first the consonant below*
from the vowel.”

Sará sare lopaṇ.

Anantare sare pare sará lopaṇ papponti.

Vowels must be elided before any vowel.

The vowels at the commencement become elided before
the vowel at the end [of the combination.]

“Naye paraṇ yutte” ’ti assaro byanjano parakkharaṇ netabbo
lokaggo.

The vowelless consonant should be carried over to the
the second vowel [of the combination] [according to the
general rule] “carry over to the second [vowel] when
proper.”†

[Example] lokaggo.

Saretyasmiṇ opasilesikokása sattamí tato waṇṇa kálawya.
wadháne káriyaṇ na hoti—maṇ ahásíti—pamádamanuyunjan-
títýádi gátháyaṇ janá appamádaṇticha.

Here “Sare” is in the seventh case with the opasilesika

* Sanskrit and Pali writings are likened to trees : the beginning being the roots, and the end the branches. The consonant ka is nearer the commencement than its inherent vowel a, and ka is therefore called “below.”

† The example given is loka + aggo. According to the first part of the rule (“Separate first the consonant below from the vowel”) the combination becomes lok + a + aggo. The next rule is “vowels must be elided before any vowel : the combination then becomes loka x aggo. The last operation is to carry over the vowel-less consonant (k) to the second vowel : the combination then becomes “lokaggo.”

signification; therefore when there has been a letter or a stop inserted sandhi will not occur: [for example] maṇ aḥási: and in the Gáthá [commencing] Pamáda Manuyunjantí' &c., [for example] janá appamádaṇ.*

Ewaṇ sabba sandhisu.

This holds good in all Sandhi.

Anantaraṇ parassa sarassa lopaṇ wakkhati tasamánena pñbbassa lopo ñáyati tenewa sattami niddiṭṭhassa paratápi gamyate.

Hereafter [Kachchayana] speaks of the elision of the second vowel, therefore from that the elision of the first vowel is known, therefore too the sense [of the word] para is known [in the word] in the seventh case.†

Saretyadhikáro.

[In the combination of vowels] "Sare" is the regulating expression‡.

Pana ime pana imetīha.

Sará lopaṇ itwewa.

Wá paro asarúpá.

Asamánarúpá saramhá paro sarowá lupyate: paname panime.

Take as an example pana ime.

Understand "sará lopaṇ" §

* The signification of opasilesika is close conjunction. The rule signifies, therefore, that, where close conjunction does not take place on account of the insertion of a letter or of a prosodial stop, there is an exception to the rule preceding. Thus the niggahita in maṇ prevents maṇ aḥási becoming mahási. There is a prosodial stop between janá and appamádaṇ: so that sandhi does not occur. The Gáthá referred to is a part of the Dhammapada.

† This is an answer to the supposed enquiry, "why should pare be understood in the sūtra "sará sare lopaṇ"?"

‡ That is; throughout the chapter on vowel combination it must be understood that the elision, &c., takes place on account of a vowel in the second place.

For the term "regulating expression" vide Laghu Kaumudí, page 387, No. 1020.—Compare Alwis' Introduction, page 5, No. 8 and Note.

§ Sará lopaṇ. "The vowels [must become] elided."

At option the second [vowel is cut off] from the dissimilar [vowel.]

On account of a dissimilar* vowel the second vowel is elided at option : [for example] paname† panime.

Bandhussa iwa na upetítidha.

Kwachásawaṇṇaṇ lutte.

Sare lutte para sarassa kwachi asawaṇṇo hotíti i u ichche tesañ thánásanná e o.

Bandhussewa nopeti.

Take as examples bandhussa iwa, na upeti.

Sometimes after the elision [the second vowel takes the form] of a dissimilar [vowel.]

After the elision of the vowel for the second vowel sometimes there is [substituted] a dissimilar ‡ [vowel,] therefore for these two i u are substituted e o, having their origin partially in the same organ § : [thus] bandhussewa, nopeti.

Tatra ayaṇ yáni idha bahu upakāraṇ saddhá idha tathá upamaṇ tyetasmiṇ.

Dígħaṇ.

Sare lutte paro saro kwachi thánásannaṇ ¶ dígħaṇ yāti tatrāyaṇ yañidha bahúpakāraṇ saddhídha tathúpamaṇ.

* The vowels called "similar" to each other are ; a and á : i and í ; u and ú.

† "Paname" is the result of the combination of pana and ime, the "para saro" i being elided. Panime is the result of the combination the "pera saro" a being elided.

‡ This substitution can only take place when the "para sara" elided is a or á. Vide Wilson's Sánsk. Gram : p. 9. And Rupasiddhi—"Etthacha satipi hetthá wággahane kwachiggahana karaṇato awaṇṇe ewa lutte idha wutta widhi hotíti datthabbaṇ." Why repeat "sometimes" when sometimes is already repeated once? because this substitution only occurs when the a class has been elided.

§ Vide Laghu Kaumudí, page 15. No. 29.

¶ I have translated the word thánásannaṇ "proximate," the literal meaning being "having their origin partially in the same organ."

Take as examples tatra ayaṇ, yāni idha, bahu upakāraṇ
saddhá idha, tathá upamaṇ.

Long.

After the elision of the vowel the second vowel is sometimes
changed into the proximate long vowel : thus tatrāyaṇ, yānídha,
bahúpakāraṇ saddhídha, tathúpamaṇ.

Kiṇsu idhetyatra.

Pubbo cha.

Sare lutte pubbo cha kwachi díghaṇ yáti. Kiṇsúdha.

Take as an example kiṇsu idha.

And the first.

After the elision of the vowel* the first vowel also becomes
long at option : [thus] kiṇsúdha.

Te ajja te ahaṇ tettha.

Yamedantassádeso.

Sare pare antassa ekárássa kwachi yo ádeso hoti—tyajja.

“ Díghaṇ”† ’ti byanjane pare kwachi dígho—tyáhaṇ.

Kwachíti kiṇ, nettha.

Take as examples te ajja, te ahaṇ.

Ya is substituted for the preceding e.

When there is a vowel in the second place for the preceding
vowel e, sometimes ya is substituted : [thus] tyajja.

According to the rule “ Long,” before a consonant the vowel
sometimes becomes long : [thus] tyáhaṇ.

‡ Why “ sometimes” ? [because of] nettha.

So assa anu etityattha.

Wamodudantánaṇ.

Sare pare antokárukáránaṇ kwachi wo ádeso hoti.

Swassa anweti—kwachíti kiṇ, tayassu sametáyasma.

* The elided vowel is in this case the second vowel of the combination.

† *Vide* Kachchayana “sarákho byanjane pare kwachi díghaṇ papponti.”

‡ Nettha is the result of the combination of the words ne + ettha.

Take as examples so assa and anu eti.

W for the preceding o and u.

When there is a vowel in the second place for the preceding o and u w is sometimes substituted : thus swassa anweti.

Why “sometimes” ? [because of] tayassu* and sametáyasmá.

Idha ahañtídhā.

Do dhassa cha.

Sare pare dhassa kwachi do hoti.

Díghe—idáhañ—kwachíti kiñ—idhewa—cha kárena byañjanepi, idabhikkhawe.

Take as an example idha ahañ.

Da for dha and† [in other cases.]

When there is a vowel in the second place sometimes da is substituted for dha

[After making the vowel] long : as idáhañ. Why “sometimes” ? [because of] idhewa. [This occurs] before a consonant on account of [the word] cha [in the rule] : thus idabhikkhawe ‡

Pati antañ wutti assetíha.

I wanno yannawá.

Sare pare iwannassa yo nawá hoti. Katayakárassa tissa “sabboṣ chañ ti” ’ti kwachi chádese “paradwe ¶ bháwo tháne” ’ti

* According to preceding rule tayo × assu the combination should be effected by the substitution of w for o : and on account of this exception the qualifying Kwachi occurs in the rule. Sametáyasmá is the result of the combination of Sametu + ayasmá.

† The general rule is that the change of da for dha only takes place when there is a combination of two vowels : the force of cha therefore is to convey that the same change takes place also when there is a consonant in the second place.

‡ This change occurs by force of the copulative cha although the consonant bha is in the second place of the conjunction.

§ Vide Kachchayana—“Sabbho ichcheso ti saddo byañjano sare pare kwachi chakárañ pappoti.” “When there is a vowel in the second place all ti sounds at option become cha.”

¶ Vide Kachchayana. “Saramhá parassa byañjanassa dwe bháwo hoti tháne.” “In the proper place the consonant following a vowel is doubled.”

sarato para byanjanassa thánásannawasá dwittañ—pachchantañ wuttyassa.

Nawáti kin, paṭaggi—ettha “kwachi paṭi patisse”* ’ti patissa paṭi

Wannaggahaṇañ sabbattha rassa dígha sangahaṇatthañ.

Take as examples pati antañ, and wutti assa.

The i family is changed into ya at option.

When there is a vowel in the second place y is sometimes substituted for the i family.

At option cha may be substituted for “ti” after the substitution of y, according to the general rule “Sabbo chaṇ ti,” and on account of the preceding vowel the consonant is doubled according to the rule, “Paradwe bháwo tháne”: thus pachchantañ, wutyassa.

Why “sometimes”? [because of] paṭaggi.

Here paṭi for pati according to the rule “kwachi paṭi patissa” I say “family” because the long and short vowels are always taken together.

Yathá ewetíha.

Ewa dissa ri pubbó cha rasso.

Sarato parassa ewassádi ekáro rittañ nawá yáti pubbócha thánásannañ rassañ—yathariwa yathewa.

Take as an example yathá ewa—for the first letter in ewa ri, and for the preceding vowel the short vowel.

On account of the preceding vowel the first letter e in the second word ewa becomes ri, and the first letter of the combination is changed into its proximate short letter: as yathariwa or yathewa.

Na imassa ti angikañ lahu essati atta atthañ ito áyati tasmá iha sabbhi ewa chha abhiññá putha ewa pá ewetíha

* “Pati ichche tassa sare wá byanjane pare kwachi paṭi ádeso hoti.” Vide Kachchayana.

Wátwewa.

Ya wa ma da na ta ra la chá gamá.

Sare pare yádayo ágamá wá honti chakárena gocha.

Nayimassa tiwangikaṇ lahumessati attadatthaṇ itonáyati tasmátiha sabbhirewa chhalabhiñña puthagewa.

“Rassaṇ”* ’ti byanjane pare kwachi rasso—pagewa—wáti kiṇ, chha abhiññá puthaewa páewa. Ettha “sareṭ kwachí” ’ti saránaṇ pakati hoti sassarupamewa na wikárotyattho.

Take as examples na imassa, ti angikaṇ, lahu essati, atta atthaṇ, ito áyati, tasmá iha, sabbhi ewa, chha abhiññá, putha ewa, pá ewa.

Carry on wá.

[The letters] ya wa ma da na ta ra la &c. are inserted.

There being a vowel in the second place y and the rest are sometimes inserted, and (by the force of &c.) ga also.

Thus nayimassa, tiwangikaṇ, lahumessati atta datthaṇ itonáyati, tasmátiha, sabbhirewa chhalabhiññá, puthagewa.

According to the sūtra “Rassaṇṭ when there is a consonant in the second place the vowel is sometimes short; thus pagewa. Why “sometimes”? [because of] chha abhiññá, patha ewa, pá wa. Here according to the rule “Sare kwachi” &c the vowels keep their crude form, that is, they do not change.

Abhi uggato tyatra.

“Abho Abhí” ’ti abhissa abbho abbhuggato.

Take as an example abhi uggato. According to the rule “Abho Abhí” for abhi abbha : thus abbhuggato.

* Vide Kachchayana. “Sarákho byanjane pare kwachi rassaṇ papponti.” When there is a consonant in the second place, vowels at option become short.

† Vide Kachchayana. “Sarákho sare pare kwachi pakati rupáni honti” vowels when there is a vowel in the second place sometimes keep their crude forms.

‡ Vide Kachchayana. “Abhi ichche tassa sare pare abbhádeso hoti when there is a vowel in the second place for abhi abbha is inserted.

Sara-sandhi.

So much for vowel combinations.

CAP : III.

Byanjanetyadhikáro.*

Understand the word “byanjane.”

Kwachítwewa.

Understand the word “kwachi.”

So bhikkhu kachchinu twaṇ jānema taṇ tíha.

Lopancha tatrakáro.

Byanjane pare saránaṇ kwachi lopo hoti tatra lutte tháne akáragamo chakárena okárukárápi.

Sabhikkhu kachchinotwaṇ janemutaṇ—kwachíti kiṇ, so muni.

Take as examples so bhikkhu, kachchinu twaṇ, jānema taṇ.

Elision and there the letter a.

When there is a consonant in the second place vowels are sometimes elided, and in place of the elided the letter a is inserted and the letter o and u too.

Thus sabhikkhu, kachchinotwaṇ janemutaṇ—Why “sometimes”? Because of so muni.

U ghoso á khátantaṭíha.

Dwebháwo tháne itwewa.

Wagge ghosá ghosánaṇ tatiya paṭhamá Wagge ghosá ghosánaṇ chatutthadutiyánaṇ tabbagge tatiya paṭhamá yathásañkhyān yutte tháne dwittaṇ yanti.

Ugghoso—rasse—akkhātaṇ.

Take as examples u ghoso, á khātaṇ. Understand the words “dwebháwo tháne.”

To the hard and soft letters of the class the third and first.

* “Adhikáro” is more forcible than “ewa” and signifies that the word is to be carried on throughout the chapter, while ewa signifies that it is to be understood occasionally. Compare the word “wattate.”

Before a letter of the same class to the fourth* and second hard and soft letters of the class the third and first letters of the same class must be doubled, according to position in the proper place.

Thus ugghoso : and, shorteningf the vowel, akkhátan.

Para sahasaṇ atippa kho tíha.

“ Kwachiṭ o byanjane” ’ti okárágamo.

Parosahasāṇ—gágamecha—atippagokho.

Take as examples para sahasaṇ, atippa kho. According to the rule “ kwachi o byanjane” o is inserted.

Thus parosahasāṇ : and after insertion of g, atippa gokho.

Awa naddhátýatra.

“ O awasse” ’ti kwachi awassa o.

Onaddhá—kwachítí kiṇ—awasussatu.

Take as an example awa naddhá.

According to the rule “ O awassa” sometimes o for awa.

Thus onaddhá : why “ sometimes” ? [because of] awasussatu.

Byanjana sandhi

So much for combination of

Consonants.

* I have found it impossible (without entirely abandoning the attempt to translate the words) to translate this rule into plain English. Consonants are divided into classes of five each (vide Chapter I. Note 3.) These are subdivided into soft and hard letters. The first two letters of each class are *hard* : the remainder soft. The signification of the rule is, therefore, that in reduplication the first and second letters go together and the third and fourth. Thus ; taking as an example the ka-class, comprehending the letters ka kha ga gha ná ; ka and kha (the first and second) go together ; and ga and gha ga cannot precede ka : nor gha kha.

† The á of the combination á + khátan becomes short when sandhi occurs : thus akkhátan, not ákkhátan.

‡ Vide Kachchayana—“ Byanjane pare kwachi okárágamo hoti.”

§ Vide Kachchayana. “ Awaichche tassa byanjane pare kwachi okárádeso hoti.” When there is a consonant in the second place o is sometimes substituted for awa.

For force of awa in combination, vide Wilson’s Sansk. Gr : page 98.

CAP: IV.

Niggahítaṇ* tyadhikáro.

Understand here niggahítaṇ.”

Kiṇ kato saṇ jāto saṇ ṭhito taṇ dhanāṇ taṇ mittantīha.
Waggantaṇ wá wagge.

Wagga byanjane pare bindussa tabbagganto wá hoti.

Kiṇkato Saṇjāto saṇṭhito tandhanaṇ tammittaṇ, wáti kiṇ
nataṇkamman.

Take as examples kiṇkato, saṇ jāto, saṇ ṭhito, taṇ dhanāṇ taṇ
mittaṇ.

[When there is† a consonant in the second place] of the com-
bination [substitute] at option [for the Niggahíta] the last
letter of the class.

When there is a consonant in the second place the last
consonant of that class is sometimes substituted for the
Naggahíta.

Thus kiṇkato‡ saṇjato saṇṭhito tandhanaṇ tammittaṇ. Why
“sometimes”? because of nataṇkamman.

Wákárenewa le lo cha—pullingāṇ.

[I say] sometimes indeed [because when] la [is in the second
place] [niggahíta become,] la thus pullingāṇ§.

Wátyadhikáro.

Understand the word ‘wá||.’

Ewaṇ assa etaṇ awochetīha.

Madá Sare.

Sare pare binduno madá wá hontí.

Ewa massa etada wochá.

Wáti kiṇ, maṇ¶ ajini.

* For the description of Niggahíta vide Cap: I.

† It is impossible to translate the words “waggantaṇ wá wagge”
without the insertion of the words in brackets.

‡ In the combination of kiṇ + kato, for the niggahíta the nasal á,
the last letter of the ka-wagga, is substituted.

§ Puṇ + lingaṇ becomes pullingāṇ.

¶ “Sometimes”

Take as examples ewaṇ assa, etaṇ awocha.

[When there is a] vowel [in the second place] m or d [for niggahíta].

When there is a vowel in the second place niggahíta sometimes become m or d.

Thus ewamassa etadawocha.

Why “sometimes”? because of maṇ ajini.

Taṇ ewa taṇ hí tíha.

Ehe ññaṇ

Ekáre hecha pare binduno ño wá hoti.

Dwitte—taññewa tamewa—tañhi taṇhi.

Take as examples taṇ ewa taṇ hí.

When e or ha ña

When there is e or ha in the second place the niggahíta sometimes becomes ñ

After doubling—taññewa (or tamewa) tañhi (or taṇhi)

Ṣaṇ yogo tíha.

Sa ye cha-

Yakáre pare tena saha binduno ño wá hoti.

Dwitte—saññogo saṇyogo.

Take as example saṇyogo.

[And when] ya [is in the second place] also.

When ya is in the second place niggahíta and ya sometimes change into ñ—after reduplication as saññogo (or saṇyogo).

Chakkhu anichchaṇ awa siro tíha.

A'gamo Kwachítwewa.

Niggahítancha.

Sare byanjane wá pare kwachi bindwágamo hoti.

Chakkhuṇ anichchaṇ awaṇsiro

Take as examples chakkhu anichchaṇ awa siro.

Undertand “ágamo kwachi.”

¶ Akkochhi maṇ awadhi maṇ ajini maṇ ahásime eje taṇ upanayihanti werap tesap nasammati. (Dhamma pada)

And niggahíta [is sometimes inserted.]

If there be a vowel or consonant in the second place sometimes niggahíta is inserted.

Thus chakkhuṇ anichchaṇ awaṇ siro.

Widunaṇ aggaṇ tásaṇ ahaṇ tíha.

“ Kwachi lopaṇ ” ’ti sare bindulopo.

Widunaggaṇ—díghe—tásáhaṇ.

Take as examples widunaṇ aggaṇ tásaṇ ahaṇ.

According to the rule “ Kwachi* lopaṇ ” there being a vowel [in the second place] the niggahíta is elided.

Thus widunaggaṇ : and after lengthening tásáhaṇ.

Buddhánaṇ sásanaṇ saṇ rágo tíha.

“ Byanjaneche ” ’ti bindulopo.

Buddhánaśánaṇ—díghe—sárágo.

Take as examples Buddhánaṇ sásanaṇ, saṇ rágo.

According to the rule “ Byanjanecha ” † the niggahíta is elided.

Thus Buddhánaśánaṇ : and after lengthening sárágo.

Bijaṇ iwetíha.

Paro wá saro.

Binduto paro saro wá lupyate—bijaṇwa.

Take as an example Bijaṇ ewa.

Sometimes the vowel in the second place [is elided.]

From the Niggahíta the vowel in the second place is sometimes elided : thus bijaṇwá.

Ewaṇ assetíha.

Byanjano cha wisañño.

Binduto ‡ pare sare lutte saṇyogo byanjano winatṭha saṇyogo hotíti pubba sa lopo—ewaṇsa.

* Niggahítaṇ kho sare pare kwachi lopaṇ pappoti.—Vide Kachchayana.

† Niggahítaṇkho byanjane pare kwachi lopaṇ pappoti.—Vide Kachchayana.

‡ In the sandhi of the words ewaṇ + assa, the vowel in the second place (viz : a) having been elided, the sandhi becomes ewaṇssa ; but this is an improper conjunction of three consonants : wherefore one of the letters s is elided.

Take as an example ewaṇ assa.

Consonants also improperly combined [are elided.]

When there is a niggahíta in the first place, and the vowel in the second place has been elided, an improper conjunction of consonants takes place, wherefore the first s must be elided : thus ewaṇsa.

Niggahíta Sandhi.

So much for Niggahíta Sandhi.

CHAPTER V.

Anupadiṭṭhānaṇ wutta yogato.

Icchā niddiṭṭhā sandhaya wuttānusārena ñeyyā.

From the rules above stated of unmentioned [Sandhi.]

In this chapter, remembering the rules already given, learn the sandhi of the cases not mentioned.

Yathā—yadi ewaṇ bodhi angā tīha.

Yadese* iminā suttana daya kārasaṇ yogassa jo dha ya kārasaṇ yogassa jho—dwitteṭ—yajjewāṇ bojjangā.

Thus take as examples yadiṭ ewaṇ, bodhi angā.

According to this rule after the insertion of y from the combination of d and y comes j ; and from the combination of dh and y jh :—after reduplication yajjewāṇ bojjangā.

Asadisa saṇyoge eka sarúpatá cha—pari esanátīha—yádese rakārassa yo—payyesaná.§

* Vide Chap. II. I waṇṇo yannawá. Sare pare i waṇṇassa yo nawá hoti.

† Vide Chap. III. Wagge ghosághosánaṇ tatiya paṭhamá.

‡ According to the rule referred to in Note I. yadi + ewaṇ becomes yady + ewaṇ. Then according to this rule j is substituted for dy : yady + ewaṇ=yaj × ewaṇ. Then according to rule referred to in Note 2. the Sandhi is yajjewāṇ.

§ According to rule referred to in Note I. y is substituted for i in pari + esaná : the word then becomes pary + esaná : and according to this rule y is substituted for r, so that the Sandhi is payyesaná.

When dissimilar letters are combined they must become similar.

Take as an example *pari esaná*.

When the letter *y* has been inserted, *y* is substituted for *r* : as *payyesaná*.

Waññāṇaṇ bahuttaṇ wiparitatā cha.

Multiplicity of letters and changes.

Sa rati iti ewaṇ sa itthi busá ewa bahu ábádho adhi abhawi Sukhaṇ dukkhaṇ jiwo tíha.

Take as examples *sa rati iti ewaṇ sa itthi busá ewa bahu ábádho adhi abhawi sukhaṇ dukkhaṇ jiwo*.

*Mágamo sakáre akárassa u cha—sumarati**—*issa wo—it wewaṇ—paralope áká rassa o—sotthi†—mágame‡ pubba rasse cha§ ekárassa i—busamiwa—wádese|| hawakára wipariyayo—bawhábadho—adhissa kwachiaddho—díghe¶—addhábhawi—binduno okárassa cha e—sukhe dukkhe jiwe*.

The insertion of *m* and substitution of *u* for the *a* inherent in *sa*, as *sumarati* :—the substitution of *w* for *i*, as *itwewaṇ* —after the elision of the vowel in the second place *o* for *á*, as *sotthi* :—after the insertion of *m* and the abbreviation of the first letter, the substitution of *i* for *e* as *busamiwa* :—the substitution of the letter *w* and the change of places of *w* and *h*, as *bawhábadho* :—at option *addha* for *adhi*, and lengthening as *addhábhawi* :—substitution of *e* for *niggahíta* and *o* : as *sukhe dukkhe jiwe*.

* In the Sandhi of *sa + rati*, first insert *ma* (vide Chap. II. *ya wa ma da na ta ra lá chágama*), and then for the *a* in *sa* substitute *u* : the combination is then *sumarati*.

† According to the rule “*Wá paro asarúpa*” (vide Chap. II.) *sá + itthi* becomes *sá + tthi*, and, substituting *o* for *á* *sotthi*.

‡ Vide note 5.

§ Vide Chap. I. “*Rassap*” ’ti byanjane pare, &c.

|| Vide Chap. II. “*Wamodudantánay*.”

¶ Vide Chap. II. “*Dighay*” ’ti byanjane pare, &c.

Radānaṃ lo—paḷi bodho—paṇiḷāho.*

For r and d ḷ : as paḷibodho paṇiḷāho †

Sare byanjana wá pare binduno kwachi mo—mamaḥási†—
buddham saraṇam—pubbe mo parannane tabbo ayuttattá.

If there be a vowel or a consonant in the second place the letter m is at option substituted for niggahíta : as mama ḥási buddham saraṇam. Do not in this case carry over the consonant m to the vowel, for it is not proper.

Binduto para sará namaññassara tāpi—taṇ iminá ewaṇ
imaṇ kiṇ ahaṇ tíha—issa a—tadaminá—issa u akárassa cha e—
bindu lopádo—ewumaṇ kehaṇ.

A vowel in the second place after niggahíta is changed into another vowel. Take as examples taṇ iminá—ewaṇ imaṇ—kiṇ ahaṇ : for i a, as tadaminá ; for i u and for a e—and elision of niggahíta—thus ewumaṇ kehaṇ.

Wákyasukhuchchá raṇatthaṇ chhanda hānitthaṇcha waṇṇa lopopi.

Letters are elided for euphony as well as for the sake of prosody.

Paṭisaṅkháya yonisotíha—pubba ya lopo—paṭisaṅkhayoniso.

In the example paṭisaṅkháya yoniso the first ya is elided ; thus paṭisaṅkhayoniso.

Aláputyádo akáralopo—lápuniṣ sīdanti silápalawanti.

In the verse alápu, &c., the letter a is elided—thus lá puni sīdanti silápalawanti.‖

Wuttyabhedáya wikáropi---akaramhase te tyádo sakáre garuno ekárassa iminá lahu akáro---akarambasate kichchaṇ.

In order not to break a prosodial line a change is necessary.

* By change of r into ḷ paribodho becomes paḷibodho.

† By change of d into ḷ paṇiḷāho becomes paṇiḷāho.

‡ This is a breach of the general rule "Naye paraṇ yutte" &c.,—(Viḍe Chap. II.)

§ In this word the initial a is elided.

‖ Gourds sink : stones float.

Thus in the line “akaramhasate” &c., according to this rule for the long e inherent in se the short a is substituted : thus akaramhasa te kichchap.

Akkhara niyamo chhandan---garu lahu niyamo bhawe wutti dīgho sānyogādī*—pubbo rasso cha garu lahu turasso-yathā ā assa aṇ a

Prosody is the calculation of syllables.

The proper position of long and short syllables forms the prosodial line. Long are those which are originally long, and those before combined consonants or niggahīta : short are short, thus ā assa aṇ a.†

Ewama' ñṇapi wiñṇeyyā saṇhitā tantiyā hitā.‡

Saṇhitā 'ticha waṇṇānaṇ sannidha 'byawadhānato.

Thus are to be known other sandhis fit for Pali text. What is sandhi ? The combination of letters when there is no stop.

Womissaka Sandhi.

So much for mixed Sandhi.

LIONEL F. LEE.§

December, 1870.

* Vide Chap. I. “Anantarā byanjanā saṇyogo.”

† A is the original long : the first a in assa is long before the combined consonants : the vowel in aṇ is short before the niggahīta : the letter a is originally short.—Vide Chap. I.

‡ Vide Alwis's Introduction, page V. “The Pāli has also received the designation of Tanti, ‘the string of a lute,’ (Abhidhānapadīpikā, p. 16,) its Sanskrit cognate being tanti—from its application to the Buddhist doctrines, Tanti has become a name for the sacred language itself of the Buddhists, viz., the Māgadhi or Pāli.”

§ I must ask the indulgence of my readers in respect of the diacritical markings of the letters. Notwithstanding the care I have exercised in the revision of numerous proofs, I have no doubt that errors will be found in the text.

SPECIMENS OF SINGHALESE PROVERBS.

By LOUIS DE ZOYSA, Mudaliyar.

A complete collection of the proverbs of the country, is a *desideratum* in Singhalese literature. No such collection has ever been made, either by a Native or European author. I do not, by this remark, intend to ignore the existence of such works as the *Lokópakáré*,* *Subhásita*,† &c., &c., but these works contain moral and political maxims, and not proverbs, strictly so-called. The only native work in which a number of proverbs is found embodied, is an anonymous little poem by a modern author, entitled *Upáratnamále*.

It is a curious and interesting fact, that the first writer who has recorded any number of Singhalese proverbs, is no other than the first Englishman who has left us an account of Ceylon. In Captain Robert Knox's well-known and interesting work on Ceylon, published upwards of 200 years ago, he has recorded a few Singhalese proverbs, of which he gives us not only the translation in English, but also the original Singhalese, romanized in his own quaint way. I select a few specimens, to shew how correctly he has translated them, and also to exhibit his peculiar mode of transliteration.

“ *Miris dilah ingurah gotta.* “ I have given pepper, and got ginger.—Spoken when a man makes a bad exchange ; and they use it in reference to the Dutch succeeding the Portuguese in that island.”

* Ascribed by tradition to Mayúrapáda, a learned Buddhist priest, the author of *Pujávali* and other works, who flourished in the reign of Paṇḍita Parākramabáhu, A. D. 1267—1300.

† A well-known Singhalese poet, who flourished in the beginning of the seventeenth century, the author of *Kusajátake*, *Séwul sandésé*, &c.

“ ‘ *Datta horrala balda perind.* ‘ Pick your teeth to fill your belly.’—Spoken of stingy, niggardly people.”

“ ‘ *Hingonna wellendam cor cottonwat geah par wardenda netta.* A beggar and a trader cannot be lost.’—Because they are never out of their way.’ ”

“ ‘ *Issara atting bollanawa pos cotting.* First look in the hand, afterwards open the mouth.’—Spoken of a judge who first must have a bribe, before he will pronounce on their side.’ ”

The next writer who has recorded a few Sinhalese proverbs is the Revd. Samuel Lambrick, who in his Vocabulary of the Sinhalese language, has published fifteen Sinhalese proverbs with their translation, and explanatory remarks.

The late Sir J. Emerson Tennent has also published about thirty Sinhalese proverbs in his work entitled “ Christianity in Ceylon,” published in 1851, but they were selected by him out of my own MS. collection, which had been placed at his disposal.

In 1868, Mendis Mudaliyar of Morotuwa, the well-known compiler of the list of Timber trees of Ceylon, published an interesting collection of Sinhalese proverbs, about 300 in number. This little work appears to have been highly appreciated by the native reading public, as all the copies have been sold, and the work is now out of print. I am not aware of any other writer upon the same subject.*

I commenced collecting Sinhalese proverbs many years ago, and my collection now amounts to nearly 800, it having recently received considerable accessions from several parts of the island, both in the Kandyan and low-country, through the kindness of various friends.

I have much pleasure in laying before the Society a few specimens of these, as a first instalment, and hope they may

* Since the above was written, a few Sinhalese proverbs have been published in a local periodical, the ‘Ceylon Friend,’ v. Nos., for December 1870, and January 1871.

not be found altogether devoid of interest. They throw considerable light on the history, manners, and customs of the people amongst whom they are current, and while they serve as exponents of their feelings and sentiments, they also afford a clear insight into their national character.

As I do not consider myself competent to translate these proverbs in that terse and epigrammatic style in which they should be rendered, I have only endeavoured to make the translation as faithful as I can, leaving it to others to clothe them in more suitable English. I have, in addition, appended a few brief explanatory notes, wherever the application of the proverb is not apparent; and also added the stories on which some of them are founded.

L. DE ZOYSA.

1. හියැලා මහළුකාළු
‘The Lúlá* that has escaped is the bigger one.’
A man is apt to magnify the value of anything that he has not obtained.
2. හින්හක් හැති දුමක්
හැ
‘There is no smoke without a fire.’
There is no rumour, however false, without some slight foundation of fact, or supposed fact.
3. දිගේ ඇන්ද ඉරවාගේ
‘Like a line described on water.’
It leaves no impression on the water: applied to a thankless ingrate.
4. විස්සිගේ පලා මල්ල
වාගේ
‘Like the mad woman’s basket of herbs.’
A writing abounding in incongruous, or heterogeneous matter.

* The name of a fish.

5. උහහන්ද, බොන්ටන්
බැ කැදහන්ද, දමන්ටන්බැ

‘Cannot drink as it is hot,
and cannot throw away as it is
Kanji.’

6. කම්මැලියාට දිවස්

An unpleasant dilemma.
The idle man has divine eyes
(gift of prophecy.)

He forebodes, and magnifies
difficulties in the execution of
any work, which are not patent
to others.

7. හොරගේ අම්මාගෙන්
පේනඅහන්ට ගියාවගේ

‘Like going to consult the
thief’s mother (as an oracle.)’

When a theft is committed,
it is usual to consult a *Kapu-
rāla*, (demon’s priest), or *Patti-
nihāmi* (priestess), as to who
committed the theft, and they
pretend to know the thief by
the inspiration of their favorite
demon. The opinion of an
interested party.

8. ගහෙන් වැටුණු මිනිසාට
නොනා ඇත්තාවගේ

‘Like an ox goring a man that
has fallen from a tree.’

9. නියපොත්තෙන් කප
න්ටපුළුවන් ගහ පොරවෙන්
කපන්ටන්බැරිවෙනවා

Calamity upon calamity.
‘The tree which you could
have nipped off with your nail,
you could not (afterwards) cut
with your axe.’

Evils which one could have
easily checked in the begin-
ning, become insurmountable if
allowed to exist long.

10. සිංහෙකුගේ හැටි
නොපරියෙන්දැනේ

‘You can judge of the *Sinhō*
by his hat.’

11. ඉසරදේට නොවිටේ
මාරුකලාවගේ

‘Like changing the pillow
when suffering from head-ache.’

An ineffectual remedy.

* A term applied to a European descendant, corrupted from Portu-
guese *Senhor*.

12. සොළිකරන් ඇත
බඩ පුර්වත්තෝ, ගිලිමලෙන්
ඇත දහ සුද්දෙ

'Even in the coast of *Soli*, there are starving men, and even in *Gilimale* there are white-teethed men.'

The coast of *Soli* is *Chòla-mandala*, or Coromandel coast, and the proverb shews that even in ancient times it was considered a land abounding in corn. *Gilimale* is a village in *Salaragamurwa*, which was remarkable for the quantity of betel leaves it produced. The expression *white-teethed*, is applied to a man who abstains from chewing betel.

13. ඇල්වතුරන් මිනිමර
කවා

'Murdering with cold water.'

Attempting to injure a man by deceit and plausible words.

14. එක හරකෙන් වැට
කැවුමාම රංවුමම ඇතුල්වෙ
නවා

'When one bullock breaks the fence, the whole herd will enter.'

When one individual of a family, class, or nation, comes into a place, others of his class will soon follow.

15. රහතුන් මරණවා ව
තුර පෙරලා බොනවා

'He murders saints, but drinks water after straining.'

To strain at a gnat, and swallow a camel.

The Buddhist devotees are enjoined not to drink water without straining, to prevent the destruction of animalculæ in it.

16. යකඩදුපු ගෙයි පුළුන්
සෙව්වායාගේ

'Like seeking for cotton in a house where iron had been burnt.'

17. පරංකියා කෝට්ටේට
ගියාටගේ

'Like the Portuguese going to
Kótte.'

Applied to a long and circuitous path. It is said that shortly after the Portuguese had landed at Colombo, they were conducted to Kótte, then the capital of the Kings of Ceylon, by a long and circuitous road, through Pána-dure, and Raygam Kōrale, with a view to conceal from the new-comers the close proximity of the capital from the sea-port of Colombo, which was then the head-quarters of the Portuguese.

18. රජකාරිය ලොකුයි
දෙයියන්ගේකාරියට

'King's business (rājakāriya)
is greater than God's business,
(Deyyannē kāriya.)'

19. දරුවන්කනගෙයි කු
කුලන්කොයිත්ද?

'How can you expect to find
fowls in a house where they eat
children.'

20. ගහද්දී ගහද්දී වදිත්
හත් මෝඩයයි වදිද්දී වදිද්දී
දී ගහන්හත් මෝඩයයි

'He is a fool who bows down,
whilst he is beaten, and he is
a fool who beats whilst he is
bowed to.'

21. මුවෝ කෙරෙන් කැවෑම
ගෙදර ඇවිත් මුව හඬට තලන
වාඩි

When the deer trespass on
his field, he comes home and
beats the deer's skin.

22. අරූප සත්වයාගේ පනිවු
හාවවාගේ

When a man is unable to
punish the real offender, he often
wreaks his vengeance on some
poor unoffending person.

23. පදුවන්ට මොටද සුදු
හරක්

'Like the chastity of the ugly
woman.'

'What is the use of white
cattle for Paduwas, (a low
caste so-called.)'

Throwing pearls before
swine.

24 කොක්කානන්ගල්
කොයම් කි මිනිසා හන්වරන්
ගොහින් මග මැරුණා

'The man who had sworn "I will never go to Kokkānangala," went there seven times, and died on his way to it.'

Expressive of fickleness and inconstancy in men.

25 බැරියව පුළුවන්දේක
න්නා පුළුවන්දව බැරියදේක
න්නා

'When it is impossible, nothing is possible; when it is possible, nothing is impossible.'

26 සෝලමන්දල පිටින්
එනවා

'The whole *Sólamanḍala* is coming.'

Applied to denote a very large multitude.

This is a very interesting historical proverb, which has floated down the stream of time. It must have no doubt originated at a period when it was usual for swarms of Solians (Tamils from the neighbouring continent) to invade Ceylon, as hosts of barbarians from the North similarly invaded Britain in ancient times.

27 ඔය අන්ධර දෙමල මට
ත්තරන්තන් නා

'I don't understand that Andara, and that Tamil.'

Applied to an unintelligible jargon.'

This is also a historical proverb, which has come down to us from very remote times. The word *Andara*, which I have no doubt is a corruption of the Sanskrit *Andhra* (another term for Telegu) is not known at present to any native, except perhaps to learned scholars, and the proverb therefore must have originated at a time when that word was commonly known.

28. ඔබව අනුමානා ඇතැ
ලව්පපත් කනවා

One pats on the head, to
pluck out the eyes.

Employing arts of flattery to
work one's ruin.

29. හවිලේකැඳත් හරකයි

Even kanji (rice water-
gruel) is bad in common.

30. ආඩි හත්තෙතාගේ
කැඳ වගේ

Like the kanji of the seven
A'ndiyās.

The story is that seven A'n-
diyās (Mahommadan fakeers),
when travelling together, agreed
to prepare a pot of kanji in
common, each contributing his
quota of rice. The first man
whose turn it was to put his
portion of rice into the pot,
thought that as there were six
more partners to contribute
rice, his own share would not
be missed, and so, putting his
hand into the pot, pretended
to throw in rice. And it so
happened that each of the other
six devotees thought so too, and
acted precisely in the same way,
and the result of course was an
empty pot, to their inexpressi-
ble chagrin and disappointment.

31. හිහන්නාගේ පයිගේ
සෙනසුර වැඩුනාවාගේ

Like Saturn falling into the
bag of the beggar.

Misfortunes never come
singly.

32. ලිපහසියඳැත්නම්
කොයි නැගත්ඇති

If a man's fire-place is
strong, he will have many re-
lations.

A man will not want rela-
tions and friends as long as he
can entertain them.

33. ඉක්මන් කොට

Haste (is) slow.

Like the Latin proverb *festina
lente*.

34 ඇතිල්ලේ පමනට මි
නෑ ඉදිමුම

The swelling must be proportionate to the size of the finger.

The ambition of men should not exceed their abilities.

35 ඉක්මනට කොරස්
කටෙන් අතදමන්ට බැරිළි

When in a hurry, one cannot put his hand even in the mouth of a *Koraha*.

A *Koraha* is a wide-mouthed earthen jar.

36 ගලේ වසුලා වාගේ

Like sowing on a rock.

37 කනාට අහුටුන බැළි
මක්කා වගේ

Like a flea caught in the fingers of a blind man.

Caught steadily and firmly without any chance of escape.

38 ලේවායේ ඉදන් කිටු
ලෙන් කනවා

Even in the *lewáyas*, there are people who eat without salt.

39 මුලාදැනීම නරකා
දියටන් හොදයි

To be a headman is good even in hell.

40 බල්ලාකකුල හපාකෑ
වාම ලගේ කකුල ලඹ හපා
කනවාද

If a dog bite your leg, would you bite his?

41 රුවලපත්තු වුනමිනිනා
ගෙන් සුරුවුවු පත්තුකර
ගන්ට ගියාළි

They say when a man's beard was on fire, another went to light his cigar.

42. නයාලා පොලහවා
ගේ

Like the *Náyá* (Cobra) and *Polanga*.

Two associates equally wicked.

43. නානියාට මිනෑමො
නවාද? එපා මොනවාද?

What does an old man want, and what does he not want?

44. විමළි හමේ ඇතිමිනි
හා එක ඇති මිනිහාගෙන් ඒ
කන් ඉල්ලිවාළි

The man who had nine bags of paddy, asked the man who had one, to give it also to him, to complete the ten.

45. නිකන් අඬන මුත්
තාට මුහුටුරෙක් මැරුණො
වගේ

How much more will the grand-father who is always weeping for nothing, weep when his grand-son dies.

46. අ විද්ද පස දහස්වරි
ගෙයිතිබුපස බළු නොවරි

The foot of the traveller is worth a thousand of the man who remains at home who is not worth a dog.

47. සන්ටඇරලා වල්ගේ
අල්ලන්ට එපා

Don't allow an animal to go, and then catch his tail.

48. රබ්ලාචනමියා බලලා
සබ්බුනොත්තෙකටකඩකපුය
කිව්ව

The rat who was returning home drunk with toddy said, if I meet a cat, I will tear him to pieces.

49. නිකන් ඉන්න ගෙට
වඩා හොඳයි කැඳ බොන ගේ

The house in which you drink *kanji*, is better than the house in which you starve.

50. කන්දක් ඇර කන්ද
කට ගියාට දිව්‍යාගේ තිත්ම
කේද

Although the chetah goes from one hill to another, will he change his spots?

51. ගල්හතක් ගහනකට
එකක් නොවදියැයි?

When you throw seven stones, will not one at least hit?

52. ගහ දන්න මිනිසාට
කොල කඩලා පාත්තේඇයි?

Why pluck and shew leaves to a man who knows the tree.

It is useless to attempt to deceive by plausible reasoning, a man who has a thorough knowledge of his subject.

53. ගර්භියාගේ පැරියා න
යාකරන්ට පුළුවන්ද?

Can one transform a young rat snake into a cobra?

54. ගොමරි මතු වෙන
වා තිරුවානාගල් යටයනවා

Dried cow-dung floats on the surface, and *terunánagal* (a kind of white stone, quartz) sinks below.

Unworthy men succeed in life, while men of merit remain in the back-ground.

55. ගැහුන් බෝවෙයි
කලගෙඩිවේලෙයි

Women increase, the water-pots become empty.

It is the business of women to draw water, and when there are too many in a house, they are too apt to neglect the duty.

56. නොන වනගින්නෙන්
කපුටා මස්ගින්නෙන්

The bullock smarts from the pain of his wound, and the crow from greediness for flesh.

The allusion is to the crows attacking the wounds of bullocks for the purpose of picking out the flesh.

Men of mean minds endeavour to take advantage of others' misfortunes for their own benefit.

57. ගහෙන් ගහට ගිය
රිලවා හෙමි නගිනවාට

It is said that the monkey who went from tree to tree will suffer from exposure, and perish.

To the man who swallowed the temple, the image is like an *aggala* (a ball of sweetmeat).

One who has committed an act of great wickedness, will not scruple to commit one of less magnitude.

If one personates a dog, he must go wherever he is whistled for.

"In for a penny, in for a pound."

The grinding-stone must be good, for the sandal to be good.

Like the advice of the great wise man.

This has reference to the following story. A bullock while endeavouring to drink water out of a pot introduced his head into it, and the bystanders not knowing how to extricate the pot without breaking it, sent for the wise man of the village to take his advice on the matter. He came, and after much deliberation, declared that the only course he could suggest was to cut off the neck of the bull, and then break the pot and remove it.

59. බවකෝලමට නැසුරු
නොත් අහුරු නැසුරු නැත
යන්ට ඕනෑ

60. ගල හොඳනම්වද හ
දුන් හොඳ

61. මහ දැනවුනාගේ ද
නිවුනුකම වාගෙයි.

62. ගමරුල නොබැරු වල
හ මාබලාද

Will the bear who slighted
the *gamaràla* (the village head-
man) regard me?

63. ගොළුවාට හි කියන්
නාවාගේ

Like singing to a deaf man.

64. ගින්දරට පිදුරු දමන්
නාවාගේ

Like throwing straw into a
burning fire.

65. ගහෙන් වැටෙන්නෙස්
සර මැල්ලිමි සොයනනාවාගේ

Like searching for *mellum*
(a medicine applied in cases of
falls from trees) before a man
falls from a tree.

66. ගින්දෙන් දැ මිනිසා
අවුටට පෙරළිවා වාගේ

Like placing a man who has
been burnt in the broiling sun.

67. ගිනි පෙනෙල්ලෙන්
නැළිමි කැ මිනිසා කනාමැදි
රියා දුටුවාම දුටනවාළි

The man who has received a
beating from a fire-brand, runs
away when he sees a fire-fly.

68. ගුරුන්ටන් අකුරු වර
දිනවා

Even teachers commit blun-
ders in letters (in reading and
writing).

69. ගඟට ඉනි කැපුවා වා
ගේ

"Good Homer nods."

Like cutting fence sticks
into the river.

70. ගහන ගලවල
රෙකියන් ගහ

Waste of labour.

Even a *Rodiyá* will throw
a stone at you if you throw one
at him.

71. ගඟේ වැටුනාම පෙර
ලා බොන්නට බැ

When a man falls into a
river, he cannot strain water for
drinking.

72. ගමනට කනාව ඉනි
මගේ

Conversation in travelling
is like a ladder (in climbing).

73. ගොනා යන නැටි
රෙන් කොටියා කාවිද කියා
කියනැති

From the way in which a
bullock walks, you can say
whether it will be devoured by
the Chetah.

From the outward demeanour
of a man, you can guess whe-
ther he is a harmless or a
vicious man.

74. පින් ඇත්තාට බිරු
බේලාගේ කවේ දත් හැල
නවාළි

It is said that the teeth of
the dog which barks at a lucky
man will fall out

It is useless to resist those
who are favored by fortune.

75. පිදුරු හොර කමත්
හොරකමයි පිදුරු හොර
කමත් හොරකමයි

Stealing straw (*piduru*) is
theft, and stealing diamonds
(*widuru*) is theft.

The above is founded on the
following story.

A devotee (*tapasvi*) who pro-
fessed great sanctity of life,
sought the acquaintance of a
rich man, and having lived
in his house for a few days de-
parted on his journey. Return-
ing shortly afterwards, he resto-
red to the owner of the house,
a piece of straw which had stuck
in his clotted hair from the roof
of the house, observing that
“stealing a piece of straw is a
theft equally with stealing a dia-
mond.” Having thus gained the
confidence of the man, the *tapas*
soon found an opportunity to
rob the man of all his property.

76. පුළුල් හොරු කරන්න
දෑනේ

One can easily discover
the man who stole the ash
pumpkin, from his shoulder.

The white ashy substance of
the gourd sticks on his shoul-
ders, whilst carrying it.

77. පනින ඊලවාට ඉනි
මග නිබ්බවා වාගේ

Like placing a ladder to the
jumping monkey.

Affording facilities to a vicious
man.

78. පිරිමිට කළේ හෙල
වෙන්වෙන්නා

A full pot of water does not
shake.

79. පලඇති ගහටළු වඩි
ලොත් යන්නේ

It is to a fruitful tree that
even the bats have recourse to.

80. නොයනාගමට පාර
අහන්නේ මොටද?

Why inquire of the road to
a place to which you do not
intend to go.

81. නයා මියත් ගරභියා
මන්ත්‍ර අහන්නේ නැ.

The Cobra listens to the
voice of the charmer, but not the
rat snake.

82. නුපුරුදු දිගයට වඩා
ගොදයි පුරුදු කනාමැනුම

Better widowhood, to which
one is accustomed, than a
strange marriage.

83. නයා නැතත් හුඹස්
බයයි

A certain advantage is prefer-
able to a doubtful one.

84. නිවට පැනිත්තියා දුටු
වාම එළුවන් රුදුල පානවා

Even though there is no
cobra in it, one is afraid of the
white ants' hill.

85. නටන්ට බැරුවා
නෙවේ බිමඇඳවා

Even the goat offers his beard,
when he sees a poor barber.

Not that you cannot dance,
but that the ground is crooked !

Used when a man makes a
pretended excuse, concealing the
real cause of his failure.

86. නිදියෙන දියන් කුඹුද්
දන්ට එපා

Don't awake sleeping chetahs.

87. නයාපුට්ටාට විස අඩුද

Is the poison less, because
the snake is small ?

88. නැව්ටුවා වැටුනත්
අඩුවයි

Even when a dancer misses
his step, it is a summersault.

89. නයා පෙන්නරනවා
දුටුවාම ගරභියා කැබලිනිකැ
ලෙන් දැගන්නා

When the rat-snake saw
the Cobra expanding his hood,
he took up in his mouth a
broken piece of an earthen pot.

Mimicking the great.

90. නොදන්නා දෙමලට
ගොහින් වර්ගේ නහගන්ට
එපා

Don't speak in Tamil with
which you are not acquaint-
ed, and bring disgrace on your
family.

91. මිටිමිනිහත් මිටි හුඹ
හත් විකිය කරන්ට එපා

Don't trust a short man,
nor a low white ants' hill.

Cunning is considered the cha-
racteristic of a man of low
stature.

92. මල පොති ගොතර
ගෙන්නන්නා වාගේ

93. මරලා පිහෙන් ඇත්
නාවාගේ

94. ලිහලා බලන මල්ල
බබාබලන්නේ ඇයි

95. ලෙඩට ඉස්සර බෙ
හෙන් නැව වාගේ

96. ලගඉන්න හතුර ඇ
තඉන්න නැයාටවඩා හො
ඳයි

97. කේලමාට ඔබින් වො
ක්කයි මොව්න් වොක්කයි

98. නබල්ලුවාගේ ගෙට
ඉන්නවා වැදිලා මුත්තාපා
කිවන් යන්නේනැත කිවාවි

99. බතට මාළු බඩගිනි

100. බොරදිසේ ගැඹුර
දූනගන්ට බැ

Like extracting the sweets
of a flower without bruising it.

Like stabbing a man, after
killing him.

Why feel with your finger the
bag that you will have to open.

Like taking medicine before
one is sick.

The enemy living near you
is preferable to a relative living
at a distance.

The tale-bearer receives one
tokka (a knock on the head)
there, and one *tokka* here.
[i. e. he is despised both by
the party to whom he carries
tales, and by him whom he
slanders.]

'A *Kaballéwà* having entered
into the cave of a Porcupine,
said "I wont go, by my grand-
father."

Hunger is the best curry
for rice.

You cannot know the depth,
when the water is muddy.

TRANSLATIONS OF CERTAIN DOCUMENTS, FAMILY AND HISTORICAL, FOUND
IN THE POSSESSION OF THE DESCENDANTS OF M. NANCLARS
DE LANEROLLE, FRENCH ENVOY TO THE COURT OF
OF KANDY.

Contributed by L. LUDOVICI, Esq.

The documents, of which the following are translations, were met with by me, in the course of a visit to Hangwela, in the possession of the descendants of M. Nanclars de Lanerolle, French Envoy to the Court of Kandy in 1685. The Sinhalese originals are written on Ola, and the Dutch on paper. So far as can be tested by historical and traditionary evidence, there is hardly any doubt that the present Lanerolles of Hangwela are the lineal descendants of the French Envoy, but there is nothing in physique, language, or costume, to distinguish them from the surrounding Sinhalese, except perhaps the fairer complexion common to every member of the family. They profess to be Christians of the Reformed Church; and one of their immediate ancestors appears to have held the office of *Saperemado Appu* or Commissioner, under the Dutch Government. A collateral branch of the family, I understand, is settled at Katelowe in the Galle district. The amusing reply of the late Mr. H. E. O'Grady to a petition presented by a member of the family, praying for official rank on the strength of his descent, will be found extracted from the *Examining Newspaper* of the 28th October, 1869, in the appendix.

The other letters, relating to the siege of Vienna, &c., were most probably intercepted at Trincomalee by the emissaries of Raja Singha, on their way from Holland to the Dutch Governor of Colombo, and translated into Sinhalese for his information by one of the many "captives" detained by him at Kandy. These documents carry on their face every mark of genuineness, while

the notes which I have appended from Sir Edward Creasy's "History of the Ottoman Turks" further corroborate every important detail.

No. I.

AN ACCOUNT OF THE FRENCH EMBASSY TO THE COURT OF KANDY IN
1685, AND SOME PARTICULARS OF THE DE LANEROLLES OF CEYLON,
(Translated from the Sinhalese.)

In conformity with the command of the illustrious King Raja Singha, our Supreme lord of the Universe, endowed with a pair of lotus feet, and resplendent with the nine gems, incomparably great, and esteemed as a precious jewel which sheds its glory on the diadem of innumerable foreign Kings, and who occupied the throne of Lanka,* the following epistle is addressed to the humble Amerekon Mudianse.

For the purpose of subduing the pride of the Dutch people, the Supreme King, Raja Singha, who was gifted with an all-powerful arm, in his wrath against them, privately despatched an embassy† requesting to be favoured with an army from France together with a proper officer in command; and the Great Emperor of France, in glory like the rays of the sun,‡ having agreed thereto, despatched in charge of the General de Lanerolle, a fleet of forty vessels with men and arms, accompanied by a variety of valuable presents to be offered to the victorious and illustrious Lord of Lanka. These vessels having arrived at the harbour of Trincomalee without meeting with any mishap on the voyage, the soldiers were landed on Thursday after the new

* Reigned from A. D. 1632 to A. D. 1687.

† Sir Emerson Tennent's account of the arrival of Admiral De la Haye at Trincomalee, leads to the supposition that he came with the object of attacking the Dutch, rather than in answer to a special embassy from Rajasingha. The Sinhalese narrative, from which I translate, is however very explicit to the contrary.

‡ Louis XIV.,—no inapt compliment to the "Grande Monarque."

moon of the month of *Nikinni* in the year of *Saka* 1574,* the intelligence whereof being conveyed to the victorious Lord of Lanka, in whom dwells the gift of prescience, His Majesty with great joy despatched Atupella Dissamahatmeya and other chiefs with presents for the Ambassadors, and provisions for the Army; and, directing the vessels to be kept in the Trincomalee harbour invited the Commander of the French, Captains La Haye, Bahauten, Dupleix Roche, and Freuelmans, accompanied by their Aides-de-Camp De Lun, Blume, Gascoign, and Alexandre, and the two Frenchmen who had been sent to France on the embassy, to the Court of Kandy.† Hereupon, accompanied by the said Dissamahatmeya and Chiefs, and carrying many valuable presents, they proceeded, and arrived at the Rest-house of Sanguruwankete town in Namen Deniya. From this place the Ambassadors, with their presents, were conducted in state to the palace of the victorious king, and introduced into the august presence of His Majesty, who received them kindly, and after a friendly interview,‡

* A. D. 1652.

† Of these eight Frenchmen, we lose all trace of five, Bahauten, Dupleix Roche, de Lun, Blume and Alexandre, nor am I sure that their names are correctly given in the Singhalese. Commodore La Haye, we know on the authority of Valentyn, sailed back with the fleet to France. M. Nanclars de Lanerolle, as detailed in the body of this paper, remained at Kandy. Gascoign too, no doubt, remained and died at Kandy, as one of his descendants, probably a son, rose to the rank of Adigar in the following reign.

This Gascon Adigar, as he was called, added that of Poet to his many other accomplishments, and seems also to have inherited more than an ordinary share of the spirit of French gallantry with his father's blood—a possession which afterwards cost him his life. He had been carrying on a secret correspondence with the Queen, but in an unguarded moment, while watching the painting of an image of the Queen, he snatched the brush from the artist's hand and spotted a mole on a part of her body, which none but the royal eyes could have seen. The King, who was passing by, charged the Adigar with his faithlessness, and the self-convicted Minister was cast into prison and subsequently beheaded. The verses which he addressed to the Queen, from his cell, are accounted among the best examples of Singhalese amatory poetry.

‡ Valentyn's account of this reception, as cited by Sir Emerson Tennent, is somewhat different. "On this occasion the French Admiral de la Haye sent M. Nanclars de Lanerolle as ambassador to Kandy. But this gentleman, having violated the imperial etiquette by approaching the palace on horseback, and manifested disrespectful impatience on being kept too long, waiting for an audience, Raja Singha ordered him and his suite to be flogged; a sentence which was executed on all but the envoy, whom he detained in captivity for a number of years."

the Ambassador was sent back to the Rest-house, where he was bade to stay until proper arrangements should be made. In the meanwhile the Dutch in Colombo, who had heard of the arrival of the French Ambassador and army, became overwhelmed with grief and terror, and shewed their obsequiousness to the King (who had allowed them several ports for the purposes of trade,) by sending Ambassadors with the presents which they had withheld for some time past, whereby the King understood that they were in great fear. However, His Majesty shewed that he was pleased with this mark of submission, and having thought that the key of the fortress of Colombo could be taken with the aid of the French Ambassador, detained him and his retinue of ten persons, while the French at Trincomalee, considering that their army was not sufficient, went back to return with reinforcements, advising those who remained behind to hold themselves in readiness for war; and after they had left, the Ambassador received all honors at the hands of the King. For his service five male and five female slaves were given him from the Royal palace, besides the sum of five *ridi** a day and rations three times a day. His ten followers were also allowed fifteen *ridis* per day, contributed from the several districts. When the presents which had been taken care of were produced before His Majesty, the illustrious King, His Majesty, privately directed that the same should be kept safely to be produced before His Majesty's successors.

After the demise of His Majesty, the illustrious Raja Singha† who had incorporated into one kingdom the three divisions of Lanka,‡ the most glorious and powerful Wimala Dharma Suriya, supreme Lord of the Universe, succeeded to the throne of Lanka,§ when the French Ambassador made known to His Majesty his intention to produce the presents before His Majesty.

* A *ridi* is equal to about 4d. of our money.

† According to Valentyn, 6th December, 1687.

‡ The three divisions were Ruhunu, Maya, Pihiti, which together formed Tri-Sinhele.

§ A.D. 1687.

His Majesty having made every preparation to receive them, and to give the Ambassador an audience in Kandy, sent for him, when the Ambassador went up to Kandy and presented himself before His Majesty with the presents. His Majesty descended from the royal line and whose virtues were like unto gems, after making the necessary enquiries granted to the companions of the Ambassador presents near the *Atruwe* * in Welate, and to the Ambassador the *Walaruwe* † of the Attepattu Chief of Udu Dumpela, directing him to occupy the said *Walaruwe*. His Majesty having learnt that the Ambassador had gone with the presents and taken his residence at the *Walaruwe*, made him perform the duties of the palace with the great chiefs, and promised him honors and wealth if he should form an alliance with any house he liked. Accordingly the hand of the daughter of Rajagooru Pandit Mudianse was solicited in marriage, whereupon the king made presents of a cap of state embroidered with gold lace, jackets, belts, swords, knives, and a box containing gold rings and chains, and female ornaments, such as earrings, hair pins, bangles, anklets, rings and necklaces, and a hundred loads of rice, meat, and confectionery and two female slaves ; and the marriage was duly solemnized. After the lapse of several years, the *Mohottale* ‡ who held the post of Secretary of the Chamber of Golden Armour, and two sons § were born, and when His Majesty was informed of their not being able to support these children, an endowment of seven amunams of Welate, and four gardens and some Chena land belonging thereto, and the royal village of Hadiramalana, was made and delivered to the Amerekon Mudianse, to be possessed from generation to generation.

* Granary.

† Mansion.

‡ Secretary.

§ The Sinhalese has *Mohottale* and three *daughters*, but from the context it is evident two sons were intended. The error most likely is a copyist's.

When the most illustrious king, Wimala Dharma Suriya, departed this life,* and was succeeded† by the illustrious Prakrama Narendra Singha, descended from the royal line, and whose virtues were like unto the splendour of gems, the three *Appuhamys* of the Ambassador were allowed to come into the Royal presence and to perform the duties of the palace, and the two *Nindagamas*‡ of Selewe and Kendeweale in the Dissawony of Welasse; and many lucrative offices, including the farm of the arrow manufactory of Hapuwide, the *Maha Kottal*, and the Dissaweship of Welasse, were conferred on the eldest *Appuhamy*,§ while the two younger *Appuhamys* received shirts and jackets of velvet after the French pattern; and while they were so living, the *Mohottale* proposed to marry the daughter of Dippitiya Mudianse of Podape in Four Korles, to which he received His Majesty's gracious consent.||

Afterwards, the second *Mohottale* received the *Nindagamas* and offices which the first *Mohottale* had held, together with the *Maha Mohotty-ship*¶ of the Chamber of Golden Armour; and while he was thus performing the duties of the palace, the grand-daughter of Mahimi Bandara of Dambadeniya in Seven Korles was proposed to him in marriage, and he married her with the knowledge of His Majesty. The youngest *Appuhamy* of the Ambassador, after having received the *Nindegam* called Medegame and the office of Hetepane Bocotuwe Gate Mohandram, was united in marriage to the daughter of Medegama Mudianse of Medegama in Madura; and after this was intimated to the king, His Majesty, the ruler of the world, supreme, pure, eminent and illustrious, protector and upholder, descend-

* A.D. 1707.

† A.D. 1707 to 1739.

‡ Royal Fief.

§ Gentleman, son of a Chief.

|| Here the history of the eldest son of M. Lanerolle breaks off abruptly, and we are left to guess either that he died, or was deprived of his offices, as was not uncommon in those days, for the purpose of advancing the next favorite.

¶ Great Secretariat.

ed from the solar race, ordered an account of these transactions to be committed to writing, and it was so done and delivered on Thursday, the seventh after the full moon of the month *Wessak** in the year of *Saka* 1645† at the city of the Senkadagala.‡

No. II.

EXTRACTS OF A RESOLUTION PASSED IN THE COUNCIL OF CEYLON, ON
TUESDAY THE 24TH OF SEPTEMBER, 1765.

Whereas the descendants § of a certain Frenchman, *Laisne De Nanclars De La Nerolle*, who arrived in Trincomalee with the Viceroy of that nation, the famous *Monsieur De La Haye*, from whence he was sent as an envoy to the Court of Kandy, and was detained by King *Raja Singha* but subsequently liberated, and was residing in the Kandian Dominion, where he contracted a marriage with a Sinhalese woman, after the conquest of Kandy|| resigned themselves to the Company's protection, and as the Hon'ble the Governor considered it proper that they should in future dwell together with their Christian friends; and having no means of supporting themselves, they were suffering bitter poverty; under these circumstances, and considering the general and universal moral duties, chiefly our Christian love and attachment inducing us to provide for the maintenance of these poor people who have followed for nearly a hundred years the Christian faith amongst Heathens, we have therefore resolved to make provision for their subsistence with the Revenues of the several paddy fields and gardens of the chief rebel *Paulus Alwis of Hewagam Corle*, a list whereof,

* May.

† A.D. 1723.

‡ Kandy.

§ Great-grand-children.

|| The occupation of Kandy by the Dutch in 1763.

having been framed by Captain Dessave De Coste, is specially inserted herein.*

ENDORSEMENT BY THE LATE MR. O'GRADY, GOVERNMENT AGENT OF
GALLE, ON A PETITION PRESENTED BY ONE OF THE LANE-
ROLLES, APPLYING FOR THE RANK OF MOHANDIRAM.

" The petitioner is to be informed that, without questioning for a moment his being the rightful representative of the ducal house of Lanarole, or Lignerolles, it would be better, perhaps, for the present, to lay less stress upon that matter, and confine his claims to consideration within narrower bounds. Properly speaking the Petitioner ought to have been guillotined as a *ci-devant*, any time between the 21st September, 1795, and the 25th October, 1795, by the National Convention; or, at least, shot as a Vendean, by Westerman or Rossignol. These privileges were unquestionably his; but as instead of asserting them, he preferred vegetating at Cattaloowa, disguised as a Police Headman, and still further denationalized himself by allowing his hair to grow to its full length, and girding his loins with a Comboy, he must not be surprised to hear, that while he was thus losing the numerous opportunities which Monsieur de Robespierre lavished upon his order, of being decapitated, shot, hanged, drowned, sabred, starved, or blown up in the air, a needy and remote scion of his (the Petitioner's) house contrived to survive the ferric and fulminating ordeal which the Petitioner shrunk from encountering, and, on the return of the Bourbons, 1814 (while the Petitioner was ingloriously chewing betel at Cattaloowa), claimed to be acknowledged as the sole remaining heir of the once powerful house of Lignerolles, and, being unhesitatingly recognized as such by Louis XVIII, took his seat, as

Here follows a list of eleven gardens valued at an annual rental of 148 Rix dollars or £11 2s., and 36 paddy fields valued at an annual rental of 200 Parahs [150 bushels] of paddy.

Duke, in the House of Peers, between the Viscomte de la Garonna and the Marquis de Carrabas, with whom he continued to sit, vote and take snuff, till 1830.

These circumstances being within the Government Agent's own knowledge he having during his Parisian career, been frequently invited by the duke to "couper son mouton" with His Grace, the Petitioner will admit that it would be anything but graceful on his (the Government Agent's) part, to degrade his former friend from his rank and titles, on the Petitioner's bare dictum, as he would be doing, by implication, were he to recommend the Petitioner's prayer, to be created a Mohandiram, to His Excellency the Governor, on the strength of his being the true, authentic, and genuine Duke.

Perhaps the Petitioner's best course under the somewhat dubious light which now encircles his pretensions, would be, to throw up his situation of Police Vidahn at Cattaloowa, lay in a stock of a few white Jackets, a couple of Comboys, and a spare comb, and start in an outrigger dhoney for France, via the Red Sea, and having reached his (*de jure*) native land, lay claim at once to his ancestral halls, his coronet and his arrears of pay; in respect of each of which the Government Agent has only to ejaculate the fervent hope, that he wishes the Petitioner may get it."

No. III.

A LETTER FROM HOLLAND GIVING AN ACCOUNT OF THE SIEGE OF VIENNA IN 1683.

A letter despatched from the city of Amsterdam in Holland, dated 8th day of the first quarter of the moon in the month of *Wap*, in the year of *Saka* 1605 (A.D. 1683) was received here and translated into Sinhalese.

The Grand Vizier of Turkey* having in conjunction with his Bashaws, Generals and Officers, collected an army of 353,190 men from among the Turks, Tartars, Janissaries and other tributary states, and entered the country of Allemagne on the 7th day of *Esele* (July), and having laid siege to the city of Vienna where the Emperor was residing, displayed his strength ceaselessly for sixty-two days,† by bombarding the works, and making assaults on the city, which he shelled with four large cannon and other smaller guns, besides distressing the city in various ways by springing several mines under the ramparts, and breaching the walls. Finally by placing scaling ladders he attempted to enter the city at midnight. During this siege nearly half of the population, which consisted of 60,000, composed of the garrison of 14,000 and resident population of 46,000, had either fled, or perished from starvation, and there would not have been provision enough for the sustenance of the garrison alone, had the siege been protracted for 120 hours more. But the place was saved by the interposition of a miracle.

The Emperor‡ who was residing out of the city, having considered it impolitic to remain there, entrusted the palace and his army of 40,000 men to the Duke of Lothringia§ and proceeded himself to the town of Lintz, when for the purpose of aiding the Emperor, the King of Poland, distinguished for his military prowess, came with a body of 60,000, men including Generals

* Kara Mustapha.

† The second siege of Vienna lasted from the 15th of July to the 12th of Sept. 1683, during which the most devoted heroism was displayed by the garrison and the inhabitants. The numerous artillery of the Turks shattered the walls and bastions, and the indefatigable labors of the miners were still more effective. The garrison was gradually wasted by the numerous assaults which it was called on to repulse, and in the frequent sorties, by which the Austrian Commander sought to impede the progress of the besiegers.—*Cressy's Hist. of the Ottoman Turks*, vol. II. page 57.

‡ Leopold of Germany.

§ Prince Charles of Lorraine.

and Officers ; the Elector of Bavaria, sub-king* of the Emperor, with 13,000 men ; the Duke of Saxony with 12,000 men ; and the Duke de Waldek and other princes with 16,000 men. These allies having assembled at the palace of the Emperor, accompanied the General who had entrenched himself there, to the head quarters of the King of Poland, and having conferred with him as to how they could check the arrogance of the enemy, proceeded to attack him in this wise :—The Elector of Bavaria, the Duke of Saxony, and the Duke de Waldek, with their respective forces led the van ; the King of Poland, with his troops and chieftains, took the right, and the Duke of Lothringia, who was at the Emperor's palace, and his army, took the left wing, and attacked the Turkish Army with such fury, that the King of Poland who had thrown himself on the enemy's centre† cut him down as if he were slicing yams.‡ The Turkish Army thus thrown into disorder was nearly annihilated, while the remainder took to flight, and Vienna has been saved. The Turks who fell round the city, in the camp, and in the pursuit, amount to 300,000. The whole camp, including a magnificent tent, belonging to the Grand Vizier, many engraved articles of gold and silver, money to the value of two millions, much

* " Sobieski had been unable to assemble his troops before the end of August ; and even then, they only amounted to 20,000 men, but he was joined by the Duke of Lorraine and some of the German commanders, who were at the head of a considerable army, and the Polish King crossed the Danube at Tulm, above Vienna, with about 70,000 men."—*Creasy*, l. c. p. 57.

† " Sobieski led on his best troops in person in a direct line for the Ottoman centre, where the Vizier's tent was conspicuous ; and the terrible presence of the victor of Khoczim was soon recognized. * * * * * The mass of the Ottoman Army broke and fled in hopeless rout, hurrying Kara Mustapha with them from the field. The Janissaries, who had been left in the trenches before the city, were now attacked, both by the garrison and the Poles, and were cut to pieces. The camp, the whole artillery, and the military stores of the Ottomans became the spoil of the conquerors ; and never was there a victory more complete, or signalized by more splendid trophies."—*Creasy*, l. c. p. 60.

‡ A purely Oriental simile, resorted to perhaps under the difficulty of better illustrating the figure employed in the Dutch original.

treasure, and military equipments, and material consisting of chariots, muskets,* cannon and guns, were taken by the victorious King and the allied Princes. In commemoration of this victory, festivals are being held in every kingdom of Europe. The King, the Princes, and the allies who took part in this battle, propose to proceed to Hungary and take New Hausel, Oppent and other towns under the dominion of Turkey. Let us pray to God for his blessing, to enable us, when opportunity offers, to rid ourselves from the grasp of these inveterate enemies.

No. IV.

LETTER FROM JOHN SOBIESKI, KING OF POLAND, TO THE QUEEN.

A letter written by His Majesty the King of Poland to the Queen, informing her of this victory, received at Amsterdam, and forwarded here, was translated into Sinhalese to the following effect :

“ May the Almighty power of the Lord of the Universe, who has given us a victory, the like unto which there never had been before, live for ever ! We took the camp of the Turks, their cannon and all their war material. When these defeated foes observed the bodies of the dead so thickly strewing the field, they were panic stricken and took to flight. Our men began to impound camels, asses, oxen and goats, while the Turkish Troops were fleeing in companies. The powder, weapons of war, and ammunition left behind by them cannot be estimated in millions. I saw last night a sight which I had longed to see, when the powder (exclusive of what remained in the magazines and what was

* The Sinhalese word used literally means hand guns, But *Kituwakku* itself is a Tamil term.

† The present Buda,

taken in the rout) collected by our people was set on fire, and the smoke obscured the sky and formed a thick cloud. The loss inflicted on the Turks, besides these, if assessed, would amount to millions. This has unmistakeably been a great calamity to the Turks. The Grand Vizier fled, his army being routed, leaving behind the robes with which he was decked while on his horse. I have become entitled to all his wealth, the extent of which I have learnt by enquiring of the master of his camp, who was taken while fleeing in disguise. Among other treasures that have come to our hands is the sacred banner of the prophet Mohammed,* and which has been sent to the Pope of Rome. Besides these, there are in our possession other spoils, numerous scimitars, swords, daggers, scabbards set with emeralds and torquoise, and other treasures which I had never before seen. Having taken the caparisoned horse of the Grand Vizier of Turkey, we used our utmost endeavours to take him also, but he escaped. The second in command of the Grand Vizier, and several Generals, who go by the name of Pachas, have fallen. Their best troops, the Janissaries, who were left in the trenches, were all destroyed. The Turkish troops who fell, including the Janissaries and excluding the Tartars, amount to about 300,000. Numerous scimitars, mounted with gold, of the conquered foe, have also fallen into our hands. The bravest of the enemy's troops retreated fighting, but unfortunately for us they could not have been totally destroyed, owing to the setting in of night. There were 100,000 tents left behind, and it is said there are many more uncounted. The number of these tents sufficiently indicates the strength of the enemy. Our army and the inhabitants of this city have been counting the dead since two days, but if they continue to do so for eight days more, it is very

* Mohammed is called in the Sinhalese translation, the prophet of the *Yon* religion, probably because the only Mohammedans then known to the Sinhalese were the *Yonas* or Moormen of Ceylon,

doubtful they will arrive at the correct number. A great number of the women of the people of Austria, while being driven along by the Turks, were killed. Besides this, I saw yesterday a cruel fellow give a sabre cut on the mouth of a boy of exquisite beauty, and cut off his head.

It would be utterly impossible for me to give a full description of the articles which have come into my possession from the Grand Vizier, while the manner in which those mines were laid by these Turks baffles all description. Unable to make an effort, and shedding tears of grief at the signal defeat of his forces, the Grand Vizier appealed to his son for succour, but he went away saying 'We do not want another taste of this King, we cannot help you, we must devise means to save ourselves !' When I think of the number of leaden bullets and the powder which these Turks have lost, I cannot imagine how they can ever fire another gun again. Reports have been received that this defeated host have even abandoned the cannon which they took to cover their retreat. A great number of cannon and turbans are being collected and heaped up. The enemy was so completely beaten that the adherents of Mohammed have some cause to enquire where is now their god. Let us joyfully offer our thanks to the Almighty for this victory. The whole of our army is offering up praises to God and invoking blessings on me, inasmuch as the destruction of the army of the Grand Vizier was brought about by me.

The Elector of Bavaria and the Duke de Waldek, the Generals, Ministers and Officers of the Emperor of Allemagne, have kissed me and greatly praised me, and the people who accompanied them testified their appreciation by plaudits louder than the officers of our army could imagine. The Count de Stahremberg who was in charge of the inner Fortress, and his army, and others, have called me their deliverer, and their Generals kissed me and praised me very highly, while several men and officers who came

along with them pointing to me shouted "Here is our greatest Monarch." When I visited two of the Churches at Vienna, the people assembled in them came up to me saying, "We must satisfy ourselves of our joy by kissing the victorious hand so celebrated for its gallant deeds." They embraced me and kissed my robes and feet, and so shewed their joy. When the people began singing my praises in the public gardens, I begged my allies of Allemagne to put a stop to the demonstration; however, "May your Majesty live prosperously for ever" was shouted on all sides. My son,* whom you bore unto me, behaved bravely in the battle, without moving a foot from my side, and he in concert with the Elector of Bavaria, sub-king of the Emperor, divided in a friendly manner between them the wealth taken from the enemy. All our troops are rejoicing over the good fortune which has given them so much plunder as if it had been bestowed by Heaven. My son Alexander has also reason to be pleased, for every one in this camp heartily thanked him for having led the attack on the Grand Vizier's camp. As the Elector of Bavaria fought the enemy in my sight, some of my horses, and the banner of Victory and ten cannon of the Pacha of Egypt were presented to him, with a promise to present to his sister *Davon Pieny*† a set of precious ornaments. In our endeavours to win the battle, we lost a great number of our troops, including officers. My aide-de-camp Iskar Ztablikke is among the killed. My Paymaster Patia Markus de Awijano having observed a white dove flying above our armies before the battle began, kissed my feet, declaring it was an omen which promised us victory. The Emperor is living about a league off from this place, and I could not speak to him, being very busy in gathering information as to the results of this battle. We leave this with the Emperor's General to follow the enemy, but though

* Prince John, whom he intended should succeed him.

† This is the nearest approach to the original name.

we may go to the extreme limits of the world, I still entertain a strong desire to flee to you. On our way to Hungary, riding, we passed two leagues of country, where the exhalation from the decomposing bodies of men, horses, and camels was intolerable.

A letter was also sent to the King of France, informing him of this victory, though it was hardly competent for me to write to another King of the feats of valour performed by me. But I know that I made strenuous efforts in the very heat of the battle, without alighting from my horse for thirty hours, and this shews that the soldier is greater than the King. Since I entered on this war my bed has been the earth, and my covering the heavens.

NO. V.

THE MUSTER-ROLL OF THE TURKISH ARMY.

Hans Kinerlin, a Christian, who had been captured when the city of Canea belonging to Venice was taken by the Turks,* came as the Grand Vizier's Master of the Horse, and while the Turks were being repulsed, fled into the city of Vienna and wrote down the following muster-roll† of the invading army, which, also brought from Amsterdam, is translated into Sirhalese.

The household troops of the Grand Vizier...				9890
Troops of the Red Flag	...	...	...	23000
„ „ Yellow Flag	...	...	...	6500
„ „ Green Flag	...	...	...	6500
„ „ White and Green Flag	...	...	...	5500
„ „ White and Red Flag	...	...	...	3800

* The siege of Candia. under Vizier Azem Mustapha, in 1645.

† The strength of the regular force which Karn Mustapha led to Vienna, is known from the muster-roll which was found in his tent after the siege. It amounted to 275,000 men. The attendants and camp-followers cannot be reckoned; nor can any but an approximate speculation be made as to the number of the Tartar and other irregular troops that joined the Vizier. It is probable that not less than half a million of men were set in motion in this last great aggressive effort of the Ottomans against Christendom."—*Cleary, b. c. p. 56.*

The Troops of the Pacha of Alexandria	...12000
" " Pacha of Bulgaria	... 4000
" " Pacha of Walachia	... 6000
" " Pacha of Moldavia	... 7000
" " Pacha of Capadocia	... 5000
" " Pacha of Jerusalem	... 3000
" " Pacha of Eastern Arabia	4500
" " Pacha of Siwas	... 2000
" " Pacha of Anatolia...	... 2580
" " Pacha of Belgrade	... 1000
" " Pacha of Barbary	... 4500
" " Pacha of Egypt	... 10,000
" " Pacha of Podolia	... 7000
The Cavalry under the Pacha of Babylonia	... 3000
" " " Kourdistan...	2000
The Troops of the Khan of Tartary	... 30,000
" " Hussen Ibrahim, Pacha of	
Mesopotamia...	... 24,000
" of the Pacha of Damascus	... 4400
The Troops from the other side of Constanti-	
nople...	... 13,000
The Janissaries under the Aga	... 8000
The Troops under Kuruisin Pacha	... 8000
" " Dastran Pacha	... 5000
" " the Pacha of Sofi	... 3000
" " Ranwel Pacha	... 3700
" " Erlan Pacha...	... 4500
" " Senis Khan Pacha	... 5000
" " Kanis Khan Pacha	... 1800
" " Kozsin Pacha	... 2600
" " Hardin Pacha...	... 3000
The Troops from Croatia, Christian perverts to	
Mohammedanism	... 4000
Cavalry from the same Country	... 2000

Sappers and Miners	... ..	15,000
Men for building Ramparts, &c.	... ..	20,000
Baggage bearers	... ..	60,000
Officers below the rank of Pacha	... ..	8000

No. VI.

Of the residue of the spoil (after appropriation by the victors and the peasantry) removed to Vienna, the following is an account brought from Amsterdam. translated into Sinhalese.

40,000 lbs. of lead	5,000 lbs. saltpetre
40,000 „ gunpowder	500 guns of the Janissaries
18,000 Brass grenades	200,000 flint guns
10,000 Iron grenades	4 quarter cannons
2000 Bombs	160 large and small cannons
5000 lbs. Pitch	1,000 large bombs
30,000 Mining tools.	18,000 cannon balls
200,000 Hand grenades	8,000 tumbrils
1100 Stink pots	1,000 painted chariots
2000 Halberts	1,000 carved chests
5,000 bags of cotton	1,000 camels
4,000 goat skins	1,000 oxen
400 large grass knives	1,000 buffaloes
1,000 spades	A large quantity of stores and
5,000 lbs. bolts for bridges	provisions, jams, sugar and other
8,000 lbs. horse shoes & nails	delicacies, sufficient for the sup-
40,000 ornamented tents, each	port of 150,000 men for twelve
worth 1,000 Acerambi	months.
80,000 common tents	* 10,000 worth provender
2,000 lbs. of rope made of	for horses and cattle, in casks.
camel and cattle hair	All the treasure and jewellery
20,000 empty powder bags	brought by the Grand Vizier
1,200 lbs. <i>Lees</i> oil	were taken by His Majesty the
1,000 lbs. <i>catto</i> oil	King of Poland. Mohammed's
50,000 lbs. <i>rappol</i> oil	banner of victory set with gems
100,000 lbs. grease	and precious stones, handed to
4 vessels for melting lead	the Grand Vizier by the Grand
1,000 woollen bags	Sultan, also fell into the pos-
2,000 iron shields	session of the King of Poland,
5,000 lbs. iron	who sent it to His Holiness the
16,000 lbs. rags for wadding	Pope of Rome.

* The original does not mention the coin.

The following letter relating to trade, &c., in Amsterdam, was brought here from that city and translated into Sinhalese.

As it was found impracticable to improve the country of Surinam belonging to the chiefs of Zealand in Holland, it was sold to the chiefs of Amsterdam and to Samuel Deak and the rich merchants of West India. This territory was divided accordingly into three equal parts among the purchasers, and Samuel Deak having built and equipped four ships, proceeded with a great number of men and their families to colonise the said country of Surinam in the West Indies. Some more ships are taking in cargo to sail for that country. These will materially add to the increase of ships, and assist the trade of that place. And inasmuch as this region has fallen into the hands of opulent gentlemen, it will by God's help now thrive, and many and great advantages may be expected yearly, for the sugar and jaggery made in that country now load twelve ships a year; their profits, which only showed for the last two years at five per cent., have now increased to 80 per cent. Besides this, the trade with Egypt and the city of Cairo has also been developed, and if we be relieved of the troubles of war, everything will conduce to a prosperous end. As it was known that the king of England* had sent a message to the fleet which sailed for Bantam not to execute the orders first given, we have reduced the number of ships intended for India, and we now believe that the tumults in Europe will come to an end, and that peace will reign everywhere. Let us pray God for his blessing hereunto.

* Charles II.



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1873.

PART I.

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ON OATH AND ORDEAL

BY BERTRAM FULKER HARTSHORNE, C. C. S.

It has been a common practice in all ages of the world to ratify a solemn agreement, and to settle any disputed question regarding a moral obligation, or a mutual contract, by means of some form of oath or ordeal. The reason of this is obvious. It is supposed that such a procedure affords a security for truthful and honest dealing; and it is curious to observe the various methods in which different races of people have set about attaining this desirable end. The Siphalese Buddhists are in no way conspicuous for devotion to truth; but although ordinary lying is regarded by them as venial, if not commendable, they put the fullest confidence in any statement made according to one of the many forms of oath which they themselves employ, and they consider that any violation of such oath is followed by the most disastrous consequences. The story of king Chetiya, in the *Ummagga Játakaya*, is one which illustrates the Buddhist idea upon this subject. It is narrated that “at the time when the life of man was longer than it now is, king Chetiya ruled over Dambadiwa. His body was redolent of sandal wood, and from his mouth proceeded the odour of the blue lotus flower; he was endued with the superhuman power (irdhi) of sitting cross-legged in the air. He was ever guarded, night and day, by the four gods of the Kámáwacha world. His fourfold army consisted of innumerable elephants and horses, and he exercised supreme

“royalty over Dambadiwa, which is ten thousand yoduns
 “in extent (that is 130,000 miles). But in consequence
 “of the lie of which such a king as this king Chetiya was
 “guilty, the scent of sandal wood departed from his body,
 “the lotus scent which issued from his mouth gave place to
 “a foul odour, and the deities which kept guard about him
 “in the four quarters of the heavens deserted him. He was
 “deprived of the power of sitting cross-legged in the air,
 “and so fell to the ground. Then by reason of the false-
 “hood which he had uttered, the earth parted asunder,
 “and his living body was enveloped, as in a red blanket,
 “with flames of fire from the lowest of the infernal regions
 “and he was born again in hell.”

In the same way the educated and refined Greeks
 believed that some of the worst punishments in the infer-
 nal regions were allotted to those persons who had broken
 their oaths. The consequence of this crime was detailed
 in the answer of the Delphic oracle to Glaucus, and
 the story is given by Herodotus (vi, 86.) A man from
 Miletus had entrusted some money for safe keeping to
 Glaucus; after a time he died, and his heirs claimed the
 money by bringing the tokens, upon the production of
 which it had been arranged between Glaucus and the
 Milesian that the money was to be returned. Glaucus
 however denied all knowledge or recollection of the alleged
 transaction, and went to Delphi and asked the oracle
 if he should restore the money, or keep it by swearing an
 oath that he had never received it. The answer of the
 oracle was this : “Glaucus, son of Epikydes, for the pre-
 “sent it is more profitable for you by swearing to succeed
 “in carrying off the booty. Swear, then, for at any rate
 “death awaits even the man who swears truly. But there

“ is a nameless son of Oath who has neither hands nor feet—yet he is swift in his pursuit until he seizes and destroys the whole house and race. But the posterity of a man whose oath is true is the better hereafter.”

Upon hearing this answer Glaucus asked to be forgiven for what he had said, but the Pythian goddess replied that to tempt the god was the same thing as if he had actually carried his purpose into effect.

He then restored the deposit, but, as Juvenal says, “ *Reddidit ergo metu non moribus*”—he gave it back through fear, not because it was his duty to do so—and he adds that the response of the oracle became literally true, for the whole family and posterity of Glaucus were utterly destroyed.

The Greeks, however, commonly applauded falsehood, if it were clever and turned out to be successful ; and even Plato said that the lie which the gods hated was the truthful statement of a misinformed mind.

In the time of Homer, the river Styx was considered to be the most sacred object by which either mortals or immortals could swear. It was the river, as Virgil says, “ *Dî cujus jurare timent et fallere numen*,” and a comparison was drawn by Aristotle between this idea of the Greek mythology and the theory of Thales, that water was the first principle of all things. Some very suggestive remarks were made by Hegel upon this point: “ This ancient tradition,” he says, “ is susceptible of a speculative interpretation. When something cannot be proved—that is, when objective monstration fails, as, in reference to a payment, the receipt ; or, in reference to an act, the witnesses of it ;—then the oath, this certification of myself, must, as an object, declare that my evidence is

“ absolute truth—as now, by way of confirmation, one
 “ swears by what is best, by what is absolutely sure, and as
 “ the godswore by the subterranean water; there seems
 “ to be implied here this, that the essential principle of
 “ pure thought, the innermost being, the reality in which
 “ consciousness has its truth, is water; I declare, as it
 “ were, this pure certainty of my own self as object, as
 “ God.”

That is to say, the basis of the oath is laid upon the essential and purest form of absolute reality. It is easy, then, to see why the many different oaths of the Singhalese Buddhists, who deny all such ideas as essence and reality, do not fall within the canon laid down by Hegel, and are not referable to any one distinct principle; while they are thus unlike the various forms of oath observed by people of different race and religion.

The most solemn Singhalese oaths are governed by no considerations of the absolute and immutable reality of their object, such as are characteristically assigned by Hegel to the essence by which truth may be demonstrated. They are various in form and arbitrary in principle. The respective weight which each carries with it is due to an estimation of the purely material advantage or disadvantage which, in the end, it is likely to secure, rather than to any belief in its real *à priori* efficacy. The worst evil which can happen to a Buddhist is the misfortune of repeated birth, and we have often heard Kandiyans seriously attribute their disasters in this life to some deficiency of merit on their part in a previous state of existence.—Nirwāna is the great final cause of life, and every thing which is likely to stand in the way of attaining to Nirwana is scrupulously and conscientiously avoided. Each Bud-

dhist, then, has his own individual standard of moral excellence, and, according to his lights, he regulates his conduct, by that which he considers best calculated to promote his ultimate welfare. At Pantura, in the Déwale, is a colossal image of Vishnu bedizened with the thank-offerings of many Buddhists, who by an inconsistent anomaly, regard it with great reverence; the oath held most sacred by the people of the neighbourhood is taken by laying the hand upon the image.

It is frequently resorted to in cases of disputed civil claims, and even if a convert from Buddhism sues a Buddhist for a debt, he will usually be content to be non-suited if the defendant will go through the customary formality of thus swearing by Vishnu that he is not liable.

In the Kandyan country there is a great variety in the forms of solemn oath.

The Bana book, the සත්පථක සූත්‍රය *Sati pat-thāna Su'raya*, is sworn upon, as in the low country. Salt, fire, paddy or the මා වි, *ma wi*, the හලඹ, *Halamba*, or tinkling armlets of devil dancers, කපු, *Kapu*, or the cotton used for spinning, and the blacksmith's forge, are each in their turn the chosen objects to which the Kandians appeal in truth of their assertions. The peculiar efficacy of the forge is said to consist in its manifestly powerful character, while each of the others is selected for the solemnity on account of the relative degree of excellence attributed to it by its simple-minded votaries.

Perhaps the most obligatory of all oaths is taken by a Singhalese man when he swears by laying his hand on the head of his eldest son. His belief being that any falsehood uttered under such circumstances will involve the ruin and destruction of his whole family and posterity.

His father mother and sister as well as his gurunanse or teacher are invoked in testimony of the truth; and he is ready if necessary to swear by the sun. But he ignores the beautiful passage in *Romeo and Juliet* :—

Romeo.—Lady by yonder blessed moon I swear,
That tips with silver all these fruit-tree tops.

Juliet.—O swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable.

Romeo.—What shall I swear by?

Juliet.—Do not swear at all;
Or, if thou wilt, swear by thy gracious self,
Which is the god of my idolatry,
And I'll believe thee.

Act 2, Scene II.

For an oath taken by the moon is in this country by no means a mere sentimental formula.

The so-called tooth of Buddha enshrined in the *Dalada Máligāwa* at Kandy is an object of profound reverence, and an oath taken thereby is supposed to carry with it an obligation proportionate to the general veneration paid to the relic, whilst one of their most important oaths is taken by the head of Buddha.

We learn from Herodotus, that the most sacred oath of the ancient Scythians, was sworn by the king's hearth. It was an oath which had a peculiar significance and effect—whenever the king fell ill, he sent for three of his soothsayers, and inquired the reason of his malady. They invariably said that it was because some one had sworn falsely by the king's hearth. The person whom they accused was sent for, and charged with thus being the author of the king's sickness, and he, of course, protested his innocence. Thereupon other soothsayers were called in; and if they agreed with the opinion of those first consulted, the perjurer was put to death, and his property divided

amongst those who had originally accused him ; but if there was a difference of opinion among the soothsayers, a large number were summoned, and the truth determined by a majority of votes. In case the verdict went in favor of the accused, the persons by whom he was first charged were put to death, with certain formalities, the prospect of which must have imparted a feeling of great uneasiness to the discharge of the function of divination. Whether the result of the inquiry affected the king's health in any way it is not recorded. The Scythian method of swearing to a treaty was attended with a ceremony which is not, we believe, without a parallel among other barbarous nations of later date. It is thus described by Herodotus :
 “ They pour wine into a large earthenware bowl and mix
 “ therewith the blood of the parties who are entering into
 “ the treaty, by striking a part of the body with an awl or
 “ or cutting it with a sword. They then dip into the
 “ bowl a scimitar, and arrows, and an axe, and a javelin.
 “ After this they recite their solemn vows at length, and
 “ then the contracting parties themselves and the most
 “ worthy of their followers drink off the libation.”

Herodotus says that without doubt the Scythians were masters of Asia for twenty-eight years, and we have heard it alleged that there is ground for the belief that some remnant of that ancient race found their way to the South of India. It is more probable that the course which they took lay in quite the opposite direction. At any rate we look in vain for any trace in Ceylon of the customs or traditions of that people. It would, however, be interesting to know if among any class of the inhabitants of this Island such indications may be observed. It is to be remembered that this is a country where special

rites and ceremonies have been perpetuated unimpaired through countless generations, and that a custom 2,400 years old would be by no means a marvel of antiquity.

The celebrated Bo-tree at Anurádhapura has a recorded and well-authenticated history extending over 2000 years, and, as may be supposed, at that place an oath taken by it is considered to be a most binding obligation on a Buddhist to speak the truth.

In the neighbourhood of Minnériya there is a proverb “මිනිසෙකුට දේ පනම් තියන්ට” Minnériyé panam tiyanda—referring to the custom of taking a solemn oath by laying a silver fanam upon a sacred rock by the side of the lake. The rock or slab upon which the coin is deposited was formerly part of the bund or embankment. It seems to have been thought, in some way or other, to be indued with a peculiar holiness, and it was removed about half a mile from its original position, and a Dēwāla built near it. The oath is taken in presence of the Kapurāla; and it seems to be an essential part of the ceremony that the money should first be deposited.

In the same way a relic has been recently discovered in the Morowak Kóralé, and it is turned to a similar devout, and at the same time profitable, purpose. Both these relics, however, have a real and very remarkable characteristic. It is reported that they positively guarantee that a man who swears by them speaks the truth; whereas in a court of justice it is too well known that as a general rule no such result can be looked for.

There are few localities regarded with more universal reverence in Ceylon than Kataragama. The legends connected with Kandaswāmiy, the tutelary deity of the place,

are surrounded with much interesting and extravagant tradition of a purely oriental type, and this probably constitutes the chief reason why the annual pilgrimage to this chief temple is so largely attended by people of various nations and creeds.

A shrine in honour of the deity is to be seen in the branch dewale or temple at Kandy, and a civil claim was recently decided there between two chetties in the following manner. The plaintiff sued the defendant for £5 15s od. for board and lodging. By mutual agreement they repaired to the temple where the defendant lighted a candle, and holding it before the shrine declared that he did not owe the money. He then extinguished the light, and the plaintiff with apparent cheerfulness subsequently withdrew his claim and paid the costs of his adversary.

There is, however, a case mentioned by Sir Charles Marshall (Judgments p. 142) in which a similar ordeal at Jaffna does not seem to have been attended with infallible result. He says : " a Judge of one of the northern districts suggested to the Supreme Court the expediency of sending the Malabar witnesses to a temple, to be sworn ; in the hope that the more imposing nature of the ceremony, being one to which the Malabars sometimes have recourse among themselves, might be more efficacious in obtaining the truth. After a full consideration of the question, however, by all three Judges, they directed the District Judge to be informed that they should not feel justified in sanctioning the course proposed--that though they were fully aware of the difficulty of arriving at the truth, and though they agreed that this object might sometimes be attained by the

“ method proposed, still it would often fail as had been
 “ shewn by former experience. That a striking instance
 “ of such failure occurred about the year 1816, when the
 “ witnesses in some criminal case of importance, having
 “ been sworn in the temple of Kandaswamy near Jaffna,
 “ as being reputed a temple of peculiar sanctity, the whole
 “ of the witnesses on one side or the other were afterwards
 “ found to have perjured themselves; and that the
 “ practice was afterwards discontinued by the Supreme
 “ Court from a conviction of its inefficiency.”

The same learned writer also relates an interesting circumstance regarding the method whereby an oath was said to be usually taken by a Rhodiya. It is interesting because, as we believe, it has now fallen entirely into disuse; it formed one of those peculiar social distinctions which are so rapidly disappearing in Ceylon, and which make it so necessary that the ethnological characteristics of the people should be carefully observed and accurately recorded. “A question,” he writes, “arose in 1834 whether a witness of the Rhodiyian caste, who was examined in the Court of one of the Southern Districts, ought to prostrate himself on the occasion of taking the oath, which was represented to be the ceremony prescribed by custom for persons of that class. The King’s Advocate, to whom the matter was referred, and who was naturally startled at a mode of taking an oath, so revolting to English customs and feelings, and so unusual even in Ceylon, consulted the then Chief Justice on the subject.” The opinion of Sir Charles Marshall was given thus: “Such distinctions unquestionably do exist, and are observed, almost necessarily, I believe,

“in the Courts. In the Northern Districts, the low caste Malabars, instead of swallowing the Ganges water, take off one of their cloths, and step over it as the mode of imprecation. I never heard of this ceremony of prostration, nor indeed do I ever remember a witness of the Rhodiyan caste, being examined before me.” At the present time a Rhodiya comes into court and gives his evidence after the usual form of affirmation in the same way as any other witness. This form of affirmation is repeated by every witness who is not a Christian and renders him liable, in case of falsehood, to the consequences of perjury. It’s moral value, however, must be admitted to be almost infinitesimal. About forty years ago a system was adopted whereby Buddhist Priests or Kapuralas, and Moorish Priests were employed in some of the Courts to administer oaths to witnesses in accordance with the rites of their respective religions. But either in consequence of the failure of this plan to secure veracity, or from some *odium theologicum*, it was soon afterwards abandoned.

Cordiner mentions (vol. I. 262) a somewhat similar ceremony which we believe is now wholly obsolete : “one day while the Supreme Court of Judicature was sitting at Batticaloa, I had an opportunity of seeing the ceremony of administering an oath to a Ceylon Brahmin. The sacred book, written on palm leaves, lies on a small oblong table, carefully wrapped up, bound round with a long cord, and covered over with several folds of coloured muslin. The table has six turned legs and is placed upon the head of a young boy, behind whom an older Brahmin stands, holding the two legs of the table which are nearest to him, one in each hand ; afterwards

“ it is laid upon the floor, the covers taken off, and the
 “ volume displayed. The officiating Brahmin repeats the
 “ nature of the obligation, and pours a little water into
 “ the hand of the person who swears, which he shakes
 “ and sprinkles on his head: then, bowing down, he
 “ touches the book with his hands, repeating the prescribed words, and rising up, the ceremony is finished.”

Two ancient forms of ordeal remain to be mentioned which we frequently find alluded to in old Kandyan deeds. They seem now to have quite gone out of use; the one was the ordeal of thrusting the hand into boiling oil and cow dung, the particular merit or significance of which it is hard to see. It was specially resorted to in cases of disputed title to land. The other was the ordeal of putting the hand into a chatty, wherein a live cobra had been placed. This is thoroughly intelligible. It was a form of ordeal which no doubt commanded genuine belief, not only on account of the risk of personal injury involved in the process, but also by reason of the belief which invested this snake with infallible and sacred attributes.

Note on *Prionochilus Vincens*,* Sclater, (Legge's Flower-Pecker) by W. V. LEGGE, F. Z. S.

(Read Feb., 3d. 1873.)

Dimensions.—Male, total length 4·15 in.; wing 2·3; tail 1·2; tarsus ·5; middle toe with claw ·5; hind toe 0·25; bill to gape 0·45.

Description.—Iris reddish brown; bill black, lower mandible light at base; legs and feet blackish brown. Head, face, hind neck, upper surface, with lesser wing coverts and margins of greater wing covert and tertiary feathers dull steel blue, palest on the rump (which in some specimens has the feathers edged whitish) and with the frontal feathers dark centred; wings blackish brown with the basal portion of inner webs and under wing coverts white; tail black with a white terminal spot, mostly on the inner webs of the four outer feathers and decreasing towards the innermost; chin, throat and chest white changing on the breast and under surface to primrose yellow; flanks dusky, under tail coverts white, washed with yellow.

Female, length 4 in.; wing 2·25; tail 1·1. The female is throughout lighter and duller in plumage than the male.

Bill and iris as in that sex; legs and feet lighter in hue. Head and hind neck faded bluish ashen; back dusky olivaceous; wing coverts margined with the same; wings lighter brown than in the male; uppertail coverts

* This bird has already been described in the Proc. L. Z. Society this year, but as it is quite unknown to any member of our Institution I subjoin the above description.

pervaded with dark grey; sides of neck and chest ashy, the white of throat being less clearly defined; the yellow of under surface less bright and less in extent, the brown of the flanks encroaching more on it.

History of Species.---I had the good fortune to discover this curious little bird in the Southern Province, on the 13th of March last. The genus to which it belongs was totally new to me and as it did not occur in India, I was, from want of books of reference on malayan Avifauna, unable, when describing it, to give it a name, and I therefore transmitted specimens together with my notes, to the Zoological Society of London, at a meeting of which in the 18th of June last, the species was submitted, and named by the Secretary, Dr. P. L. Sclater, *Prionochilus Vincens*. The existence in Ceylon of this genus of the Dicœinæ is most remarkable; it is a malayan type unknown as yet in India, and has for its nearest ally a bird of the same genus, discovered by Wallace in the Molluccas islands. How then are we to account for the occurrence of a species so far from the haunts of the rest of its family? It would seem to indicate, at some very remote period, the existence of a connection between our island and the Malay archipelago; in support of which theory, from an ornithological point of view, I may mention the recent discovery in the hills at N. Elliya of a whistling thrush *(*Miophonus*) belonging to a malayan section of its family.

The distribution of our little bird will doubtless be found to be very local, and I question whether further re-

* *Arrenga Blighi*, Holdsworth, named after its discoverer, Mr. S. Bligh of Kandy.

search will extend its range beyond the limits I now assign to it. It was discovered in one of the primary forests of the Gangebodde Pattoo, not far from Galle, and afterwards traced by me through the Hinedoom Pattoo to the Lion King Forest (*Singha Raja Avidea*), on the southern ^{Hilled} borders of the Kookool Korle, where I procured it at an elevation of about 2500 feet above the sea level. It is therefore, like most of our forest-loving birds (the limits of whose distribution, by the way, have been very erroneously fixed) both a low country and hill species. The district lying to the North of the valley which divides the central mountain group from the Southern ranges, or, in other words, the region extending from Ratnapoora to the Hapootella slopes has been searched by naturalists and collectors without meeting with this bird, and therefore it may be concluded that it is confined to the hills of the South-west of the Island, ranging from perhaps the Eastern side of the Morowa Korle through the "Lion King" and other forests bordering the Gindurah, and from thence through the extensive jungles of the Gangebodde pattoo to the Kottowe district where I first met with it. Should these limits prove to be correct, the habitat of this little bird is exceedingly confined and has no parallel in Ceylon with the exception perhaps, of the White-fronted Starling, (*Temennuchus Senex*) which has only been found as yet, in the forest along the upper part of the Gindurah, indeed in just the same locality as the subject of this note.

This Flower-pecker dwells exclusively in the high jungle or "Mookalaney" of the Sinhalese, and effects the leaves and smaller branches of moderately sized trees, but

more particularly the luxurious creeper, (*Freycinetia angustifolia*), which grows so plentifully in the Southern forests round the trunks of tall trees, entwining and clothing them completely until they have the appearance of columns of ivy. It associates in small flocks and when this plant is in fruit, may be seen in little parties, feeding on its seeds. Its movements are most active, now hovering for an instant over a flower, like other members of its family, now clinging "tit-like" to the under side of some chosen leaf. I have but once observed it in the open and that was in a forest clearing where it was searching the flowers of the "Bowitteya" plant, (*Osbeckia virgata*.) Although it usually takes but short flights from tree to tree in the jungle, its powers of locomotion are considerable and it may be seen wending its way across openings in the forest from one belt to another.

The note of this little denizen of the woods is a weak "tse-tse-tse" scarcely audible on a stormy day amidst the sighing of the wind in the trees and is generally uttered in concert when searching for its food in small flocks.

I know nothing as yet of its incubation, but it would appear to breed in the South-west monsoon at different dates according to the locality it inhabits; individuals procured in the low-country forests in June had the sexual organs developed, and those killed in the Singha Rajah forest in August were in a similar condition.

The Sports and Games of the Singhalese, by LEOPOLD LUDOVICI.

(Read Feb., 3d. 1873.)

If the Sports and Games of a people like their popular Songs and Ballads, may be supposed to serve as an index of character, the favorite pastimes of the Singhalese but too faithfully reflect the tame and undemonstrative nature of the national temperament. Inhabiting a climate which renders exertion of any kind distasteful, the Singhalese in common with all inter-tropical races, indulge in exercise for exercise's sake, but to a very small extent. Hence it is hardly matter for surprise that their games and sports should be cast after the tamest and soberest of patterns. In venturing on this remark the writer does not mean to convey the impression that the Singhalese as a race, are incapable of much sustained physical exertion; on the contrary, any one who has seen a Singhalese peasant at work in his Paddy field or Chena, under a burning hot sun, will allow that, provide him with the motive for labour, he can rise superior to the disadvantages of climate. But this motive, it will be conceded cannot operate where amusement or pastime is the only object. His work done, the inducement for further exertion ceases, and rest and repose under the cool and refreshing shade of a tree, are his highest enjoyment. To expect therefore, a people so circumstanced to take delight in violent out-door sports, would be to look for an exhibition of physical energy alike incompatible with their natural instincts, and inconsistent with those climatic conditions which forbid superfluous exertion. Nevertheless,

that the Singhalese should in spite of an enervating climate, still count among their field games at least, one demanding nearly as much violent exercise as Cricket, is sufficient proof that when the inducement is present, the Singhalese youth is as capable of exertion and endurance as his more favored brother of a colder climate. While, however, the climate may be considered the principal cause which tends to make the Singhalese an ease-loving people, it must not be forgotten that there are others which conduce to the same end. Among these latter may be mentioned the entire absence, till very lately, of any thing like a spirit of emulation, in consequence of the equally entire absence of a system of school organization, that recognized the importance of the play ground. They have no public schools, colleges, or universities, the youth of one institution competing among themselves or with those of another, for the laurel crown or palm of victory. Under their own Native Sovereigns, and centuries before the Portuguese secured their first foot-hold on the shores of Lanka, every district and every province had its public school and its college, but these institutions were, as a rule, under the supervision and control of the priesthood—staid sober old dons who would have as much tolerated any manifestations of spirit, pluck, or mischief, as the violation of any of the “five precepts.” It necessarily followed that under such a system of scholastic discipline, the alumni of these colleges could indulge in no kind of exercise more violent than the composition of learned essays on the recondite subject of the Buddhist metempsychosis, or the less elevating if more tiresome task of manufacturing diagram poetry. The later Kings,

whatever may have been the extent of their acquirements in the arts and sciences, set but little store on the physical development of muscle and sinew, and though they may occasionally condescend to go out a hawking, or to treat themselves and their Court to the spectacle of a cock-pit, or a bull, or rather buffaloe fight, the gymnasium was an institution as utterly unknown to their Majesties of Kandy as it was to their predecessors of Anurajepoora and Polannaruwe. After the sceptre of Lanka had departed from the Royal line who had wielded it for more than twenty-two centuries* and the Malabar dynasty succeeded to the throne of Kandy, whatever of spirit the nation had possessed was utterly crushed out, while the maritime provinces which had passed under the iron rule of the Portuguese and the Dutch, were so completely denationalized, that it is only within the last quarter of a century that the natives of this island have begun to realize under the benignant sway of Britain, the high privileges of British subjects. Enjoying as they now do, the blessings of civil and religious liberty in a degree to which many of the oldest States of civilized Europe have hardly attained, the national character of the Singhalese is being silently but surely moulded into habits of independence and self reliance; while every step made in advance, draws closer those ties of loyalty to the British throne, for which they are so eminently distinguished. The impulse given towards progress, moral, social, and material, by the example of the ruling race, may take many years to fructify, and though even some of the vices of European civilization may

* Sovereigns of the "Great Dynasty" reigned from B. C. 543 to A. D. 302; those of the "Lower Dynasty" from A. D. 802 to 1706.

leave their taint on the national character, the good will yet so far counterbalance the evil, that, with the generous influences already at work, with the agency of a higher and nobler education in operation, and the principles of a purer Religion permeating the masses, the day if distant, will yet dawn when every village will have its school-house and its own play-ground, and the village green resound with the chants and merriment of a future generation of Singhalese Youths assembled in the generous rivalry of those athletic sports, which if they had ever existed at all, have very nearly died out, or re-echo to the sound of bat and ball when cricket shall have displaced their own "*Buhu Kellya*". Then, if there is any truth in the saying, "The child is father of the man", shall the Singhalese Youth begin to give promise of a more vigorous manhood than can be predicated of the present generation. But to return from this digression.

The Sports and Games of the Singhalese may be classed under four heads. 1st Religious Games, 2nd Outdoor sports, 3rd Games of skill, and 4th Games of chance. It may however, be necessary to mention here that, with but a few exceptions, all the games and sports of the Singhalese appear to have been borrowed from India, and even from the Portuguese, the Dutch, and the English.

Among the Religious Games the first is the *Ang-Ediema* (අංඊදීමා) or the "Pulling of horns," the idea of the *merry-thought* of European superstition developed on a gigantic scale. It is not a game in celebration of a victory, nor in commemoration of any great national event, like the games of classic Greece and Rome, but rather in

propitiation of some offended diety; and whether sickness has visited the people, murrain attacked the cattle, insects and grubs settled on the young rice fields, or a protracted drought threatened calamity to man and beast, the alarmed Singhalese peasant knows of no more efficacious remedy than an appeal to *Vishnu* or *Siva*, *Pattiny deyo*, *Kateregam deyo*, or *Basnaire deyo*, through the medium of an *Ang-Ediema*. The village elders, as soon as they awake to a sense of the impending danger, wait in solemn deputation on the *Kapurale* or priest of the district *Kowile* or temple, carrying presents with them for the seer, very much after the manner of Saul when he waited on Samuel, to learn the name of the particular deity that ought to be appeased, and generally to concert measures for the due and proper celebration of the Games. The *Kapuralle* promises to obtain the desired information, but as this must be done at a lucky hour, on an auspicious day, and after sundry ablutions and purifications, he dismisses his visitors with a promise to communicate with them on a subsequent day. He next proceeds to consult the Oracle, and fixes upon a day for the celebration of the Game, taking care however, that it should be sufficiently removed to allow of the real crisis of the danger to be passed. The day fixed upon is communicated to the elders who invite the villagers interested, by distribution of betel leaves; and preparations for the celebration commence in earnest. The villagers next divide into two parties or teams, the upper and the lower. This distinction is merely topographical, the villages lying towards the head of a valley or stream being the upper, and those further down being the lower. Each party next chooses its Captain or Cham-

pion, who brings with him the stout branch of an elk horn with the frontlet stang on. This horn is held in proportionate veneration according to the number of victories it may have achieved, and there are some handed down from father to son—for the championship is hereditary—that have come

“O'er a' the ills o' life victorious,”

for a hundred years. The place appropriated for the game is called the *Angpitya*, an open place, in some central situation, and generally under the shade of an overspreading Bo tree, thus making the tree sacred to Buddha participate in a purely Hindoo ceremony. At one end of the *Angpitya*

“Stands there a stump six feet high, the ruins of a tree,
“Yet unrotted by rain and tempests' force.”

The stump selected is generally that of a cocoanut tree put loosely into a deep hole, with the root end up; and is called the *Henekande* or thunderbolt. A hole large enough for a man's arm to pass, is cut or burnt through this upper end. The respective teams are now ready with stout ropes made of buffaloe hide and strong jungle creepers, when the Kapurale opens the game, proclaiming like Pelides at the funeral pyre of Patroclus.

“Come ye that list this prize to win, and ye this bout decide.”

The men of the upper team now pass a stout buffaloe-hide rope through the hole in the *Henekande* and firmly make fast to its end the elk horn of their champion. The horn of the lower team is similarly got ready and tied to the nearest tree; the *Henekande* is now leaned forward and the two champions hook the horns one into

* The Iliad. Merivale's translation. Book XXIII.

But what is curious about this stump is, that in the Singhalese Game it is always from a tree struck by lightning.

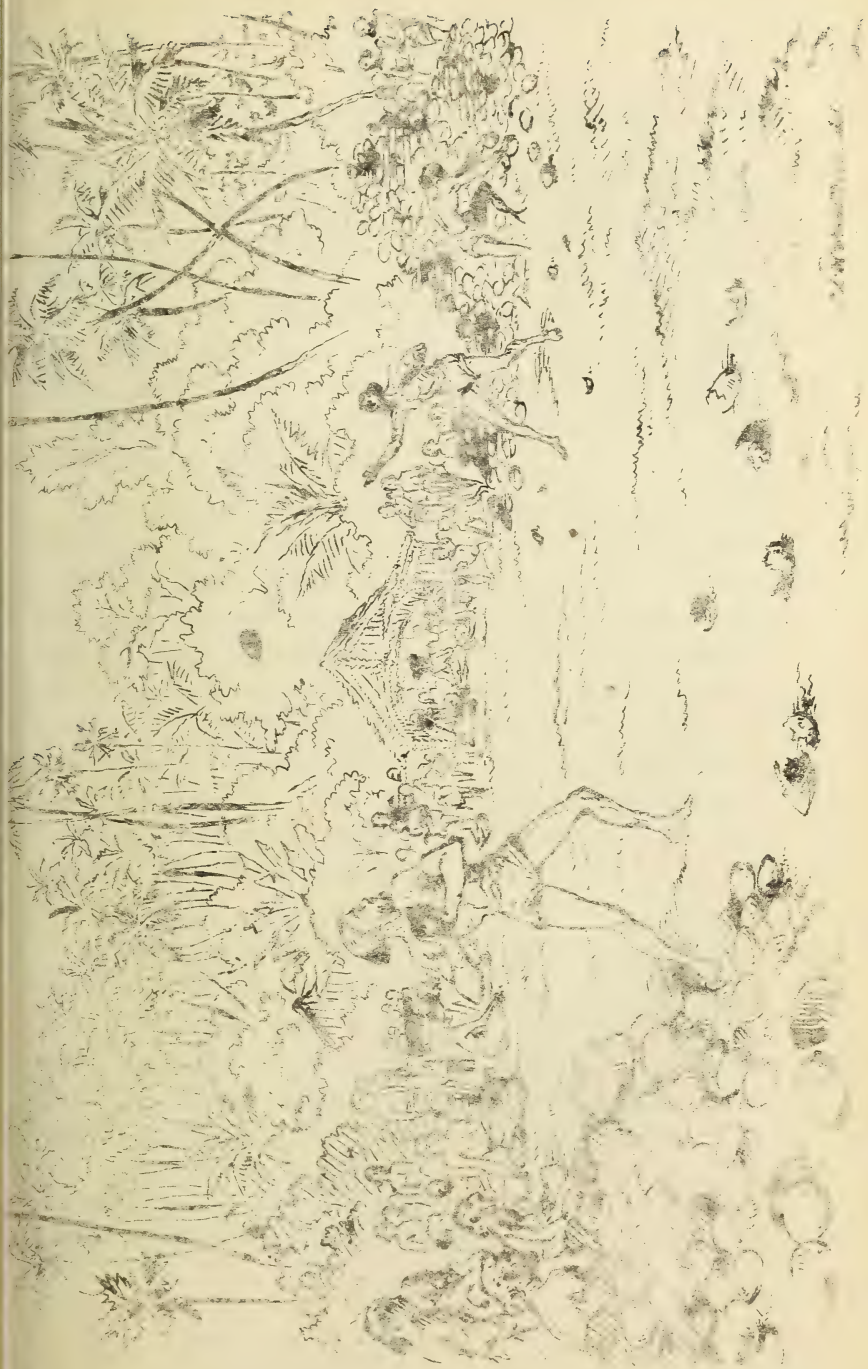


the other, and lash them together with cords. The two champions grasp the horns in their hands to prevent their turning or slipping, and the word is given to pull. Both teams now unite and haul at the rope passed through the *Henekande*, while some half a dozen men of both parties lay hold of the *Henekande* and sway it up and down, as the rope in the hands of the pullers is tightened or relaxed. The two champions hold on to the horns like grim death, and are swayed hither and thither with every motion of the rope. The contest lasts for hours, the snapping of a rope only serving to prolong it with a fresh splice, until one of the horns yields, and the pullers go rolling and sprawling on the ground.* All the time the mighty tug has been going on, the *Kapurale* is engaged at a small booth constructed of white olahs under the Bo tree, chanting the sacred hymns appropriate to the occasion, jingling the *Halemba* or consecrated armlets, and burning incense to the accompaniment of Tom-tom, fife, and cymbal. After the contest has been decided the whole assembly go in procession through the villages that participated in the ceremony, the *Kapurale* leading with a chant, the champion carrying the victorious horn in a basket on his hand, and every one joining in the *Hoyia* chorus at the proper stops. By the time the procession returns to the ground, a feast consisting of rice boiled in Cocoanut milk, vegetable curries (for flesh of any kind is forbidden) *tire* and honey is laid out on green plantain

* In this as well as in the striking of cocoanuts, it is considered a bad omen should the horn, or cocoanut of the upper team break. Such an accident is looked upon as the consequence of the continued displeasure of the offended deity. Hence it is not unusual to concede the victory, to the upper team by opposing a weaker horn.

leaves. The feasting over, they all rise at a sign from the *Kapurale*, and give one united shout of *Hoyia*, and then disperse. The *Kapurale* receives the customary presents, and the victorious elk horn is again laid up in lavender—if a liberal sprinkling of oil of resin may be so called, until some other threatened danger brings it out.

Another religious game also got up under similar circumstances as the one already described, is called *Polgehume* (පොල්හුම) or striking of cocoanuts. The villagers who join in the game divide into upper and lower teams, and after selecting each its Captain, proceed to the usual place of meeting, each individual carrying a number of husked cocoanuts. A line is then measured off generally, about thirty feet, and stations marked at each end for the Captains. The *Kapurale* commences his invocations, rosin burnt, tom-toms beaten and Cymbals struck, and the Captain of the upper team gives the challenge by pitching a cocoanut at his opponent, who stands ready to meet it with another held in his hand. The great art in throwing the cocoanut is to send it straight, and with the stalk or eyed end foremost, as that being the hardest part of the shell is better calculated to resist the impact against the one held in the opponent's hand. Should the cocoanut thrown be broken, the sender repeats the throw until the cocoanut held in his antagonist's hand is broken when he becomes the thrower in turn. This game goes on until some hundreds of cocoanuts are smashed on either side and the stock of one party is exhausted, when the other is declared winner. The cocoanuts used, are called *Porepol* or “fighting cocoanuts” and are chosen for the extreme thickness of their shells, which



in some cases have been known to exceed a quarter of an inch, and as much as 15 Rupees have been paid for a single nut of this kind from well-known favorite trees. While the game is going on, the broken nuts are gathered, and rasped down and boiled into oil for lighting the ground during the banquet, which, as in the previous game, takes place on the return of the procession through the villages. The feasting over, the assembled people disperse after the prescribed *Hoyia*.

It is the belief of the Singhalese peasantry that both these games “are very efficacious” in expelling sickness and pestilence, and even in bringing down rain; and the popular faith is not a little confirmed by the astute *Kapurala* fixing the games at the tail end of an epidemic, or when unmistakable indications of a change of weather inspire him with sufficient confidence in his own powers of forecasting the future. In conclusion, it may be remarked, that both these games appear to have been introduced from India, probably with the accession of the Malabar Princes to the throne of Kandy.

Among the out-door sports of the Singhalese, *Buhukelya* (බුහුකෙලිය) or throwing the ball, takes rank first, both on account of the enthusiasm with which it is played, and the skill and energy it calls forth. It is also perhaps, the only purely indigenous Singhalese game. It is usually played just before and immediately after the Singhalese New Year, and the season of festivity and enjoyment extends over a fortnight in prosperous years. The playground is an open place, where the boys, and not unfrequently the young men, of the village assemble, and after choosing

Captains, divide into two teams, each under its own leader. The players on either side count the same number and the innings is decided by mutual consent, or tossing up a brick or a pebble. When the parties have ranged themselves on either side, two cocoanut shells with the husks on, are placed on end three or four inches apart, with a piece of stick on them forming a bridge. This may be considered the wicket. The ball used is an unripe *Pommelow* rendered soft and elastic by being put under hot ashes, and protected against the rough usage it has to encounter by a closely plaited envelope of strips of bark. The in players who hold the ball, now retire to an agreed upon distance, usually about twenty or thirty yards, while of the other team some take their stand behind the bridge or wicket, and others disperse themselves over the ground as fielders. The game commences with the captain of the first team bowling, his object being to knock over the bridge while that of the other party is to catch the ball as it bounds along past the wicket. If the bowler knocks the bridge over, one of the opposite team goes out, while if the ball is caught, the bowler goes out. The ball must be caught while it is on the bound, at least above the height of the knee. The ball, whether caught or not, having passed into the ground of the second team, one of them becomes the bowler, and the game goes on alternating between the two sides, until one team has all gone out, and the game is won by the other still on the ground. The winners celebrate their victory with song and joke, quip and crank, jeer and jibe, and in the unbounded license of their exultation, show nothing like consideration for the feelings of their vanquished opponents. The apparent spirit of vindictiveness,



Fig. 1. Running.



Fig. 2. Running.

the almost malicious delight with which the usual old songs are sung, or new ones improvised by the Captain of the winners, and the perfect stoicism and callous indifference with which the humiliation of defeat and the degradation of his position are submitted to by the loser, is the most remarkable, though certainly the least attractive, feature of this game, and can hardly fail to merit the unqualified condemnation of men whose ideas of victory are associated with generosity towards a fallen foe. The songs alluded to, not unusually degenerate into coarse ribaldry and filthy obscenity, but how cruelly humiliating soever they may be, the victim of defeat has to sit on the bridge of cocoanut shells, which in this case has become a veritable bridge of sighs, his head bowed down on his knees, and submit with patient resignation to the sneers and jibes of the victors, who, while they dance round him in savage exultation, emphasize a more than ordinarily biting sarcasm with a knock on his head.

The following specimens of comparatively mild vituperation, may serve to convey an idea of the wild latitude of abuse, which the winners feel privileged to exercise.

Hurrah ! hurrah ! we have won, hurrah !
Hurrah ! hurrah ! exult over this fellow
Fellows ! let us give him a name, call him *Rakossa*
Fellows let us give him a name, call him *Uguduwa*.
Fetch the conquering hero and seat him on his head,
Knock him on the head one, two, three and drive him away,
His head is hollow, crows have hatched their young there,
His mouth is foul, he has eaten *Amu* and *madu* leaves
From the Dolowewe Tom-tom-beater's garden
Did he not once steal cocoanuts,

And did he not and his fellows get a thrashing ?

There is no evil in his head from this day

(accompaniment of knocks)

There is no trusting earth and water, you dog !

Were your antecedents known, not even *Olyas* would beg of you

One after another we are come to-day to sing,

Go, go, hence away, you vagabond dog.*

Another game, a favorite with small boys is *Kally Kelya* resembling very much the Tip-cat of the English play ground—that it was however, not borrowed from the English, is tolerably certain from the fact of its having been known long before the British period. Any number may play this game, but the sides must be numerically of the same strength. The implements of the game are a stick about eighteen inches long, called the “striker” and a smaller piece of about three or four inches like the “cat” in the English game of Tip-cat”. A small hole sloping down at one end of about three inches by one, is made in the ground, near which one of the in-players takes his stand. A line the length of the tallest boy from feet to tip of fingers, is then marked off on the further side, where a boy of the opposite side takes his stand with the “cat” in his hand. He cries out “play” and on being answered “ready”, throws the “cat”, trying to put it in the hole. The boy with the “striker” watches his opportunity to strike, which if he succeeds in doing, the distance to which the “cat” may have been carried,

* Calculated as these taunts are to exasperate the loosing party, they have seldom led to quarrels and fights. Indeed the writer has been assured that they never created “bad blood”—an assurance which he however regrets to state was contradicted by disclosures made at the Matura Criminal Session for 1871, when the provocation to a murder was traced to this game of *Buhukelya*.

is measured with the "striker," ten, fifteen or any number of lengths previously agreed upon counting for game, and throwing out a player on the other side. Should the "cat" drop into the hole, or within one length of the striker, or be caught when struck, the in-player goes out and the player who had the "cat" succeeds him. After one whole set of players have been outed, the winners enforce a penalty in the following manner: the "striker" is thrown about six feet away from the hole, and struck with the cat, the loser tries to catch the cat and if he succeeds he escapes the penalty, if not the player takes up the striker and going up to where the "cat" may be, throws the striker from him as before, and strikes it. This goes on until he fails to hit the "striker", or it falling within reach of the loser (who must take it up stretched on the ground) is taken up by him. From this point the loser has to run back holding his breath and crying "goodo", "goodo", "goodo", to the hole where the game commenced. Should he give in, the throwing of the "striker" and the striking with the cat, is resumed from that place.*

Ettan Kally (එත්තනකල්ලි) which is exactly the same as the "Tip-cat" of the English play ground, is played with a striker" eighteen inches long, and a "cat" or piece of wood four inches long and pointed at each end; a hole as in the previous game, is the starting point, and the "cat" being laid lengthwise in the hole, the projecting

* I have looked in vain into all the "Boys' Own Books" available for an English game bearing any resemblance to this. Mr. Robert Dawson tells me that he saw it played in the North of England by some Norwegian boys, exactly in the same manner as above described.

end is tipped with the striker, and as it leaps up is struck away to a distance. The distance from the hole is then measured with the striker, and the cat again tipped and struck until the agreed upon score or number of lengths is made, when the winner exacts the same penalty as in the previous game. Should the cat be caught when struck, or fall within a distance that can be reached by the loser lying stretched on the ground on his stomach, with his feet on the point last attained by the player, the player goes out, but he is entitled to exact so much of the penalty as remains due between that point and the hole.

Walekadju. "Cashew-nut hole" is a favorite game with boys when cashews are in season. It is played very much in the same way as "Tip shares" or "Handers.*" A hole about three or four inches wide, and as many deep, is made in the ground, and an offing seven or eight feet away is marked. The players then retire to three times that distance, and quoit a *batta* towards the hole. The player that gets into the hole or nearest to it has the right to begin, the others following in the order of proximity. The order of succession being thus determined, the boy who has the right to begin takes up the cashew nuts in the hole and from the offing station, pitches them back into the hole. Should an even number get in, he takes them all, but should it be odd, one cashew is thrown to him by the next player, and he has to pitch it back into the hole, which if he succeeds in doing, he takes all in the hole, but failing is out. Should he have holed an even

* See Routledge and Son's "Every Boy's Book," p. 65,

number, or succeeded in putting back the odd one, the next player calls upon him to strike with his *batta* any cashew he points out on the ground. If he succeeds in this he has won the game, but if in striking he holes his *batta*, or strikes any other cashew nut than the one pointed out, he goes out and is succeeded by the next player. This game is also played with “*Battas*”, “*Kumburuetta*”, and sometimes also with “copper challies.”

Walenameya (වලනමය) or nine holes, is played with the bean called *Kumburuetta*,* any number may play it. Nine holes in three rows of three each, about six inches apart are made in the ground, and bounded on three sides by banks of earth, or pieces of stick, each player puts into a hole as many beans as there are players. An offing or boundary fifteen or twenty feet away, is marked off, from which each player bowls or rather shoots a bean into the holes, Should this bean fall into the centre hole, the player is winner and takes the beans in all the holes, should it fall into any other hole he takes only the beans in that hole. Should a player send his bean into a hole already emptied he forfeits the original number, which must be put back into that hole.

Kundubatu (කුඳුබටු) played with the bean *Pusbatu*,† is a favorite game with smaller boys, and takes very much the same place in the Singhalese play ground which marbles do in the English. The beans selected are round small ones, artificially flattened by the application of heat and pressure. Two holes about fifteen feet apart,

* *Gulianidina bonduc.*

† *Entada pursaetha.*

are made in the ground, and a fair-way smoothed between them in a straight line. The players now take their stand, and shoot their *Battas* into the opposite hole. The shooting is performed by holding the *Batta* between the fingers of the left hand, resting the thumb of the right on the ground, and using the middle finger of the right as a spring. The player who succeeds in holing his *Batta* goes out as winner, while the others continue the play, the player furthest from the hole taking precedence. He shoots at the nearest *Batta* on the ground, gathers them all up and putting all but two into the hole, places one at its edge and with the other shoots at it. The owner of this *Batta* then shoots at the nearest *Batta*, and should he strike one and get into the hole, he goes out as winner; but should he only strike, he is entitled to play upon all the others gradually lessening the circle until he can himself get into the hole, when he stands out. The others then go on repeating the play, the one nearest the hole beginning, until only one is left, who is the loser, and has to hop on one leg from one hole to the other. The number of times he has to hop for each defeat is determined, by the first player placing a *batta* at one hole and shooting at it from the other, and if he succeeds in hitting he exacts seven runs, should the second player also succeed in hitting a *Batta* in the same manner, he is entitled to fourteen runs, and so on, increasing by as many sevens as there are winners.

Ira Batu (ඉරාබතු) or Line "*Battu*". This is played very much in the same manner as the *Kundubattu*, the difference being that, instead of holes, a circle of about six inches is drawn on the ground, with a line through the

centre. From a boundary or offing thirty feet away, the players shoot for innings, the nearest the centre of the circle taking precedence, and the others following in the order of proximity. The *batta* of the last is placed upright in the centre of the circle, and the first player shoots at it from the outside of the circle, and then at the nearest on the ground, and so on until he can come back into the circle, after having scattered the other players far apart. If he succeed in this he retires the winner. The other players continue the game in the order of their innings, until one is left last, who, as the loser, has to pay the same forfeit as in the previous game. —

Among the games recently taken to by the Singhalese and generally played in the towns, may be mentioned Hop Scotch,* Prisoner's base, and marbles which are all played on the same rules as the English games.

Among the games of skill or rather scientific games, though the Singhalese may have in ancient times had a knowledge of Chess, they have not even a popular name for it now, it being known to the learned only by its Sanscrit name of *Chaturange*. Games, however, much on the same principle as draughts are not uncommon, and while the *Hatdiviyan* or "Seven Leopards" may be taken as the simplest, the *Kotu Ellime* or "Taking of the Castles" may be considered the most elaborate. The former is played with seven pieces representing the leopards, and one representing the tiger. The moves are made in a triangular diagram with one perpendicular line in the middle

* Mr. Jas. d'Alwis tells me that he has seen this or a game very much like it, described in an ancient Pali Buddhistical work. It is now known among Singhalese boys by the names of *Masop* and *Tatto* indifferently, but both these terms would seem to be of Tamil origin.

and two cross lines at right angles to it. † The player or the tiger lays down his piece first, and as the apex of the triangle is the most advantageous, chooses that. The other player then lays down a piece when the tiger makes a move. Until all the seven pieces are laid, there is very little chance, if skilfully played, of taking a piece or checking the tiger. When all the pieces are laid, the moves go on with greater deliberation until either the tiger is checked, or the greater number of leopards being taken, all hopes of checking the former is lost; when the game ends.

The "Taking of the Castles" is played exactly the same as draughts, each player taking one diagonal half of the board, which is a square with a reversed triangle in the middle of each side, and forty-nine intersections‡ in all. The counters are of different colors, generally coffee beans and Indian corn seeds. Each player lays down his twenty-four pieces, covering all the points and intersections with the exception of the middle one. The first move made into this point is a sacrifice, for the piece is immediately taken by his opponent, and so the game proceeds until one party is entirely checked or has all his pieces taken.

Niranchy§ which is the same as "Nine men's morrice", is a very common game, played by both young and old, in the intervals of business. The game is won when a player succeeds in laying down three pieces in a line, while the object of the opponent is to prevent this by giving check. Should the game not have been decided by the time one of the players has laid down his twelve men, the game proceeds by moves.

† See Diagram A.

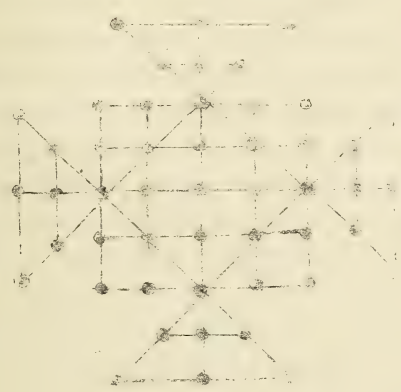
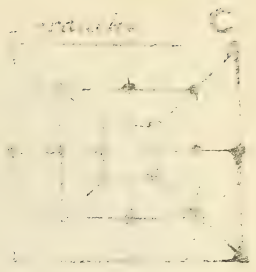
‡ See Diagram B.

§ See Diagram C.

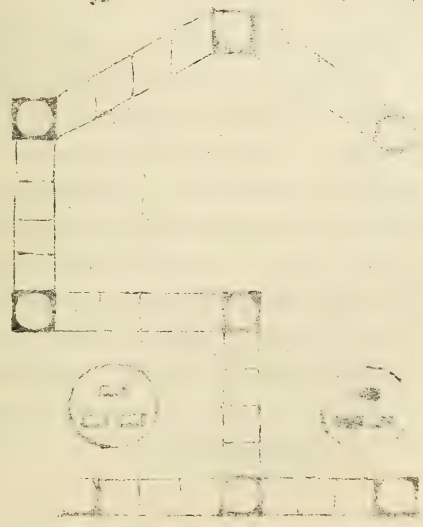
A. *Hat-tivyan.*



Ka-ti-ho



D.



A very favorite game among the women, played with cowries, is called *Panchy*, and from the Tamil terms employed would seem to have been introduced from the Malabar Coast. Any number may play, but they must divide equally into two sides. The right to begin is decided by one taking up the cowries, which are six in number, and calling out odd or even when the cowries are thrown down, and if an even number turns up the evens have it, and if odd then the odds. The progress of the game is marked by counters called "dogs," three on each side, on a diagram.* The first player takes up the cowries and shaking them in the hand throws them down. Should all six turn up on their backs which is called "Panchy by six", or five, "Panchy by five," or one, called the "ace," the player has won his innings and is in the game, and has the right to move and score. If the throw was what for convenience we would call a sixer, the player places one counter in the third house counting from his side of the bottom horizontal row. A player throwing a sixer, fiver, or ace repeats the throw until three, four or two or a blank turns up. A blank is when all the six cowries fall on their face and counts nothing. After the first sixer, fiver, or ace, has been made the twos, threes, and fours count. The players on each side play alternately. So long as the play is on the first horizontal bar of the diagram, no taking of an opponent is allowed, nor could a piece at the corner houses or last house be taken. When one player throws the same number as that of a house already occupied, the latter is taken. A piece once taken can only re-enter the board at the first

* See Diagram D.

house. The game is won by the party whose pieces by regular progression, go out of the board at the last house. The losers are bound to give the winners a treat called *merende*. The cowries used in the game are usually loaded. When a piece gets into the thirtieth house it is in the same danger as the ninth hole in whist, and can only go out by the throw of an ace, or fiver, or sixer, and not unfrequently the player who has got thus far, is outstripped by the other who may have recommenced from the first.

Another favorite game with women, especially young girls is called *Pettikit tan*. It is played with Cashew nuts, or more commonly small stones or pebbles, six or seven to each player being the usual number. Any number of players can join in the game. Each player shakes up his pebbles in the hollow of his right hand, and throws them up, gently trying to keep them as much together as possible, and are caught as they descend on the back of the hand. The player who so catches all, or most of the stones has the right to begin, the others following in order according to the number they have caught. Should two have the same number, the tie is decided by throwing again. After the order of the player has been thus settled, the first player gathers up all the stones and throws them up as before, catching as many as she can on the back of her hand, but if it happen to be too many she may drop some of them. She next throws these up again and if she catch them all, she takes one stone towards game. The next thing is to throw up one stone, pick up one or more on the ground, and catch the stone thrown up as it comes down. If in this manner she succeeds in clearing the ground she counts another stone towards

game, and begins a-fresh. If when she throws up the stones and catches them on the back of her hand, it be only one, any player may strike it off, and she is out. Should she also in picking up the stones on the ground, touch a stone and fail to pick it up, or leave only one stone the last on the ground, or fail to catch the stone thrown up, she is out. When the play is over, the winners are entitled to give the losers as many raps as there were stones won.

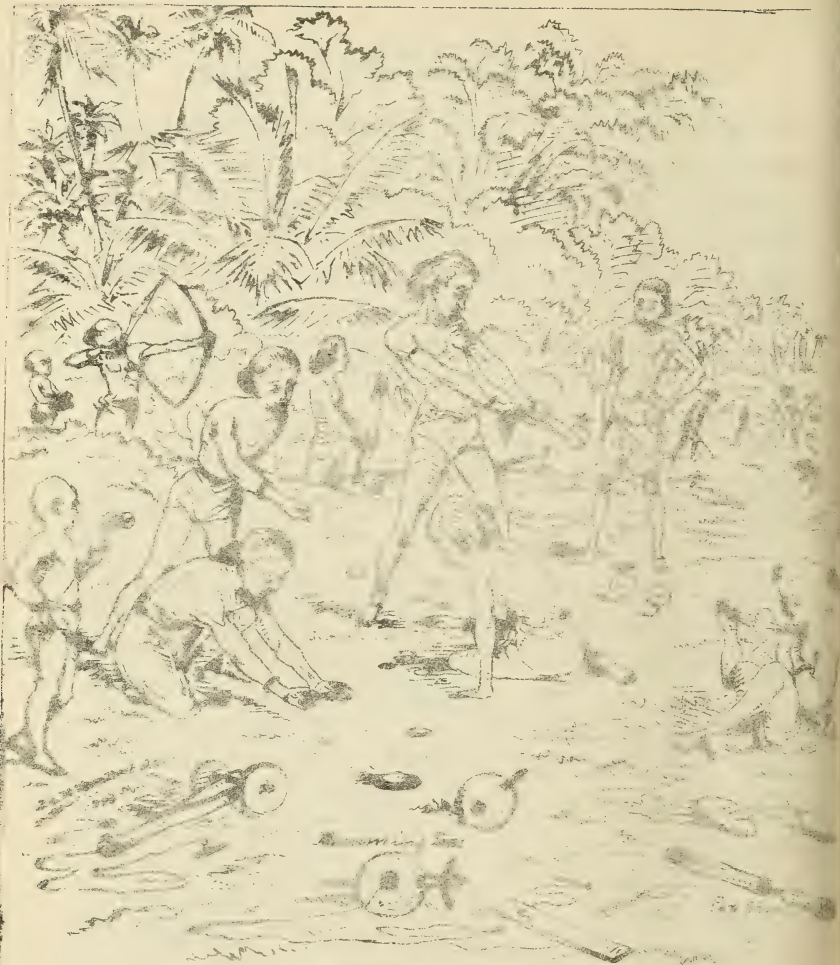
Irrata Kelya. This game is usually played with "Iekels" (pieces of the mid-rib of the cocoanut leaf about 4 inches long) of which each player has from six to twelve, as agreed upon. The order of play is decided as in the previous game, each player tossing up her "Iekels," in a bundle and catching them on the back of her hand. This settled, the player that has the right to begin, gathers up all the "Iekels," and shaking them in her hand drops them on the ground in a heap, and with a hook also of "Iekel," of which each player is provided with one, proceeds to remove them Iekel by Iekel at a time, taking care not to disturb or shake those in the heap, which if she does she is out, and the play passes to the next in order. The players who at the end of the game have taken more "Iekels" than what they brought to the game, are winners by so many, and claim the agreed-upon penalty. A game very much like this called "Spelicans" is described in "Every Boy's Book" published by Routledge & Sons.

Madinchy or Ottey Irratley, "Odd or Even"; this is also a common and favorite game among women during the Cashew season. A number of women sit in a circle on the ground each with a heap of cashew nuts beside her. One

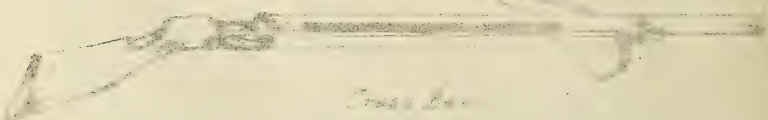
player takes up a number of cashews in her hand and holding them close covered cries *Ottey Iratthey*. If the next player guesses *odd* or *even* right, she wins the cashew nuts held in the other's hand, if wrong she loses and has to pay that number to the winner, and the play proceeds in regular order. Sometimes a whole heap of cashew nuts is staked, the player who guesses right taking all, or paying back a similar number if she guesses wrong.

Among the games of chance, cards and dice occupy but too lamentably a conspicuous place. All the games played with cards are of European origin, the commonest being "*Thirty one*" played on nearly the same rules as "*Vingt-un*". Another very common game is called "*Ajuda*" (Portuguese for *help*), and was probably borrowed from them, or perhaps introduced and popularised by the Dutch, judging from the names of the cards themselves. The ace is called *Asya* (*aas*) the king *Heera* (*heer*). The Queen, *Porowe* (*Vrouw*) and the Jack, *Booruwa*, (*Boor*) all Dutch terms. Four, five, or six can play. Each player has eight cards dealt him and if the person entitled to begin is flush, and can count upon making five or more tricks by himself, he calls out *Solo*, meaning that he elects to dispense with *Juda* and play alone. He names trumps. The other players in such a case are opposed to him and make common cause among themselves. Should he have any doubts of success, he calls out for "*Juda*" which any player having two or more aces, or one ace and two kings supported by smaller cards of the same suit, is bound to give. Between the two they are expected to make five tricks. The player next to the right of the dealer leads and is entitled to call out *Solo* or *Juda* first, the other players taking precedence





Boia-Boia



Canha

T O T O

according to deal. The deal is from right to left. Should the first player call out *Solo* and another player also have "*Solo*" consisting of a sequence of *Spades*, that player has the preference. Should a player playing *Solo*, or two players by *Juda*, make only four tricks, it is called a *Rapoor*; should they make only three it is called a *Kudjito*. In *Rapoor* the stakes are not paid immediately, but go to the winners of the next hand; in *kudjito*, they are paid at once. The first *rapoor* pays seven, and should the same player be *rapoor* in the succeeding hand which is called a "double rapoor" he pays fourteen, should he become *rapoor* a third time he pays twenty-one and the game ends; should he become *kudjito* over one *rapoor* he pays fourteen, over two, twenty-one when also the game ends. A *kudjito* pays only seven. If it be a *rapoor* or *kudjito* by *juda*, the person giving *juda* pays only one, if he had made two tricks, if not he pays three, and the other four.

Of toys the Singhalese have hardly any.

The Top, at least the Peg Top, they owe to their European masters, though the name *Bambere*, a purely Singhalese word, would seem to point to a native origin. The Humming top called the *andana* (crying) *bambere* is made of the wood-apple emptied of its core through a hole in the side. Two holes opposite each other at top and bottom are next made and a peg five or six inches long is fastened through them, the upper end of the peg protruding an inch or so out to which any little ornament may be attached. A string is next wound round the peg from bottom to top, and the end passed through a small hole in a piece of wood called the "key." The Top is spun by holding this "key" firmly against the peg, and steadily pulling the string out.

The *Natchambowe* or Pea-shooter may be said to be a very ancient Singhalese toy, and considering the universality of the Bamboo throughout the Island, it could hardly fail to suggest the idea of the pea-shooter. A straight joint of bamboo and clay pellets complete the apparatus.

The *Epele towakkowe* or Pop-gun also no doubt suggested by the bamboo, is also a very ancient and very common toy. A joint of bamboo eight or ten inches long, has a rammer, shorter by the size of one pellet, with a handle fixed to it. The pellet used is the fruit of the *epela* or *kirilla* tree or the flower of the Jamboo. The pellets should fit the bore tight, to make a loud pop.

Roongpetta, answering in every respect to the English "Cut water," is made out of the flat circular piece of cocoa-nut shell with its edge notched like a saw, and two small holes about an inch part in the middle. A string is passed through these holes and the two ends tied together, and to set in motion, the double string has to be alternately pulled and slackened.

The Bow of which several varieties are known to the Singhalese though it once held a high place in the Royal armoury, now only takes rank with the toys. The *Gal-donne*, from which small pebbles or pellets of dried clay are shot is the favourite. It is made of some tough elastic wood and has a double string passing over two small cross pieces let into the ends. At the middle of the strings there is a small lacing of cords in which the pebble or pellet is placed. The bow is held in the left hand, and the string with the pellet pulled back with the right with a slight side twist to prevent the pellet when shot, catching the bow or

other hand of the shooter, which not uncommonly happens with the inexperienced.

The *Yaturu dunne* or Cross-bow is another variety. The bow is passed through a stock which has a trigger attached to it, a groove is made along the middle to wards the top, for the arrow, or pellet that may be used. The bow after being bent, the string is caught in the trigger, and the arrow laid on the groove against the string is discharged by pulling the trigger. Instead of the groove along the stock, a bamboo with two slits on each side for the string is used. In this case the bamboo acts like a gun barrel and greater accuracy of aim obtained.

The *Watura wedille* or Water gun is a squirt made of a straight bamboo joint with one or more small holes at the closed end, a ramrod with some tow or cloth tightly wrapped round at one end acting like the piston of a pump.

"*Borupaa*," "False-feet" or Stilts, though no doubt known to the Singhalese from very ancient times, are not in common use, except on occasions of religious processions, when numbers of boys and even grown up men can be seen performing wonderful feats of locomotion on them.

"The Sling", *Galpatya*, though sometimes used does not appear to have been known to the Singhalese in its character of a weapon. Perhaps the first time they gained an idea of the Sling was when reading the account of the encounter between David and Goliah, a supposition not a little strengthened by the name "*Galpatya*," a modern compound word into which the word "Sling" has been rendered by the Translators of the Bible.

Note.---Almost all the games described in this paper are common to the Southern Province.

On Miracles, by J. D'ALWIS, M. R. A. S.

The truth or error of a novel religious system is a matter of such perplexing uncertainty, that the inquiring mind is never inclined to accept new doctrines without a sign of 'miraculous power' on the part of the propounder. "Except ye see signs and wonders, ye will not believe," said a great Teacher. Indeed there never was a teacher of a new religion, from whom his hearers did not claim the performance of *Miracles* as an evidence of truth. Moses complained that the children of Israel did not believe him, nor hearken unto his voice, until he gave them a 'sign' by the performance of miracles. So when Gotama proclaimed his supremacy by exclaiming settho h'amasmī lokassa 'I am the greatest in the world'—it is probable that the people sought for a 'sign,' especially as the Tirthakas, who arose in opposition, exhibited powers which seemed supernatural. Indeed it is stated that Kevatta suggested to Gotama the necessity of working miracles to satisfy the incredulous.* The Kevatta Sutta, which we give at length in the Appendix, leads us to the belief that the supremacy which he claimed was regarded by Gotama solely in a moral and intellectual point of view.

* It is indeed recorded that Gotama, anticipating this desire on the part of the people, explained, in his first discourse, that his supremacy consisted in his achievement of supernatural knowledge. See explanation in the Vinaya, quoted in the Descriptive Catalogue, vol. ii, p. 6.

More of this hereafter. In the meantime, it may be inquired if Gotama possessed the power of working miracles?

The possession of such a power is, as we shall explain opposed to the first principles of Buddhism. "None of the miracles with which the old histories are filled," says Renan, "took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character. Neither common people nor men of the world are able to do this. It requires great precautions and long habits of scientific research. In our days, have we not seen almost all respectable people dupes of the grossest frauds, or of puerile illusions? Marvellous facts, attested by the whole population of small towns, have, thanks to a severer scrutiny, been exploded.* If it is proved that no contemporary miracle will bear inquiry, is it not probable that the miracles of the past, which have all been performed in popular gatherings, would equally present their share of illusion, if it were possible to criticise them in detail? It is not, then, in the name of this or that philosophy, but in the name of universal experience, that we banish miracles from history. We do not say, 'Miracles are impossible.' We say 'up to this time a miracle has never been proved.'"

Miracles, like many other matters of History and Physiology, may not admit of positive proof, and may there-

* "See the Gazette des Tribunaux, 10th September and 11th November, 1851, 28th-May, 1857"—*Renan's Life of Jesus*, p. 29.

fore be generally open to doubt ; but there is one matter which the instincts of our nature prompt us, even without proof, to accept as a positive fact—and that is, the existence of an absolute almighty Creator of the universe ; and this belief unquestionably enables us to say positively, that Miracles are possible with a Being possessed of almighty power. Miracles, therefore, presuppose the existence of an Almighty Being, or an omnipotent power. They are either His act, or that of His accredited agent.

Now, it is quite clear that Buddhism acknowledges no such Being, nor the possession in any human being of a miraculous power, in the sense of an ability to work a supernatural act, proceeding from the mere order or wish of the performer, and affecting any other being. If Buddha and his sanctified disciples had, as it is stated, possessed *iddhi*, they could have, in seasons of famine, converted stones into rice ; and they would have had no occasion to go a begging. But we are expressly told, that, although he fasted for forty days during his profound meditation, Gotama required, at the expiration of that period, to satisfy the cravings of hunger ; and the requisite food was not created by him, but was given to him by some itinerant merchants. So likewise Buddha had no power to perform any other act by which he could miraculously contribute to his own personal comfort. Where, however, such an act was indispensable, the intervention of the gods is expressly stated.

We certainly read of wonderful acts slightly affecting other people than the party performing them, (*vide post*) ; but they are such as come within the category of cases expressly stated by Gotama in the *Kevatta Sutta*, in

which he describes the different kinds of *iddhipatihariya*. They are not such as may be pronounced to be altogether impossible, nor such as may not be explained by the presence of other causes than an inherent power of *iddhi* in the worker. But this at least is certain, that the possession of such a power cannot be reconciled with the doctrine of Buddhism, which declares a man to be a free agent, uncontrolled by any power except that of his own *kamma*. According to this doctrine, we find Gotama quite incapable of doing aught directly, and of his own power, for the temporal or spiritual benefit of his fellow beings. It is indeed expressly admitted, that Buddha could not save a being who was destined to hell. He could not vivify the body from which the spark of life had fled.* We read of no miraculous healing of the sick. In the age of Gotama, the people, including his disciples, suffered more from sickness than from other causes. The Vinaya exhibits the precautions taken by the priests in cases of sickness, and the attentions paid to the sick priests even by the Sovereign. The four *paccaya* included 'medicines.' Nearly every rule was relaxed in favor of the sick. But there is not a single instance on record where disease was healed by Gotama by any superhuman power. True it is that he visited the sick, *e. g.* Kassapa, who was grievously ill in his cave. But he did not bid him, "Rise, take up thy bowl, and walk." The patient was not healed by touching "the hem of his garment." He preached to him on the *Sattabhojjanga*;—Contemplation, Ascertainment of the truth, Perseverance, Contentment,

* See *Attanagaluvaṇsa*, p. clxiv.

Placidity, Tranquility, and Equanimity. He soothed his mind. He reduced the pain of the body by promoting, what modern medical treatment does not ignore, cheerfulness in the mind.

So, when priests suffered from the attacks of beings denominated Yakkhas, he did not drive them away. They were not expelled by his command. But he averted the danger by ordinary, legitimate, *human* means. He appealed to their own chief, Vesavanna. The latter, loyal to Gotama, and willing to redress the grievance, required a 'sign' to distinguish the true from the false ascetics of the age. That sign was furnished by the recital of the Attanatiya Sutta ; and Gotama saved the afflicted, not by any iddhi, but by procuring an edict of the Yakkha-king, prohibiting the evil, and imposing a penalty for a breach of the command.*

Again, when the Vijjians suffered from drought, pestilence and famine, and the crimes consequent thereon, the alleviation of the general misery was not, as is supposed, owing to the recital of the Paritta, or Exorcism or the sprinkling of holy water by A'nanda ; but the same may be traced to natural causes. For, even whilst Gotama was traversing eight miles to reach the afflicted city, the unfavorable weather had already commenced to change. Rain fell in abundance, purifying and cooling the atmosphere, clearing the country and removing the maladies which in times like the one under notice were usually attributed to demoniac influences. By-and-by, too, when the sage had repaired to Vesali, and the people had

* See Attanagaluvasa, p. cxlvii.

congregated together from different parts, their presence alone was a sufficient check to the evil-disposed ; and we may easily believe that the latter either abandoned their mal-practices, or ‘fled away’ from a place where they could not any longer carry on their thievish propensities with impunity ; and that the precautions, in a sanitary point of view, which the people were enabled to take, restored peace and health to their households.

Buddha, moreover, could not delegate his miraculous power. ‘Every one for himself’, seems to have been his motto. ‘Self is the lord of self ; who else could be the lord ? ’—was his undoubted doctrine.* Neither he nor any of his eminent disciples could ever set aside natural laws, so as thereby to affect another party. If, for instance, we read of Buddha, as of Abarus the Hyperborean, that he traversed on foot a large sheet of water,† we know for certainty that he could not by his command cause others to do the same. Though, like the Magicians of Egypt, Pilindavaccha was able to convert one substance into another, he could not cause ‘the little girl’ to do what he did,—‘change a coil of rushes into a gold ornament.’ A careful examination of all the wondrous deeds recorded in the Tepitaka,—indeed the very exemplification of them in the Kevatta Sutta given below, clearly proves them to have been myths, dumb-shows, or optical delusions.

Buddha it seems, clearly saw the impropriety of such frauds ; and though it would not enter into the plan of a

* Dhammapada.

† Maha Vagga in the Vinaya Pitaka.

propagator of a new Religion expressly to disclaim the possession of iddhi; yet we have Gotama's own authority, as to two facts—1st, that 'all miraculous acts which he could work might be easily performed by Vijja or Magic; and 2nd, that he abhorred, refrained from, and censured the working of Miracles;' vide Kevatta Sutta in the Appendix. So much did he set his face against it, that he not only considered the mere fraudulent representation of the possession of iddhi, or a super-human miraculous power, to amount to an offence as grave as murder, but he visited the offender with the same punishment that he assigned to that offence, and expelled him for ever from the priesthood.*

It may also be readily believed that the peculiarly practical mind of Gotama did not fail to perceive that, in the state of society in which he lived, and which was by no means inferior in the possession of Arts and Sciences,† to that in which the Magicians of Egypt practised wonders,—the working of 'miracles' led to no practical benefit. When therefore Moggallana, with an overweening confidence in his own prodigious capacity for working miracles, wishing to relieve the distress of his fellow-pupils consequent upon a terrible famine,—asked his Master's permission—not to convert stones into food, but to overturn the upper stratum of this globe so as to get at what is called its honied-substratum, the answer was simply—'Don't.' The fact, too, involved in the question by

* See Vinaya Pitaka, lib. 1.

† Arrian in his History of Alexander's Expedition, speaking of the Indians, says: 'They [Brahmans?] are the only *diviners* throughout all India; neither are any suffered to practise the art of *divination* except themselves, vol. ii. p. 204.

Gotama—‘ what would in that case become of the denizens of the earth’?—divests the proposed work of all miraculous power : and though it is stated that Moggallána replied, ‘ that he would collect all the inhabitants of the earth into one of his hands, whilst with the other he would turn the earth over,’ Gotama knew perfectly well, that he had no such power. For, if he had, Gotama’s common-sense, of which his doctrines show he was not deficient, must have not only shewn that Sáriputta might have produced rice out of stones, but that the same mighty power, which could be exerted to turn the earth over, would enable him to save living beings from distress. And that such was Gotama’s opinion is pretty clearly implied in the reply with which this part of the dialogue concludes, and which the narrator in his innocence records—‘ Don’t ; it will cause much distress to the people.’ It is then reasonable to believe that Gotama not only abstained himself from working miracles, and forbade others to do so ; but did not believe in any supernatural power.

Buddhists may, however, refer us to an Admonition in the Vinaya,* or to the beginning of the Kevatta Sutta, and tell us that the prohibition was confined to exhibitions ‘ before the laity clad in white.’ The concluding words of the Sutta, viz., ‘ I abhor, refrain from, and censure miracles’—are certainly not open to such a construction. The words which we have quoted are not controlled by the words quoted against us. The absence here of the repetitions generally used in the Bauddda discourses, raises a suspicion in our minds, and renders it necessary

* We are obliged to omit the notes, and quotations for want of the necessary type.

to examine the genuineness of the qualifying words which only occur in the beginning of the Sutta. Miracles are intended, as Kevatta himself says, to infuse feelings of greater attachment into the minds of the people generally—not of the converted, but of the non-converted to Buddhism. House-holders too must have formed, and they did form, a far numerous body than Ascetics; and the Dhama was not, like the Vedas, designed for a privileged class. It was the property of all without distinction. The most earnest desire of its teacher was to add the greatest number to his ranks.

As regards the prohibition to ‘the laity clad in white’—we gather from the very Vinaya, that ‘All the Ascetics of the age, were not clad in raiment other than white.’ Svetambaras formed a very numerous class who wore *white*. The Digambaras wore neither white nor coloured clothes. We have no information as regards the dress of the Fire-worshippers of U’ruvelāya; and, although they were all of that faith, it does by no means follow that they were *Ascetics*, or—except their chief, whom we may admit to be their priest—that they were not in the strict sense of the word ‘laics’ or ‘house-holders.’

Again, kings, princes, and nobles wore rich garments of various colours, Why should miracles be worked to accelerate the conversion of such alone, to the exclusion of the ‘laity clad in white’? But it may be said that Buddha meant that miracles should be confined to *all Ascetics*, to the exclusion of the laity. Of course there is some warrant for this in the Pingola Bháradvāja Sutta, where the prohibition against the performance of miracles is confined to the laity. Here too the words ‘dressed in white’ do not

occur. We have already seen the unreasonableness of the limitation to the yellow-robed priests, and the impropriety of the laity being excluded from the influence of miracles.

It is indeed unreasonable to believe that Gotama could have ever intended to confine his miracles to the priesthood, who were dressed in yellow, or to any other denomination of Ascetics. We think we may reject the words 'clad in white' as an addition of the compilers : and still we have the word 'laity' which also occurs in the Vinaya. Lib : iii.

It has been suggested to us that the intention of Gotama to restrict the prohibition to the working of miracles before the laity, was shewn with sufficient clearness in the Pingola Bháradvāja Sutta—that intention being 'to prevent his disciples from acquiring *pacayá*, or the necessities of life by the exhibition of miracles.' That intention, it will be observed, is not expressly stated. It may certainly be gathered from the legend ; but against the acceptance of such an intention there are several reasons. In the first place the express reason given in the Kevatta Sutta against Iddhi patihariya *generally*, is, that miracles which could be worked—and they are enumerated—were of a kind similar to wonderful acts of a Chirmachargist, and that therefore the populace might ascribe them to magic. This reason appears to enter into the very essence of the question, and is inconsistent with the belief that the prohibition had for its object the prevention of *abuse* of power. It establishes the absolute impropriety of the act. It admits of no exception. And if an exception were possible, the alleged exception in favour of the laity is cut from under the ground of the party alleging it; for it is quite clear that the

reason expressly assigned leaves no loop-hole for escape ; and to say, that although miracles might be ascribed to magic by the masses who are utterly devoid of scientific attainments, and therefore very credulous—may nevertheless be exhibited to *Ascetics*—a class, who, whatever might have been their sectarian learning, were generally better informed, more intelligent, and more competent than the common rabble to form an opinion as to the similarity of iddhi patihariya to the feats of the Magician. In the second place, there was no occasion to fear any extortion by the exhibition of miracles to the laity. By a rule already enacted by Gotama, a priest could not ask for anything. Nor did Pingola Bhara-dvaja ask for the bowl mentioned in the legend. It was a free-will gift of the donor, who had been first satisfied of the sanctity and the iddhi of the donee. The former witnessed the miracle, and it is remarkable, did not ascribe it to devilry or magic. He sincerely believed it to be iddhi patihariya, and parted with his bowl in the spirit in which he might have given it, had he been edified by a discourse on Nibbana.

In the next place, if the exception was intended to guard against extortion, how was the object to be attained by limiting the exception to the laity? True enough that Bhikkus were 'beggars' or 'houseless mendicants,' and had nothing to give; but the same cannot be said of other classes of ascetics—e. g. the Bráhmans, the Tirthakas, the Fir-eworshippers (supposing they came under the designation of *Ascetics*), and many others.

But it is expressly stated that Buddha performed miracles, doubtless with a view to conversion. This from a Teacher who 'abhorred, refrained from, and censured

miracles' is, to say the least, contradictory; and being contradictory incredible: and our incredulity is intensified when on examination, we find that nearly all his miracles were such—as Gotama himself thought, and Kevatta acknowledged—as might be ascribed to magic. We think, therefore, that we may safely trace the word 'laity' to the compilers, and pronounce it to be an unauthorized addition to the Sutta, and to the Sikkhà.

How then are we to account for the existence of records concerning miracles by Gotama and his disciples?*

We have no difficulty in pronouncing some of them to be allegorical representations, like the battle with Marà; others exaggerations, like the taming of the Cobra in the Fire-house, *vide post*; others inventions, like the traversing over water; others again magical delusions, like the conversion of one substance into another: but they are all *Myths*.

That some wonderful feats were performed by Gotama's disciples we need not hesitate to admit. For instance, we do not disbelieve that Pilindavaccha, like his Master, possessed the art of illuminating a place; and since the legends shew that the illumination of Bimbisàra's palace, like that of a Chirmachurgist was of momentary duration, we need not hesitate to ascribe the work to magic, and pronounce it to be a 'Myth.' As myths, we need not necessarily pronounce these miracles to be entirely 'conscious fiction,' for, as remarked by Strauss† 'the Myth, in its original form, was not the conscious and intentional invention of an indivi-

* Mahinda is stated to have produced a mangoe at an unseasonable period; see Mahavansa.

† New Life of Jesus, p. 206.

dual, but a production of the common consciousness of a people or religious circle, which an individual does indeed first enunciate, but which meets with belief for the very reason that such individual is but the organ of this universal conviction.' We can easily imagine how such a thing was not only possible but probable. Take, for instance, the group of miracles at U'ruvelāya, which we shall hereafter notice more in detail. They are stated to have taken place when Buddha was alone in the neighbourhood of 500 Fire-worshippers. It is not stated that any of his disciples were present ; nor does it appear that some of his miracles at least were witnessed by any accept one, viz., U'ruvela Kassapa. It is then probable that the record contains what the compilers had heard from others. Doubtless they heard of the conversion of a thousand Jatilas. This of itself was a wonderful result ; and the disciples probably were anxious to learn, and did learn, how that result was brought about. 'Why,' said their informants, 'Gotama practised miracles, and conversions followed.' If when these miracles were related with the inexactitude of persons who had no regard to strict truth, but every wish to exalt the sancity and virtues of the new Teacher, the listeners depicted the legends in high colours, with a desire also 'to paint their master,' who had just before died, and whom death had raised in their estimation and affections, we need not be surprised at legends such as the following, which we shall now proceed to examine :—

During Gotama's stay at U'ruvela he found three fraternities of Jatilas, or Fire-worshippers. One U'ruvela Kassapa was at the head of 500 ; Nandi Kassapa was the chief of 300 ; and Gaya Kassapa of 200. When Gotama

requested of the first permission to stay one night in his house set apart for 'Fire-worship,' U'ravela told him that there was a huge Cobra in it, and that he feared Gotama was not safe there. Unmindful of the danger pointed out, Buddha took his lodgings there, when the Nàga emitted a venomous blast, and Buddha returned it by sending forth a volume of smoke and fire, which completely tamed the animal. On the following morning Gotama put the reptile into his bowl, and with triumph exhibited it to his friend. This was 'Miracle No. 1; and it is similar to another performed by Sàgata,* which we shall here notice.

Once upon a time Gotama, accompanied by his disciple Sàgata went to Bhaddhavâtika, where he was advised by some husbandmen not to enter Ambatittha, because there was a formidable Cobra in the Temple of a Jatila. Regardless of the warning thus received, Sàgata entered the Fire-house of the Jatila, and tamed the Cobra very nearly in the same manner indicated in Miracle No. 1. When the fame of the priest, for working miracles spread abroad, people flocked around him and gave him some Kapatika. The wonder-working priest had not imbibed many doses of this red liquor, before he became intoxicated, and fell down at the gate of the city. Gotama seized the opportunity to shew the utter prostration of man's power by intoxicating drinks, and to remark, that 'the man, who fought with a formidable nàga, could not overcome, in that condition, a feeble and harmless water-snake'; thus clearly shewing that the power of alchocol proved superior to what is called his iddhi.

* Vinaya Pitaka, lib. ii. Cap. 1, Section 6.

Now, taking the legends to be substantially true, we fail to perceive any miracle in the acts ascribed either to the Master or his disciples. It is only invested with such a character by the grandiloquent language used in the relation of a simple act, characteristic of Eastern writers. It was indeed very likely that the Cobra on seeing the new-comer hissed ; and this induced the idea of a 'venomous blast.' We know that 'fire' and 'smoke' are some of the agents employed in the east to catch Cobras ; and there is no wonder, that being in 'the Fire-house' of the Jatila, Gotama soon kindled a heavy fire, and raised a volume of smoke---all which so much oppressed the poor creature that he tamely submitted to the 'dominion' of man. It will thus be seen that if we exclude the haze of miracle and mystery with which a simple story is surrounded by the narrator, viz., that the volume of fire and smoke issued spontaneously without material agency, and at the will of Gotama,---we have no reason to regard this as a miracle. Nor did U'ravela Kassapa, it is stated, so regard it ; and we shall proceed with.

Miracle No. 2. In the course of the day following his stay at the Fire-house, Gotama took his seat in a brushwood ; and four guardian gods of the world ministered to him at night, and exhibited a most resplendent illumination.

Miracle No. 3. On the third day Indra excelled the guardian gods in illuminating the same brushwood.

Miracle No. 4. Sahampati Mahà Brahmà, on the fourth day exhibited a light more resplendent than any that had been previously witnessed by the Jatila chief.

These, it will be observed, are strictly no *miracles*. They were not the work of Buddha. Though they are referred to the agency of the popular Indian gods* of the time; yet if we divest the agents of their alleged divine character, there is nothing wonderful in an illumination, which, perhaps, did not exceed the light produced by a single gas light of the present day.

Miracle No. 4. On the fifth day the Jatila Chief reflected that, Gotama being such a wonderful person, it would never do to have him at the grand Sacrifice, which was to take place on the following day; since the people, who would then assemble, might treat him with greater veneration than they did himself. Gotama, perceiving what passed in the Jatila Chief's mind left U'ravela, and spent the sixth day in the Himaleya. When he returned on the seventh day Kassapa inquired from his friend where he had been, adding that he had kept some cakes for him. Gotama replied that *divining* his thoughts he had left the place.

Again we see nothing in this story, which leads us to doubt its historical accuracy, if we except the mode in which it is related. A shrewd observer like Gotama, without any power of divination, might have seen a hundred circumstances whence to suspect the uneasiness which the Jatila Chief felt at his presence. That he therefore left the place not to interrupt the arrangements of the next day's ceremony is indeed very probable; and it is still more probable that he stated the fact afterwards when questioned—a fact which consisted of a simple suspicion,

* The popular gods of India--the objects of a constant and exclusive worship of the times.

but which the Narrator would have us know, was positive knowledge on the part of Gotama by the power of divination.*

Miracle No. 5. In process of time, whilst dwelling in this brushwood, Gotama found a pansakula robe; and he reflected where he could wash it. Instantly the gods created a pond. When he had descended into it and washed the robe, he found it difficult to get out; and the gods instantly brought within his reach an arm of a neighbouring Kumbuk tree. When, again, he was at a loss how to procure a stone on which he might wash his robe, he was miraculously provided with one, as well as a large stone-slab for spreading the cloth. The Jatila, on seeing these four objects in places where they had not previously existed, was filled with wonder, and asked his friend to breakfast.

If one thing is here more remarkable than another it is that all these four objects were created,—not by Buddha who had no creative power, but by the gods. But putting all supernatural agency out of the question, the facts stated admit of an easy interpretation; and we may trace the presence of these four objects to human agency. We learn from the subsequent part of the narrative (see Miracle No. 13 *infra*) that the place which Gotama occupied was soon after covered by a flood. That circumstance taken in connection with the presence of Kumbuk trees, which generally grow near rivulets and water-courses†, renders it very probable that the brushwood

* Arrian tells us that 'Divination' was an art known to the Indians.

† See Forbes' *Eleven Years in Ceylon* vol. ii., p. 186.

was at no great distance from a running stream. These rivulets in the East are ever covered with stones of different kinds. The digging of a small well in such a place, in the vicinity of water, could not be a formidable task for a couple of men, nor a matter which would occupy more time than a few hours during night. The bending down of a branch of a Kumbuk, so that it might extend over the pond was not an impossibility. The removal of a stone, and a slab from the river into the brushwood was certainly within the power of human agency. Though the presence of Gotama's disciples at this spot is not mentioned, yet on the other hand it is not expressly denied. Why not then attribute the digging of a pit, which receives at the hands of the Narrator the proportions of a pond,—the rolling of a couple of stones, and the bending or twisting down of a branch of a neighbouring tree to the agency of those who were anxious to exhibit some 'signs' of iddhi pàtihàriya to the Jatila Chief? Of course the presence of these four objects was observed, and they surprised the Fire-worshipper; but though surprised, it is very remarkable that he himself did not regard them in the light of *Miracles*; for, it is expressly stated in the legend that on this occasion as well as on the performance of each alleged Miracle of this group, the Fire-worshipper reflected that 'though his friend was a very distinguished person, yet he did not surpass himself in sanctity.'

Miracle No. 6. We left the Legend at the mention of an invitation to Buddha for breakfast, which Gotama accepted, and desired the Jatila Chief to precede him. When he had accordingly left the spot Gotama went through the air to 'that tree from which Jambudipa is

named'; and, taking some of its fruit, went to the residence of his kind friend before he himself arrived in it. When, however, the Jatila Chief saw Gotama whom he had just before left behind, he was not a little amazed, and inquired, how that came to pass. Gotama it is said explained, and gave his host some Rose-apple, which he refused to accept.

Going through the air is a Miracle, the performance of which is stated by Gotama himself to be possible. But it is not a little remarkable that he admits that the same feat may be worked by Magic, and that the gods had to provide him who could rise in the air with a Kumbuk branch to help his ascent from the well. We therefore refrain from any further comments beyond stating that if Gotama intended an ocular deception, which we, for reasons which will be explained, are rather disposed to disbelieve, he might have overtaken the Jatila Chief by a nearer passage, and reached his house before him.

Miracles Nos. 7, 8, 9, and 10, are similar to the last; and have reference to the fetching of different fruits and flowers from very distant places, one of which was the *heaven* called Tàvatinsa. On all these occasions Kassapa was overawed by the might and wondrous power of his guest; but reflected, as before, that Gotama was not superior to himself.

When such is an acknowledged fact, we may easily conclude, that whatever mystery and miracle there may *seem* to be in the representation of these acts by the Narrator by importing 'heavens' into an otherwise plain story, and however much the acts might have been declared as 'clever,' yet there was nothing in them so miraculous as to shake the pre-existing faith of the beholder, for whom

they were expressly intended,—or to elevate his reverence for, or to fall down and worship, the worker of Miracles.

Miracle No. 11. For the celebration of another Festival, the Fire-worshippers of U'ravela attempted to get some fuel ready, and with this object they set about making faggots. But, so long as Gotama willed it the logs did not yield to the axe, neither did they take fire; nor was the fire extinguishable.

Miracle No. 12. It is next recorded that Gotama miraculously produced five hundred mandámukhì, or fire-urns, which he presented to the 500 Jatilas. Both these miracles are also recorded in the following verses, which are stated to be the interpolation of a subsequent date.

Bhagavato adhiṭṭhāne na apañcakaṭṭh satāni na pāliyinsu nā ujjalinsu ujjalinsu navijjāyinsu pañca mandā mukhì satāni abhinimmini. 'By the mighty operation of Buddha [was it that] the 500 pieces of firewood were not split, and took no fire : [and it was by the same power that] they did take fire, were not extinguished, and were [afterwards] extinguished; and that he created 500 urns for fuel'—*Mahāvagga, Vinayaṭṭakā*.

These two Miracles do not easily come within the category of iddhi patihariya given in the Kevatta Sutta. They are not, as the exemplified cases are, 'dumb-shows' or occult deceptions.' One of them, at least, if true, proves what Buddhism does not claim for its founder, a creative power. As such, therefore, it is clearly a myth; but it is not impossible to believe that the fire-urns were produced by Gotama's followers; and by a little jugglery they attributed their exhibition to miraculous power; and at a time too

when conveniently all the 500 Jatilas were, as is stated, enjoying a plunge in the Neranjara.

There is then no difficulty in ascribing both these Miracles, as Buddha himself has suggested, to the art of Magic. There is indeed another view as regards Miracle No. 11. We have no clear evidence to prove that Magnetism was known as a science in ancient India; but we are inclined to the belief that many a marvellous feat of the Indian Juggler is ascribable to a knowledge of its power.

Miracle No. 13. The Legend concludes the relation of these Miracles by stating that at this period there was unseasonable rain, that the whole country was inundated including the place in which Gotama had his lodgings, and that by his miraculous power the spot on which he sat was not covered by the water, and was consequently dry. Kassapa, who went in a boat to fetch his friend, was again amazed, not only at the phenomenon just described, but at his friend coming over the water to meet him.

It does not appear whether the spot on which Gotama was seated was either high or low. Nor do we find that the waters which flooded the country, stood in a wall around the sage. But it is not improbable that the place was a hillock, and the waters had not risen so high as to cover its brow. As to his going over the water, we can only regard this as a myth, or an optical delusion. At all events Kassapa did not regard it as a Miracle.

We have thus reviewed some of the most important of the Miracles ascribed to Gotama Buddha. We have examined them with a view to ascertain if they are not simple exaggerations. We have shewn how some of them, at least, are inconsistent with the undoubted principles of Buddhism,

The question which next presents itself is, what opportunities had the compilers for observing and correctly recording the particulars connected with these so-called Miracles?

The disciples were not always present with the Master. Even if they were, they did not themselves perceive and hear all that they recorded. Even if they did, they could not record, and, as we can shew, did not record, everything; and it was not the wont of any of the ancients to abstain from importing all their own ideas and notions into a matter which they described, or recorded. Zealous in the cause of a Religion which they believed to be the true—over-enthusiastic in extolling the praises of a Teacher whom they regarded as omniscient—credulous in the extreme of matters which the more ignorant people of the present times generally accept as fabulous—ignorant of the most trivial laws of nature—unaccustomed to weigh and balance the evidence necessary to establish a fact however simple,—and led away by the current of superstitions, and belief in Miracles, which were the order of the day, Gotama's disciples, it would seem, hesitated not, for a moment, in recording what they heard, to amplify the tale like 'the story of the three black Crows.'*

* N.B.—The remainder of this paper containing the text and translation of Kevatta Sutta, is held back for want of the necessary type for its publication.—Ed.

On the occurrence of *Scolopax Rusticula* and *Gallinago Scolopacina* in Ceylon, BY W. VINCENT LEGGE F. Z. S.

The occurrence of the woodcock and common snipe in Ceylon, has been more than once recorded, on "Sportsman's authority," by those naturalists who have given their attention to the ornithology of the island, in addition to which, during the past ten years, the former bird has been reported to have been killed several times in the vicinity of Newera Eliya; unfortunately, however, the specimens have never been preserved, falling to the lot of the cook and not the ornithologist, and therefore, as regards the ends of science they have been worthless. It may be well, before I enter upon a notice and description of the first scientifically identified examples of these interesting birds, procured in Ceylon, to recapitulate and comment upon, the remarks made by Messrs. Kelaart and Layard, on the existence of the two species here, and which are contained respectively in the Doctors *Prodromus Fauna Zeylanica* and in the notes on Ceylon birds, published by the latter gentleman in the 14th vol. of the *Annals and Magazine of Natural History*, 1854:

Kelaart says, P. 110, Prod. F. Zey, "the woodcock, " the same as the European species, is found on Horton " Plains and occasionally at N. Eliya. We have not " seen the bird, in the feathers, but we have seen a couple " of birds, called " woodcocks" at a dinner table, which " tasted uncommonly like the birds of that name. We

“ have no doubt of its existence in the Island, as several English sportsmen assured us of their having shot it.” So much for the woodcock. With regard to its smaller ally, the Common* or British snipe, he remarks in the same paragraph : “ the English snipe is found in some of the highland districts : we have seen a few at N. Eliya.” It is doubtful in what sense this concluding sentence is to be taken, as, farther on, in his list of the birds found in Ceylon, P. 135, Kelaart gives both *G. Scolopacinus* and *G. Gallinula* (the jack snipe) with an asterisk, and says in a foot note at the bottom of the page, “ we have only sportsmen’s authority for the species of snipe, marked with an asterisk “ leading I would surmise, to the inference that he had only seen, or thought he had seen, the bird on the wing, and not handled it in the flesh, and this is the more likely, when we consider that he occupied himself much more with reptiles and animals than with birds. Layard (*loc. cit.*, p. 266) depends chiefly on Kelaart’s evidence, and says but little in favour of the occurrence, here, of either of the birds in question. Of the woodcock he remarks as follows :—“ The woodcock has been shot several times at Newera Eliya, but has never fallen under the notice of either Dr. Kelaart or myself :” and then quotes the Doctor’s words, *vide supra*.

* When remarking on the prevalence of the Indian snipe, in this Island, to the exclusion of the European species, I have so often been met with astonishment on the part of sportsmen and others, under the impression that our winter friend was identical with the bird found at home, it may perhaps be as well to remark here that the two species are very different indeed although to the casual observer they may seem to be the same, the Indian bird differing chiefly in the markings of the flank and under wing coverts and in the structure of its tail, from the remarkable “ pin” feathers of which, it takes its specific name of *Stenura* or “ Pintail.”

Touching the Common snipe, Layard says "not having met with it, I am obliged to quote Dr. Kelaart for its identity; he says 'It is found &c. &c.' I shot many snipes at Gilleyally, which proved to be the preceeding species *; but I see no reason why the bird should not exist in the Island, as it is found at Calcutta. Why however in this case"—referring to Kelaart's mention of it at Newera Eliya—"should it be confined to the hills †"

Mr. Holdsworth, when in Ceylon, devoted his attention to the identification of these two species, but was unsuccessful, although he passed much of his time at Newera Eliya; but the news of the securing of the woodcock, which I shall presently refer to, reached him before the completion of his Catalogue of Ceylon Birds, published last year in the proceedings of the Zoological Society, and he was therefore enabled to speak with certainty as to its occurrence in the island. With regard to the British snipe he remarks, No. 241, Catalogue, Ceylon Birds "of the four reputed Ceylon species *G. Stenura* appears to be the only one which has been positively identified."

So much for the previous history of these two members of the *Scolopacinae* as regards Ceylon, and though it has taken up some little space in what I would wish to make a short paper, I doubt not, that in a scientific point of view, it cannot but prove of some interest, as shewing the spirit of enquiry displayed by these naturalists as to whether our island should prove to be the most southerly point reached by birds of such wide northern distribution

* *Gallinago Stenura*, the "Pintail."

† And so I would ask too---this remark of Kelaart's leads to the belief that he was mistaken in his identification.

as they are. And there is no doubt whatever, that in most of the instances referred to, the woodcock at any rate, had been rightly identified by those who had shot it : furthermore it is very improbable indeed, looking at its geographical distribution, as regards Southern India, in the cold season, viewed in connection with the remarkably analogous avi-fauna of the Nilgherries and Newera Eliya, that a single season passes without its visiting the higher parts of our mountains. In some few instances, nevertheless, the Wood snipe, *G. Nemoricola*, Hodgson, which I shall presently refer to, has probably been mistaken for the "Cock" by those who were not acquainted with the distinguishing characteristics of the latter, the most important being the feathered tibia *down to the tarsal joint*, in contradistinction to the *bare* space above that part, which specializes at once all the members of the genus *Gallinago* or Snipe.

The example which has at last enabled us to speak with certainty of the occurrence of the woodcock in Ceylon, was shot last* year in February near Newera Eliya, by Mr. Fisher of the Ceylon Civil Service, and was given to a Planter by whom it was sent home not long ago, to Mr. Holdsworth. Through the kindness of a gentleman who was taking the skin to England, I was enabled to examine it and take a description of it which I propose to introduce here for the benefit and information of those members of our Society who are sportsmen, and whose experience of the bird at home, has perhaps not

* I am unable to procure a copy of the paper in which the event was noticed, and I cannot therefore, give the precise date.

been sufficient to make them thoroughly acquainted with its plumage.

Dimensions. Wing, from carpal joint 8 in. Bill at front nearly 3·15; tarsus 1·4; mid toe 2· its claw 0·3 hind toe 0·5.

Soft Parts. Not having seen the bird in the flesh, I am compelled to quote from Dr. Jerdon's Birds of India, "Bill fleshy grey; legs livid; iris dark brown."

Description. Lores, chin and sides of forehead greyish fulvous, top of head and occiput dark sepia brown, barred and tipped with rich fulvous tawny, a darkish line running down the forehead to base of bill; a broad sepia brown line from gape to eye; above, general aspect of plumage dark sepia brown and ferruginous, the back and wing coverts being barred with the latter and the interscapulars, scapulars and tertials mottled marginally and indented with the same; interscapulars, and scapulars tipped and crossed with rich buff mostly on the outer webs, and with the dark markings on the inner webs black; greater wing coverts barred with buff; lower back and upper tail coverts more narrowly barred than the adjacent parts; quills dark hair brown, spotted marginally with buff and barred with ferruginous on all but the first and second, which are only edged and indented with white, and with buff respectively; tail black, marginally spotted with rufous and broadly tipped smoky grey, which shows white beneath; under surface fulvous tawny, narrowly barred with brown; under wing coverts the same, the tawny ground color darker than elsewhere beneath.

The woodcock, as far as Asia is concerned, breeds and spends most of the year in the north of the continent, and migrates in October to the Himalayas and wooded

regions of all the mountain ranges of central and southern India, some few, as we can now safely testify, straying as far south as the mountains of this island. According to Jerdon it is tolerably numerous in the Neilgherries, and in Coorg, in which latter place, good bags are frequently made. I have no doubt, that if the woods round Newera Eliya were beaten with the help of dogs, stray birds would often be picked up. It should be looked for, as in England, along the damp boggy edges of streams in the forest, say between the Sanatarium and Horton plains.

The woodsnipe, *Gallinago Nemoricola* Hodgson, is recorded, by Jerdon (Vol. III, P. 672 of his *Birds of India*) as occurring in Ceylon, but it is not clear where he obtained his information from*. Mr. Neville, however, (J. A. S., C. B., 1876—70, p, 138) has set the matter at rest by describing there a specimen of this species that was shot near Newera Eliya four to five years ago. It is much to be regretted that the skin was not preserved, as it would have been an exceedingly valuable addition to the Society's museum. Looking at various characteristics of this snipe, such as its size, large ample wings and consequent heavy flight, resembling that of the woodcock, it is possible that in the absence of specimens of the latter for comparison, it may have been mistaken, as I have remarked (*ante*, p. 67)† for that bird, but with the very limited *data* to hand, concerning either species in Ceylon, it is impossible to speak with certainty on this point.

* Neither Layard or Kelaart makes mention of this bird from Ceylon.

† The woodsnipe according to Indian Authors is as rare, if not rarer, in India than the woodcock, and therefore it will be as well to remark that my reasons for stating that it "had probably been mis-

The example of the Common snipe, *Gallinago Scolopacina*, which I have the pleasure of bringing to the notice of the Society to-day, and which furnishes the first authenticated instance of its occurrence in this country, was shot at the great snipe ground of Tamblegam, near Trincomalie on the 6th of January last, by Major Meaden of the Ceylon Rifles. On proceeding to that station in October last, I was informed by more than one gentleman, of the existence during the last few seasons, in the immediate neighbourhood of the port and at the above mentioned place, of a different kind of snipe from the Pintail. It was described to me as being about the same size as that bird, possessing a white bar on the wing and

taken, &c." (*ante p. 67*) are founded on remarks I once heard from a gentleman concerning a reputed woodcock seen at Newera Eliya some years ago, and which were to the effect, that "it was only a large snipe." It is not unlikely also that it is a straggler to the lower country of Ceylon, as I have it on very good authority that a very large snipe, which by the way I wish I had seen, was shot near Galle last March twelve months. I append here Jerdon's description of this species (*Birds of India*, vol. III. p. 672).

"Top of the head black, with rufous yellow longish markings; upper part of back black, the feathers margined with pale rufous yellow and often smeared bluish; scapulae the same, some of them with zigzag markings; long dorsal plumes black with zigzag markings of rufous grey, as are most of the wing coverts; winglet and primary coverts dusky black, faintly edged whitish; quills dusky; lower back and upper tail coverts barred reddish and dusky; tail with the central feathers black at the base, chestnut with dusky tips, towards the tips; laterals dusky with whitish bars; beneath, the chin white, the sides of the neck ashy, smeared with buff and blackish; breast ashy, smeared with buff and obscurely barred; the rest of the lower plumage with the thigh coverts whitish with numerous dusky bars; lower tail coverts rufescent with dusky markings; under wing coverts barred black and whitish. Bill reddish brown, pale beneath; iris dusky brown; legs plumbeous green.

Length $12\frac{1}{2}$ in.; extent 18 in.; wing $5\frac{3}{4}$ in.; tail $2\frac{1}{2}$ in.: Bill at front 2 5-8th in.; mid toe 1 10-16th in.

having, on being flushed, a very hoarse kind of "pipe," reminding one of a bird with a cold!

I was unable to premise from this diagnosis* what the species might prove to be; my friends however, promised to keep a sharp look-out for the stranger, and accordingly my curiosity was ere long rewarded by a specimen of the British Snipe being brought to me on the 29th of December, but which had been so devoured on the way home by ants that it was useless. A week later I again received through the kindness of the same gentleman, a second example, the sex of which, however, I am unable to record, as it was shot and skinned for me while I was absent on a shooting trip. Nevertheless I propose to describe it in the pages of the journal of this Society, as being the first of its species *identified* in the island, and as affording a means of comparing it with, and distinguishing it from, the allied Malayan form so common with us every year.

Dimensions. Wing 5·2 inches; tail 2·25; tarsus 1·2; mid toe 1·1; its claw 0·2; outer toe and claw 1; bill to; forehead 2·7.

Soft Parts. Iris brown; legs and feet greyish green; bill reddish brown, paler beneath.

Description. Centre of forehead, crown and occiput dark sepia brown, edged rufous on the latter part; chin, throat and cheeks, with a stripe over the eye from base of bill and another mesial line on the head, buff grey with a dividing stripe from nostril to eye; back of neck and upper part of its sides dark brown, with buff and grey

* My informants referred, as I afterwards ascertained, to the white tips of the secondaries, when speaking of a *white wing bar*.

terminal spots on the outer webs ; interscapulars, scapulars and dorsal plumes black, with buff outer margins and tips, and irregular cross lines of rich fulvous ; back brown the feathers tipped greyish, with the upper tail coverts changing into rufous yellow with black interrupted bars ; quills and median wing coverts, hair brown, the latter edged and tipped greyish ; primary wing coverts and secondaries tipped white, the latter very broadly so ; 1st primary with a white outer web to within an inch of the tip ; tail black, the terminal half-inch rich rufous with whitish tips and narrow cross lines of black ; beneath, foreneck and sides brown with fulvous edgings, and dark mesial lines breast and belly white, flanks brown with light tips and bars ; auxilliary plumes white with narrow, distant brown bars ; under wing coverts white, *barred lightly* with brown.

Major Meaden whose attention was forcibly drawn to the existence of this snipe near Trincomalie by its peculiar note, informed me that he had not noticed it prior to some two or three seasons back, although he had been shooting over the same ground for the past ten or eleven years. A pair frequented the vicinity of the " Salt Lake," a small snipe ground, some four miles north of the town, the year before last, but were not seen there this season.

As remarked by Layard (see *ante*, p. 66) I dont comprehend why the common snipe, in the days of Kelaart should have been " confined to the hills," and, as frequent inquiries of late years, have failed to elicit any information as to its occurrence in the Central Province, it is highly probable that, as Kelaart most probably never handled the bird in the flesh, he was mistaken in his identification of the species. It no doubt occurs in the Jaffna peninsula

in common with the jack snipe, *G. Gallinula*, which I am informed, on a very good sportsman's authority, is frequently shot there. This species again, requires scientific identification, and I am very sanguine of obtaining specimens next season when I shall hope to have the pleasure of introducing it to the notice of the Society.

The distribution of *G. Scolopacinus* in India during the cold season, has, it appears, lately been exciting some attention. I notice that Mr. Hume (Stray Feathers, p. 235) found it, with *G. Gallinula*, in Sindh, to the exclusion of the "Pin-tail," and, as regards his opinion that it is *the* snipe of Bengal, *Stenura* being "scarcely ever found" there, "Z." a well known Indian naturalist, remarks in the "Field" newspaper of February 8th, 1873, that he cannot agree with Mr. Hume and writes, *loc cit.*, "that of the myriads of snipe which are brought yearly to the Calcutta provision bazaar, I know from long experience that one occurs as commonly as the other," and adds, further on in the same notice, that Mr. W. T. Blandford remarks (J. A. S. Bengal, 1869, p. 104) that he has never seen a specimen of *G. Stenura*, the Pin-tail, from central and western India, and quotes, in addition, another writer in the same journal (1871, p. 215) who says that *G. Scolopacinus* is the snipe of Nagpore; that at the Nilgherries and at Bangalore all the snipe he had killed were Pin-tails, whereas at Madras in December, the two species were in about equal proportions. These observations, therefore tend to shew that the Common or British snipe affects the north-west (Sindh) and west of India, to the exclusion of the Malayan or Pin-tail, and that they both inhabit the Eastern side of the peninsula in

the *coldest* part of the season. This, on consideration, would seem to be the most natural range for the two birds, the former breeding in the western parts of Siberia and coming in round the western end of the great Himalayan range ; while the latter, which most likely breeds in the central part of the great Russian territory, and the country to the north of China generally, would, as a matter of course, enter India by the north of Burmah, and spread through Bengal and down the east coast of the Peninsula, monopolizing likewise the whole of our little Island, to the almost entire exclusion of its western and less tropical congener.

Transcript and Translation of an ancient Copper-plate Sannas, by *Mudaliyar* LOUIS DEZOYSA, *Chief Translator to Government*.

I have the pleasure to lay before the Society, an ancient Copper Sannas, together with translation and transcripts of the text in modern Sinhalese, and Roman characters. It was discovered a few years ago, under ground, in the Kadiràna Cinnamon Plantation near Negombo, by some women while digging edible roots.

The Sannas bears no date, but purports to be a grant,—or rather the confirmation of a previous grant of a former sovereign at Kurunégala,—by King Vijaya Bāhu, of Udu-gampola in Alutkūru Korale.

There are seven Kings of this name in the list of sovereigns of Ceylon; but from the forms of letters used, which are similar to those engraved in the Rock Inscriptions of the 14th or 15th Century, and from the allusion to a previous grant made when the seat of Government was at Kurunégala (between A. D. 1319—1346), it is evident that this grant must be ascribed, (*unless indeed it was issued by a Provincial Rājā of Udugampola not included in Turnour's List*) either to King Vijaya Bāhu VI., who reigned (according to Turnour) at Gampola [*Udugampola?*] A. D. 1398—1409, or to Vijaya Bāhu VII., who reigned at Kōtte A. D. 1527—1533. If to the former, this Sannas derives a peculiar interest from the fact of its being a grant made by the unfortunate monarch whose capture by the Chinese is one of the strangest episodes in the

history of Ceylon. This event is represented in the Sinhalese annals, as an act of "Treachery," on the part of the Chinese, but in the Chinese version given by Sir Emerson Tennent,* as the result of a battle fought between the Chinese and Sinhalese armies. A writer in a local Newspaper † having recently charged the Sinhalese annalists with having omitted "some unpleasant episodes" in their history, I have collected some interesting particulars on this subject, which, however, instead of appending to this note, I hope to embody in a separate paper and lay before the society on a future occasion.

I have succeeded in deciphering the whole of the text of the Sannas, with the exception of a few unimportant words, the reading of which is doubtful, and I shall feel thankful to any gentlemen who may kindly favor me with their remarks on the doubtful words, which I have underlined in the Sinhalese, and italicised in the English Transcript.

TRANSLATION.

On the fifteenth day of the dark half of the month of *Poson* (1), in the ninth (2) year of the reign of the illustrious Emperor Sirisāṅgabo Srī Vijaya Bāhu, lineally descended from the happy, illustrious, progeny of Vaivassuta (3) Manu, born of the solar race, son (descendent) of Rājā Sumitra, of pure race, lord of the three Sinhaḷas (4) and lord

* Vide his History of Ceylon Vol. I. p.p. 416-17, and p.p. 622-625.

† Ceylon Observer March 7th 1872.

(1) June—July.

(2) Lit "the succeeding year to the eighth."

(3) More correctly, *Vaivasvata*. The son of the Sun, the manu of the seventh (or present) Manvantara.

(4) Lit the "three Ceylons." In reference to the ancient divisions of Ceylon into Pihiti, Māyā, and Ruhunu.

of the nine gems,—(His Majesty) by his royal command delivered while seated at the new palace at Uḍugampola (5) in the midst of all engaged in (state) affairs, has granted a second time, on the day of an eclipse of the sun, (6) by way of a second (or confirmatory) grant, on the terms of a previous grant received from the Court of Kūrunégala, the field (?) *Walala** Palle Rérawila, situated close to it, the field Lindora, A'kata Diwela, Kēkulan Owīṭa (7) together with villages, *moneys* (?), trees, jungles, marshylands, fields, Owīṭas, belonging to the *nilaya* (office?) of the two pēlas of husked rice (8) of Dombawala belong-

* The readings of the words in Italics, are doubtful.

(5) A village in the Dāsiya Pattu of the Alutkūru kōrale. It is mentioned in the history of Ceylon so far back as the second Century B. C. Prince Uttiya, brother of the king of Kēlani, is said to have made it his retreat on the detection of his criminal intrigue with his brother's Queen. Col. Forbes, who gives a full and interesting account of this romantic legend, ["Eleven years in Ceylon, Vol. I, p.p. 154--156] states that the Prince fled to *Gampola*, but the native histories distinctly mention that it was *Udugampola*. We learn from the *Rājāvali* that a branch of the royal family of *Sirisangabo* settled itself in that village and from several circumstances mentioned in history, I think it is probable that king Vijaya Bāhu VI who was treacherously taken captive by the Chinese, was a Provincial Rājā of *Udugampola*, and not the king of *Gampola*, as stated by Turnour and Tennent. I shall recur to this subject, when treating of the Rock inscription at Pepiliyāna near Kōtta, which I intend to lay before the Society on a future occasion.

Udugampola is situated about 25 miles from Colombo, and about 4 miles from the Veyangōḍa Railway Station. There are some Ruins still to be seen in the locality consisting of the remains of an ancient tank with retaining walls of masonry, and some stone works. The site of the palace is still pointed out as *Mūligagōḍella* (Palace Hill) and from our grant, it would appear that more than one palace exist there, for this grant is stated to have been issued from "the New Palace at Uḍugampola."

(6) The granting of lands "at the time of an eclipse" appears to have been an ancient custom of Indian kings (vide Translation of a Copper Plate grant of A. D. 1443, by John Beames Esq. B. C. S., in the INDIAN ANTIQUARY for December 1872, p. 355.)

(7) This field still retains its old name.

(8) This, I suppose, is the amount of rice contributed to the State by the tenants of these lands.

ing to Udugampola in the Alutkùru Kòrale,—to the Brahman Venrasu Konda Perumál * * * * making arrangements for its protection so that the grant may endure permanently. In proof whereof, I, Sanhas Makuṭa *Veruna* Vanapa Perumál, have written and granted this Copper Sannas.

“ Good men do not eat rice left in charity by good men ; dogs eat such rice, and although they vomit, they eat it again. Like them (the good men) if ye protect this grant given by good men, O good men ! you will acquire merit in both the worlds.”

ŚRĪ.

Svasti śrī Vaivassuta manu saṅkhyāta mahā Sammata
 1aramparāṇuyāta Sūrya vaṇṣotbhūta Sumitra rājaputra
 pavitra gotrābhijāta tri Siṅhalādhīśvara navaratnādhipati
 Śrīmat Sīri Sangabó Śrī Vijaya Báhu Chakravarti swámin
 wahansēṭa aṭawanen matu awurudu posona awa pasalo swakē
 Alutkúru Kóralaye mehibada Uḍugampala santakin
 Dombawala sál depélé nilayāta etulatwú *Walala yéma* Pallé
 Rerawila Lindora Kumbura, A'kaṭa Diwela, Kēkulan
 O'wiṭa mehibada gam *mudala* gasakola walwil kumburu
 ówiṭi palamu kurunégaldílat dána-patrāya niyāwāta dewani-
 wat Sūryagrihaṇa dinaye bamuṇu Venrasu Konda Perumá-
 láta *yáruppáwá* uvadána kshetra koṭa sitá wadará *chakra*
 araka *sapāya* svastirawa pawatiná niyāyen Uḍugampala
 alut máligáwe weḍahinda káriyāta niyukta emadená meḍa
 wadála mehewarin me támbrapatrāya liyádun bawāta
 Sanhas mákuṭa *werun* Vanapa Perumálumha. Sudano
 anun haḷa pinbatda noma kati. Balló é bat ká neḡuwat
 neḡeṭa kati. Un sé topi me sujanan dun ayati reḡaduna
 sujanayeni delowaṭama piṇ ēti.



සිංහලී ලිවෙ වසනුන මහාසංඛන මහා සමන පරමප
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5 FEB 1907



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JOURNAL

OF THE
CEYLON BRANCH

OF THE
ROYAL ASIATIC SOCIETY.



1874.

PART I.

EDITED BY
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“The design of the Society is to institute and promote enquiries into the History, Religion, Literature, Arts and Social condition of the present and former inhabitants of this Island, with its Geology, Mineralogy, its Climate and Meteorology, its Botany and Zoology.”
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JOURNAL
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DESCRIPTION OF A SUPPOSED NEW GENUS OF
CEYLON BATRACHIANS.

BY W. FERGUSON, F.L.S.

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TRACHUCEPHALUS.

Fingers and toes tapering, very slightly webbed. Lower jaw with marked, but not prominent apophyses, with a small fang-like process in the centre; the internal openings of the nostrils and eustachian tubes small; tympanum small, but conspicuous. Small parotoids present? The transverse processes of the sacral region dilated. (Maxillary and Vomerine teeth present.) Vomer with two separate toothed prominences. A toothed prominence on each side between the choanæ and the jaw. The upper eyelid well developed, but not prominent. A cutaneous fold between the fore and hind limbs.

TRACHUCEPHALUS CEYLANICUS.

Head very broad, much depressed, and very short in proportion to its breadth, the upper lip having a marked rim all along it, forming nearly a section of a circle, somewhat convex in front; the whole of the upper part of the



head including the eyelids and the tympanitic region, covered with small, irregular, granular tubercles. Snout considerably pointed, with its extremity prominent and perpendicularly truncated, and very slightly overreaching the cleft of the mouth. Canthus rostralis obtuse, loreal region concave, with a smooth groove running through it from the lower part of the orbit to the nostril. Occiput deeply concave. Nostril slightly below the extreme end of the canthus rostralis and the snout. Eye of moderate size, prominent, but concealed from above by the eyelid. Tympanum distinct, one half as large as the eye. A linear fold runs from the hinder edge of the orbit over the tympanum towards the armpit. Cleft of the mouth twice as broad as long; tongue not large, broadly but not deeply notched behind, attached to the gullet nearly its whole length. There is a toothed prominence on each side of the vomer, a little lower than the openings of the nostrils, and running in a straight line across the jaw. Vomerine teeth on long ridges gradually rising from the inner angle of the choanæ, running back and convergent behind, terminating in toothed prominences. Skin of the back, belly, throat, legs and inside of fore limbs smooth. The whole of the upper part of the head including the eyelids, the front of the fore limbs, and a remarkable cutaneous expansion on the side of the trunk between the fore and hind limbs covered with granular-like tubercles, with a few smaller ones on the tympanum. The smooth portion of the skin of the back is separated from the rough head by a somewhat elevated ridge, caused by a depression of the head, and running in a line across just behind the orbits, and continued into the linear fold behind the tympanum, a good deal like that in the adult *Rana Kuhlii*, figured by Dr. Günther, Indian Reptiles t. xxvi. fig. A. Limbs of moderate length, the length of the body two-tenths of an inch longer than the distance of

vent from heel. The third finger is about one-tenth of an inch longer than the fourth, which is slightly longer than the second. These three fingers form a palmated group in advance of the first, and are very slightly webbed. First finger about half the length of the third. Metatarsus with a small tubercle below the first toe. The fourth toe (including the metatarsus) is exactly one half the length of the body. The third toe is slightly longer than the fifth. A very short web between the first, second, third, and fourth toes only. The fifth appears to be quite free.

Upper parts (in spirits) dark brown with lighter coloured spots; outer parts of hind and fore limbs clouded with brown; inner sides, and the cutaneous expansion coloured dark grey, with small brown spots; belly dark livid colour; throat suffused with brown.

The following are the dimensions of the only specimen in my possession:—length of body 1·8; vent to heel 1·6; hind limbs 2·8; fourth toe (including the metatarsus) 0·9 inches.

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I do not know any frog with which to compare this one in its general appearance and character; it is one of a few set aside from my collection by Major Beddome, when on a visit to Colombo lately, and pronounced by that gentleman to be new to science, and which, from a feeling of delicacy he declined to accept from me. In searching for its place in the synoptical list of the characters of the genera of Batrachians given in page 400 of Günther's work on Indian Reptiles, I felt that it could scarcely be removed from the first division, *b*, of the group of Ground Frogs, and it seemed most closely allied to the genus *Xenophrys*, of which one species *X. monticola*, is described and figured by Günther in the work referred to, p. 414, and plate xxvi, figure H.

In the generic and specific descriptions which I have given for this supposed new Ceylon frog, I have followed the exact order of Dr. Günther's description of the Indian frog above referred to, to facilitate comparisons between the two.

The generic descriptions of *Xenophrys* and *Trachucephalus* (rough head,) are in many respects so similar that it is not unlikely the former may be so amended as to include the Ceylon Frog, but the very distinct aspects of the two, and some remarkable differences more fully given in the specific description, have induced me to include our Ceylon frog in a new genus with a name indicating its singular *rough head*.

In page 85 of the Proceedings of the Asiatic Society of Bengal, for March 1870, the late Dr. Jerdon in the following extract from his "Notes on Indian Herpetology," has shewn that vomerine teeth are present in the genus *Xenophrys*:—"I obtained numerous specimens of *Xenophrys monticola*, Günther, both at Darjeeling and the Khasi hills. It has distinct vomerine teeth which Günther was unable to detect in the specimens of the British Museum. I also obtained five specimens of a larger species of *Xenophrys* both in Sikim and the Khasi hills, which I propose describing as *Xenophrys gigas*."

It is very likely that if these specimens of the undescribed species referred to, exist, it may be found that they have peculiarities of structure connecting them with *Xenophrys monticola*, Günther and our Ceylon frog.

I regret to say that I have only one specimen of this supposed new frog, and that I am not certain as to where it was found, though I believe I caught it on the sides of a stream near Hewisse in the southern portion of the Western Province, and famous as one of Mr. Thwaites's best botanical districts. I regret also to state that like many of the earlier frogs caught by me, this one was put into strong

spirits, which have shrivelled it up to a certain extent. It is very thin and flat in proportion to its size, and I doubt not that, like species of *Hylorana*, it is a powerful leaper. In the specific description given, I have tried not to omit a single character which might assist in the identification of this frog.

The interdigital membrane connecting the first, second, third, and fourth toes, is just perceptible, but I have no doubt that in newly caught specimens it will be found quite distinct.

I have marked the presence of *Parotoids* with a query thus (?)—because I am not certain whether the slight enlargements behind the orbits are parotoids or not.

Writing about *Rana Kuhlii*, Schl. of Ceylon, W. Theobald, junr., Esq., in his catalogue of Reptiles in the Museum of the Asiatic Society of Bengal, makes the following very appropriate remarks, which are equally applicable to all the Indian and Ceylon Batrachians, and the Geckotidæ.

“There are no reptiles in India in such a confused state as the *Ranidæ*, and I can add but little towards disentangling the shadowy species, real enough perhaps, but not as yet characterised. The series in the Museum is a very poor one, and the *Ranidæ* from all parts of India must be assiduously collected, before sound results can be obtained. Let us hope that an urgent appeal for frogs from all parts of India [and Ceylon, W. F.] will be liberally responded to by local naturalists and collectors, without which aid the subject must long remain in its present unsatisfactory state. Each contributor should not send merely the most conspicuous frogs from his neighbourhood, but all the species and varieties he can procure.”

As an illustration of the liability to add to, and perpetuate the confusion connected with some of the frogs and other reptiles, I may refer to a rare Ceylon frog found first on Adam's Peak, several years ago by Dr. Schmarda,



Professor of Zoology in the University of Prague. On a fly sheet after page 21 of the second part of Dr. Kelaart's Prodomus of the Faunæ of Ceylon, published in 1853, this frog is very briefly described by the late Dr. Kelaart under the following name, "*Polypedates* (?) *Schmarda. n. s. nobis.*" The "*Schmarda*" being no doubt a slip of the pen for "*Schmardana*," under which latter name, and under the genus *Ixalus*, Günther refers to this, then doubtful frog, in his Indian Reptiles, p. 433. Theobald in his Catalogue referred to, p. 85; gives this frog as follows:—

"*Polypedates Smaragdinus*, Kelaart, Ceylon. Eye bones armed with spines. Limbs studded with tubercular sharp pointed spines. A very peculiar species, and probably a distinct generic form."

Jerdon in the paper referred to, pp. 83-84, and Anderson in his list of accessions to the collection of reptiles in the Indian Museum, since 1865, refer distinctly to an Indian frog described by Blyth in foot-note to p. 48 of Appendix to Kelaart's Pro. Faun. Zeyl, as the *Polypedates Smaragdinus*, found on the Khasi hills. The specific name here means *Emerald Green*, and Mr. Theobald's *P. Smaragdinus*, ought to have been *P. Schmardana*. On page 85 of the Annals and Magazine of Natural History for January, 1872, containing "descriptions of some Ceylonese Reptiles and Batrachians by Dr. Günther, this frog is finally and I suppose properly named, though not yet described, as *Ixalus Schmardanus*," (Kelaart.)

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[Read 5th February, 1873.]

# NOTE ON THE IDENTITY OF PIYADASI AND ASOKA.

BY MUDALIYÁR LOUIS DE ZOYSA, CHIEF TRANSLATOR  
TO GOVERNMENT.

When James Prinsep discovered the lost alphabet of ancient India, and read the rock inscriptions at Delhi, Girnar, Cuttack and Affghanistan, which had baffled the attempts of all previous Orientalists and others to decipher, he found that they were written in the Páli language, and were edicts issued by a king whose name was “Devánampiya Piyadasi Rája,” “Piyadasi, the beloved of the gods;” but he was unable to find the name of such a sovereign in any Indian history, or record. He however lost no time in communicating his wonderful discovery to his friend and fellow-labourer in Ceylon, the late Honourable George Turnour, who at once identified the sovereign as “Asoka” or “Dharmásoka,” the great Buddhist Emperor of India, under whose auspices Buddhist Missionaries were sent to Ceylon and various other countries in Asia, and in support of his statement, quoted a passage from the *Dípa Vansó*, an ancient history of Ceylon. Mr. Prinsep in acknowledging the service thus rendered to him by Mr. Turnour, wrote as follows:—“The first correction in point of importance, comes, as usual, from Ceylon, the very Lanka (to apply its own fabulous prerogative metaphorically,) the very first meridian whence the true longitude of all ancient Indian history seems destined to be calculated!” And again, “Mr. Turnour has thus most satisfactorily cleared up a difficulty that might long have proved a stumbling-block to

the learned against the reception of the lāt inscriptions as genuine monuments of a fixed and defined period, the most ancient yet achieved in such an unequivocal form.”—(*Bengal Asiatic Society’s Journal for September, 1837.*)

In 1849 however, after the death both of Prinsep and Turnour, the late Professor H. H. Wilson, the great Sanskrit scholar, read before the Royal Asiatic Society of Great Britain and Ireland, an elaborate paper, extending over 100 pages, giving a proposed re-translation of Prinsep’s edicts, together with the translation of one, then recently discovered at Kapurdigiri in Affghanistan. In this paper, the learned Professor while admitting the probability of these edicts being issued by a Buddhist king, and for the purpose of disseminating Buddhism, contended that the evidence on which these opinions were expressed by Mr. Prinsep, was not “conclusive,” and that the identification of “Piyadasi” with the Buddhist emperor Asoka, rested on an isolated passage quoted by Mr. Turnour from the *Dīpa Vamsó* of Ceylon.\*

Mr. Edward Thomas, the learned Editor of “Prinsep’s Indian Antiquities,” says,—“that in a subsequent article on the Bhabra Inscription, the Professor frankly admits that “although the text is not without its difficulties, yet there is enough sufficiently indisputable to establish the fact, that Priyadasi, whoever he may have been, was a follower of Buddha.” Mr. Thomas adds, “Our leading Orientalist, it will be seen, still hesitates, therefore to admit the identity of Priyadasi and Asoka. With all possible deference to so

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\* The doubts raised by Professor Wilson on the identity of Piyadasi, and Asoka, have induced Dr. R. G. Latham to read before the Royal Asiatic Society an elaborate paper entitled “Date and Personality of Priyadasi,” in which he proposes to identify Piyadasi, with Phraates, king of Parthia!

high an authority, I am bound to avow that I see no difficulty whatever in the concession. We may stop short of absolute and definite proof, that Asoka enunciated his edicts under the designation of Priyadasi, 'the beloved of the gods,' but all legitimate induction tends to justify the association which is contested by no other enquirer."—(*Turnour, Lassen, Burnouf, Cunningham, Sykes, Max-Müller, &c*).

I venture to think that something like "the absolute and definite proof" alluded to by Mr. Thomas may be found in the Buddhist annals of Ceylon. The identification of Piyadasi and Asoka, does not rest, as supposed by Professor Wilson, on a single passage of the *Dīpa Vamsó*, but the fact is well known to all Buddhist nations, at least to those of Ceylon, Burma, and Siam.

I am happy to be able to produce a few passages from Buddhist works other than the *Dīpa Vamsó*, in which the name "Piyadasi" is applied to king Asoka.

The first passage I shall quote is from *Sumangala Vilāsini*, Buddhaghosa's Commentary on the "Dīgha Nikāya." In his Commentary on the "Mahā-parinibbāna Suttan," the Commentator gives an account of the death, and funeral of Buddha, and the division of his relics amongst the various kings of India and the surrounding countries. He relates moreover, that after the distribution of the relics amongst the Princes of India, the main portion was deposited in a "Thupa" built of stone, and in it was also placed a golden plate on which the following words were inscribed:—

“අනාගතෙ පියදාසො නාම කුමාරෙ ඡත්තං උසොපෙඨා අසොකො ධම්මරජු භවිස්සති—සො ඉමංධාතුසො විජාරිතා කරිස්සති”

“Anāgate Piyadáso náma kumáro chattan ussápetvá Asoko Dhamma Rájá bhavissati So imá dhátuyo vittháritá karissatí.”

"In a future (age) a prince named Piyadáso, raising the umbrella of dominion, will become king Asoka the righteous, and he will distribute these relics."

The Commentator further relates that 218 years afterwards, when king Asoka after his conversion to Buddhism, caused the relic receptacle to be opened for the purpose of obtaining relics to build "Thupas," he found to his inexpressible wonder and joy, the gold plate on which the above prediction was inscribed, and thenceforward, he became the most zealous patron that Buddhism ever had.

In *Rasaváhini*, which is a Collection of tales and stories relating to ancient India and Ceylon, the author in his account of Asoka, quotes the abovementioned prediction, and also mentions the fact that Asoka in his youth was named prince "Piyadáso."

The *Saddharmálanḡhára*, which by some is supposed to be a Sinhalese version of the *Rasaváhini*, and by others its original, gives the following interesting and additional particulars, which are not found in any other work I have met with. It states that Asoka, on his birth, received the name of prince "Piyadása," "because his countenance was radiant as the polished surface of a mirror and pleased all beholders;"\* "that when he held the Government of 'Avanti' under his father Bîndusára, he was known as prince 'Asoka.'"<sup>†</sup> That he was afterwards surnamed "Chandásóka," or "Asoka the Cruel," on account of his putting his brothers to death, and finally "Dharmásoka."<sup>‡</sup> or "Asoka the righteous," on his conversion to Buddhism, and becoming a zealous patron of religion.

L. DE Z.

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\* Vide selections from *Saddharmalankara*, p. 4.

† *Ibid*, p. 5.

‡ *Ibid*, p. 14.

# ON THE ISLAND DISTRIBUTION OF THE BIRDS IN THE SOCIETY'S MUSEUM.

BY W. VINCENT LEGGE, R.A., F.Z.S.

LIST OF BIRDS IN THE MUSEUM ON 31ST MAY, 1873.

| No. |                                         |
|-----|-----------------------------------------|
| 1   | SPILORNIS BACHA, <i>Daudin.</i>         |
| 1   | HALIAETUS LEUCOGASTER, <i>Gmel.</i>     |
| 1   | POLIOAETUS ICTHYAETUS, <i>Horsf.</i>    |
| 3   | HALIASTUR INDUS, <i>Bodd.</i>           |
| 1   | MILVUS GOVINDA, <i>Sykes.</i>           |
| 2   | TINNUNCULUS ALAUDARIUS, <i>Gmel.</i>    |
| 3   | MICRONISUS BADIUS, <i>Gmel.</i>         |
| 1   | ELANUS MELANOPTERUS, <i>Daudin.</i>     |
| 1   | CIRCUS SWAINSONII, <i>A. Smith.</i>     |
| 1   | Do. CINERACEUS, <i>Montague.</i>        |
| 2   | ATHENE CASTANEONOTA, <i>Blyth.</i>      |
| 1   | NINOX HIRSUTA, <i>Temm.</i>             |
| 4   | EPHIALTES BAKKAMUNA, <i>Forster.</i>    |
| 1   | SYRNIUM INDRANEE, <i>Sykes.</i>         |
| 3   | CAPRIMULGUS ASIATICUS, <i>Latham.</i>   |
| 1   | Do. ATRIPENNIS, <i>Jerdon.</i>          |
| 2   | CYPSELUS BATASSIENSIS, <i>Gray.</i>     |
| 1   | DENDROCHILIDON CORONATUS, <i>Tickl.</i> |
| 4   | CORACIAS INDICA, <i>Linn.</i>           |
| 3   | HARPACTES FASCIATUS, <i>Forster.</i>    |
| 3   | PELARGOPSIS GURIAL, <i>Pearson.</i>     |
| 3   | HALCYON SMYRNENSIS, <i>Linn.</i>        |
| 6   | ALCEDO BENGALENSIS, <i>Gmel.</i>        |
| 1   | CERYLE RUDIS, <i>Linn.</i>              |
| 3   | MEROPS PHILIPPENSIS, <i>Linn.</i>       |
| 1   | Do. VIRIDIS, <i>Linn.</i>               |
| 3   | Do. QUINTICOLOR, <i>Vieill.</i>         |
| 2   | TUCKUS GINGALENSIS, <i>Shaw.</i>        |
| 3   | LORICULUS INDICUS, <i>Gmel.</i>         |
| 1   | PALAEGRNIS ALEXANDRI, <i>Linn.</i>      |
| 1   | Do. TORQUATUS, <i>Bodd.</i>             |
| 3   | Do. ROSA, <i>Bodd.</i>                  |
| 1   | Do. CALTHROPÆ, <i>Layard.</i>           |
| 3   | MEGALAIMA ZEYLANICA, <i>Gmel.</i>       |
| 4   | Do. FLAVIFRONS, <i>Cuvier.</i>          |
| 1   | XANTHOLEMA RUBRICAPILLA, <i>Gmel.</i>   |
| 1   | Do. INDICA, <i>Lath.</i>                |

| No. |                                              |
|-----|----------------------------------------------|
| 4   | YUNGIPICUS GYMNOPTALMOS, <i>Blyth.</i>       |
| 4   | CHYSOCOLAPTES CHLOROPHANES, <i>Vieill.</i>   |
| 4   | BRACHYPTERNUS CEYLONUS, <i>Forster.</i>      |
| 1   | Do. PUNCTICOLLIS, <i>Malh.</i>               |
| 2   | CENTROPUS RUFI PENNIS, <i>Illiger.</i>       |
| 3   | POLYPHASIA FASSERINA, <i>Vahl.</i>           |
| 1   | SURNICULUS DICRUROIDES, <i>Hodson.</i>       |
| 2   | COCCYSTES JACOBINUS, <i>Bodd.</i>            |
| 6   | EUDYNAMIS HONORATA, <i>Linn.</i>             |
| 1   | PHENICOPHÆUS PYRRHOCEPHALUS, <i>Forster.</i> |
| 3   | ZANCLOSTOMUS VIRIDIROSTRIS, <i>Jer-</i>      |
| 2   | NECTAROPILA ZEYLANICA, <i>Linn.</i>          |
| 4   | ARACHNECHTHRA LOTENIA, <i>Linn.</i>          |
| 1   | DENDROPHILA FRONTALIS, <i>Horsf.</i>         |
| 1   | UPUFA NIGRIPENNIS, <i>Gould.</i>             |
| 2   | HEMIPUS PICATUS, <i>Sykes.</i>               |
| 2   | VOLVOCIVORA SYKESII, <i>Strickl.</i>         |
| 3   | GRAUCULUS LAYARDI, <i>Blyth.</i>             |
| 4   | PERICROCOTUS FLAMMEUS, <i>Forster.</i>       |
| 5   | Do. PEREGRINUS, <i>Linn.</i>                 |
| 3   | ARTAMUS FUSCUS, <i>Vieill.</i>               |
| 3   | LANIUS CRISTATUS, <i>Linn.</i>               |
| 4   | TEPHRODOBNIS PONDICERIANA, <i>Gmel.</i>      |
| 2   | DISSEMURUS LOPHORHINUS, <i>Vieill.</i>       |
| 4   | BUCHANGA LEUCOPYGIALIS, <i>Blyth.</i>        |
| 2   | MYIALESTES CINEREO-CAPILLA, <i>Vieill.</i>   |
| 1   | LEUCOCERCA AUREOLA, <i>Lesson.</i>           |
| 7   | TCHITREA PARADISI, <i>Linn.</i>              |
| 2   | ALSEONAX LATIROSTRIS, <i>Raffles.</i>        |
| 4   | CYORNIS JERDONI, <i>G. R. Gray.</i>          |
| 3   | PITTA BRACHYURA, <i>Jerdon.</i>              |
| 2   | OREOCINCLA SPILOPTERA, <i>Blyth.</i>         |
| 1   | ALCIPPE NIGRIFRONS, <i>Blyth.</i>            |
| 2   | DUMETIA ALBOGULARIS, <i>Blyth.</i>           |
| 2   | DRYMCATAPHUS FUSCICAPILLUS, <i>Blyth.</i>    |



- 2 POMATORHINUS MELANURUS, *Blyth*.  
 1 GARRULAX CENEREIFRONS, *Blyth*.  
 2 MALACOCERCUS STRIATUS, *Swains*.  
 6 LAYARDA RUFESCENS, *Blyth*.  
 3 HYPSPETES GANEESA, *Sykes*.  
 3 CRINIGER ICTERICUS, *Strickl*.  
 5 IXOS LUTEOLUS, *Lesson*.  
 3 PYCNONOTUS HÆMORRHOUS, *Gmel*.  
 1 RUBIGULA MELANICTERA, *Gmel*.  
 6 PHYLLOORNIS JERDONI, *Blyth*.  
 1 Do. MALABARICUS, *Lath*.  
 1 IORA ZEYLONICA, *Gmel*.  
 7 ORIOLUS CEYLONENSIS, *Bonap*.  
 4 COPSYPHUS SAULARIS, *Linn*.  
 3 KITTACINCLA MACRUMA, *Gmel*.  
 3 THAMNOBIA FULICATA, *Linn*.  
 4 CISTICOLA SCHENICOLA, *Bonap*.  
 2 PRINIA SOCIALIS, *Sykes*.  
 4 DRYMOIPAS VALIDUS, *Blyth*.  
 1 PHYLLOSCOPUS NITIDUS, *Latham*.  
 3 CALOBATES SULPHUREA, *Beckst*.  
 2 LIMONIDROMUS INDICUS, *Gmel*.  
 2 BUDYTES VIRIDIS, *Gmel*.  
 3 COREODALLA RICHARDI, *Vieill*.  
 1 Do. RUFULA, *Vieill*.  
 3 ZOSTEROPS PALPEBROSUS, *Temm*.  
 1 Do. CEYLONENSIS, *Holdsworth*.  
 5 PARUS CINEREUS, *Vieill*.  
 2 CORVUS LEVAILLANTI, *Lesson*.  
 3 Do. SPLENDENS, *Vieill*.  
 1 CISSA ORNATA, *Wagler*.  
 3 ACRIDOTHERES TRISTIS, *Linn*.  
 4 EULABES RELIGIOSA, *Linn*.  
 7 PLOCEUS BAYA, *Blyth*.  
 3 MUNIA UNDULATA, *Lath*.  
 1 Do. MALACCA, *Linn*.  
 3 Do. STRIATUS, *Linn*.  
 1 Do. KELAARTI, *Blyth*.  
 1 ESTREDA AMANDAVA, *Linn*.  
 5 PARUS INDICUS, *Jerd. and Shelby*.  
 4 MIRAFRA AFFINIS, *Jerdon*.  
 2 PYRRHULAUDA GRISEA, *Scop*.  
 1 ALAUDA GULGULA, *Franklin*.  
 2 OSMOTRERON BICINCTA, *Jerdon*.  
 5 Do. POMPADOURA, *Gmel*.  
 2 CARPOHAGA SYLVATICA, *Tickell*.  
 2 TURTUR SURATENSIS, *Gmel*.  
 2 CHALCOPHAPS INDICA, *Linn*.  
 3 GALLUS STANLEYI, *Gray*.  
 4 GALLOPERDIX BICALCARATA, *Forst*.  
 1 ORTYGORNIS PONDICERIANA, *Gmel*.  
 1 EXCALFACTORIA CHINENSIS, *Linn*.  
 4 TURNIX TAIGOOR, *Sykes*.  
 2 CHARADRIUS FULVUS, *Gmel*.  
 4 ÆGIALITES MONGOLICUS, *Pallas*.  
 1 Do. DUBIUS, *Scop*.  
 3 LOBIVANELLUS INDICUS, *Bodd*.  
 1 ŒDICNEMUS CREPITANS, *Temm*.  
 1 STREPSILAS INTERPRES, *Linn*.  
 2 GALLINAGO STENURA, *Temm*.  
 3 RHYNCHÆA BENGALENSIS, *Linn*.  
 2 ACTITIS HYPOLEUCOS, *Linn*.  
 2 HYDROPHASIANUS CHIRURGUS, *Scop*.  
 1 PORPHYRIO POLIOCEPHALUS, *Lath*.  
 7 GALLINULA PHENICURA, *Forster*.  
 1 GALLICREX CRISTATUS, *Lath*.  
 1 PORZANA FUSCA, *Linn*.  
 2 RALLINA ZEYLONICA, *Gmel*.  
 3 ARDEA PURPUREA, *Linn*.  
 3 BUPHUS COROMANDUS, *Bodd*.  
 3 ARDEOLA GRAYII, *Sykes*.  
 1 BUTORIDES JAVANICA, *Horsf*.  
 3 ARDETTA FLAVICOLLIS, *Lath*.  
 3 Do. CINNAMOMEA, *Gmel*.  
 2 NYCTICORAX GRISEUS, *Linn*.  
 1 GOISACHUS MELANOLOPHUS, *Ruffles*.  
 2 ANASTOMUS OSCITANS, *Bodd*.  
 2 DENDROCYGNA JAVANICA, *Horsf*.  
 3 PODICEPS PHILIPPENSIS, *Bonn*.  
 1 STERNA NIGRA, *Linn*.  
 4 HYDROCHELIDON LEUCOPARCIA, *Natt*.  
 1 THALASSEUS CRISTATUS, *Stephens*.  
 1 Do. BENGALENSIS, *Lesson*.

THE large collection of birds which the Society possesses at the present time, and which the foregoing catalogue, numbering in all 154 different birds, fully testifies to, may perhaps be considered to possess sufficient interest as a public exhibition, and an important branch of the Museum, to warrant a few remarks on the distribution, throughout the Island, of the different species composing it. I therefore venture to submit for the Society's perusal the following notes, which are chiefly the result of four and-a-half years' labour among my feathered friends in Ceylon. I have also availed myself of the experience of Messrs. Layard and Kelaart, and of Mr. Holdsworth, in cases where they have recorded birds from parts which I, myself, have not visited. I regret to say that my knowledge of what birds in particular are located in the Eastern Province proper is very limited, and therefore I fear that these notes will contain but little information concerning either the residents in or migrants to that part. It is a district which I have as yet only touched upon from the north and south, but neither myself nor either of the abovenamed gentlemen have ever collected in or explored that extensive and wildest of all Ceylon regions—the Friar's Hood and False Hood ranges, and the immediate south-lying flats, known as the "Park Country." It is here that more new species await discovery at the hands of some enterprising naturalist, and when they are found they will, I am confident, possess the additional interest of being, like Mr. Bligh's newly-discovered *Arrenga* and my *Prionochilus*, analogous to Malayan and not to Indian forms. Setting aside the Eastern Province however entirely, the distribution of species in the other great divisions of the Island is exceedingly interesting, and demonstrates in a remarkable manner how closely vegetation and features of soil are affected by climate, and how birds in their turn are influenced in their choice of habitat by that vegetation and the natural resources of sustenance which it affords them. The north-western and south-eastern districts, or the country surrounding Mannár and

Hambantōṭa, respectively, possess a similar avifauna, with the difference perhaps, that natatorial birds abound more in the latter than in the former, owing to the presence of large tanks in the Mágam and adjoining Pattus, but the list of insessorial birds in the two places is precisely the same: the great mountain zone districts are peculiar features lying as a dividing medium between them. Again, the damp hill-country of the south-west, and the vast forest-covered region of the north-east, lying between Anurádhapura and Trincomalee, possess the same birds, with the exception of one or two very local species, such as *Temenuchus senex* and *Prionochilus Vincens*, which are only located in the mountains of the former part; moreover, the south-western corner of the Island possesses scarcely anything in common with the adjacent lying hot and flat country of the south-east, the eastern slopes of the Kolonná and Morowak Kóralé mountains and their off-shoots, leading southwards to Má tara, acting as a barrier or dividing line beyond which, on either side, the typical forms of the two regions (*Temenuchus senex*, *Rubigula melaniactera*, *Prionochilus Vincens*, &c., on the west, and *Pyrrhulaunda grisea*, *Temenuchus pagodarum*, *Sarciophorus bilobus*, &c., of the east) do not appear to pass. While on the subject of the south-west and its avifauna, it would be well to remark that it is somewhat noteworthy, that two species of "Ceylon" birds, *vide supra*, should only be found in that district, and this certainly would allow us to premise that others, as yet undiscovered members of our Fauna, may be confined solely to the hills of the Eastern Province. Lastly, there exists another region which, as the late Dr. Kelaart prophesied in his "*Prodromus Faunæ Zeylanica*" has proved to be "a distinct centre of creation" analogous to that of the correspondingly elevated zone of the Neilgherries in South India. I speak of Nuwara Eliya and its surrounding mountains. Doctor Kelaart referred generally to Zoology and Botany, but we have there, as far as birds even are concerned, three of the peculiar Ceylon species, *Merula Kinisii*, *Arrenga Blighi*, *Brachypteryx Palliseri*, and perhaps a fourth, *Ochronella Nigrorufa* (found also

on the Neilgherries), confined to the immediate vicinity of the sanatorium. Notwithstanding that this singular concentration of these restricted species to such a small area can be easily accounted for on the strength of their being peculiar to the Island, and the highest mountains about Nuwara Eliya being the only district of such an elevation, and therefore with the same cool climate, in the country, yet there is no parallel to it in the distribution of birds throughout the whole peninsular part of India, and it must therefore I think, be viewed as the most remarkable feature in the history of Ceylon birds. Students of our Ornithology are much indebted to Mr. Holdsworth, who, assisted by the most eminent Indian Ornithologists at home, has worked out, in his catalogue of Ceylon birds, published last year in the proceedings of the London Zoological Society, the right nomenclature of all our birds, and the history and authorship of all those species about which there was any doubt. He has shewn that several members of our old lists, such as *Yungipicus gymnophthalmos*, *Tephrodornis affinis* (Blyth), and *Grauculus Pussillus* (ibid), hitherto assigned to Ceylon only, are found in South India, and that one of our hill fly-catchers, *Euymias serdida*, Walden, on the other hand, as an inhabitant of the peninsula, is peculiar to this Island, and was hitherto confounded with *E. melanops*, Vigors; while again he has proved that a few species described as new by Layard and others, such as *Butalis Muttui*, *Zoothera imbricata*, are identical with the hitherto recorded from India, *Alseonax terricolor* and *Oreocincla Neilgherrienses*. It is a pity that this gentleman confined his labours and attention to the cultivated districts of the Western Province and the neighbourhoods of Mannár and Nuwara Eliya only, instead of exploring the Island to a greater extent, particularly in the south-west and east, and thereby acquiring a thorough knowledge of the distribution of our species; by so doing he would have rendered his catalogue much more valuable to the enquirer, and afforded much information as to where different birds were to be found. In the



following notes I have adopted Mr. Holdsworth's nomenclature, followed by Layard's and Kelaart's synonyms, used in the *Annals and Magazine of Natural History* for 1853-54, and the "*Prodromus Faunæ Zeylanica*" published in 1852.

1. *SPILORINS BACHA*, *Dandin*.—The Crested Serpent Eagle, the "Ceylon Eagle" of some writers; *Rájali*, *Sinh*. In young plumage, *Spilornis Spilogaster*, *Blyth*—vide Holdsworth, *Catalogue Ceylon Birds*, P. Z. S. 1872, No. 13. *Hæmatornis Cheela*, Layard, *Annals Natural History*, 1853, page 99, volume 12; Kelaart, *Prodromus Faunæ Zeylanica*, page 114.

Distributed throughout the whole Island up to the highest parts of the Central Province; common in all the coffee districts, and both in low wooded and the hill country of the south-west; numerous in the neighbourhood of Trincomalee, and occurs throughout the Eastern and Northern Provinces, affecting marshes and the borders of large tanks; scarce in the dry districts of the south-east.

2. *HALIAETUS LEUCOGASTER*, *Gmelin*.—The white-bellied Sea Eagle, Grey-backed Sea Eagle. *Pontoætus Leucogaster*—Layard, *Annals Natural History*, 1853, volume 12, page 100; Kelaart, *Prodromus Faunæ Zeylanica*, page 112.

Distributed round the whole coast of Ceylon, affecting chiefly mouths of large rivers, brackish lakes, salt lagoons, and large inland back waters; most numerous in the Hambantota district, and on the chain of lagoons and lakes between Trincomalee and the Jaffna Peninsula; common at Jaffna and down the west coast to Puttalam; scarce in the south-west, occurring at the mouths of rivers and on brackish lagoons in that part; extends some distance up large rivers, but it is not found on inland tanks.

3. *POLIOAETUS ICHTHYAETUS*, *Horsf*.—The white-tailed Sea Eagle. *Pontoætus Ichthyaetus*.—Layard, *Annals Natural History*, page 101, 1853; omitted from Kelaart's list, *Prodromus Faunæ Zeylanica*.

Numerous about tanks in the Eastern Province, on the north-eastern coast, and in the Vanni; frequents the salt lagoons and estuaries to the north of Trincomalee; occurs on the north-west coast (Holdsworth's *Catalogue Ceylon Birds*), rare on the south-east coast, but observed in the Hambantota and Kataragama country. This species is nowhere so abundant as *P. leucogaster*.

4. *HALIASTUR INDUS*, *Bodd*.—Brahminy Kite; Brown-backed Kite; *Rájali*, *Sinh*.

Abundant about most of the bays, mouths of rivers, salt lagoons, and brackish waters round the whole Island, affects in particular Galle



and Trincomalee harbours and the Jaffna lake, though not so numerous in the latter part as *Milvus Govinda*; frequents paddy lands in many districts far inland, and breeds sometimes as far as thirty or forty miles up large rivers.

5. *MILVUS GOVINDA*, *Sykes*.—Pariah Kite.

Numerous only about the Jaffna peninsula and down the west coast as far as Kalpitiya and Chilaw districts; extends sparingly to the south; pairs now and then seen in Galle and Mátara districts, but I have not observed it on the south-east coast. Affects Trincomalee harbour in the south-west monsoon, but leaves in the north-east.

*Note*.—It is strange that this Kite should be comparatively local in Ceylon, when it is so widely distributed round the Indian coast. I have seen it in no part of the Island so abundant as about the town of Jaffna.

6. *TINNUNCULUS ALAUDARIUS*, *Gmelin*.—Kestrel.

The Kestrel, which is a winter visitor to Ceylon, is found all round the coast wherever there are rocky cliffs, about which it always remains, roosting on the same spot the whole season. I did not observe it on the south-east coast, but it no doubt affects that part as well as Trincomalee, Jaffna, and all round the west coast to Galle, where an individual takes up its abode each year regularly at the high corner of the ramparts overlooking the sea. Arrives about first week in October, and leaves again as late as the 20th April in the extreme south. Layard says of this bird, *Annals Natural History*, 1853, page 102, "common in all open plains throughout the Island which are dotted with jungle." I conclude he means open plains along the sea border, as I have never observed it far inland; the only district where I should imagine it would be found at any distance from the sea, would be the Northern Province, south of Jaffna, and in the upper part of the Vanni.

7. *MICRONISUS BADIUS*, *Gmelin*.—The "Shikra," Indian Sparrow-hawk; *Accipiter Badius*—Layard, *Annals Natural History*, 1853, page 104; Kelaart, *Prodromus Faunæ Zeylanica*, page 115.

Common throughout the low country on both sides of the Island; abundant in the north-east of the Province and in the south; extends into the Central Province up to 4,000 feet; occurs frequently in Dumbura.

8. *ELANUS MELANOPTERUS*, *Daud*.—The black-shouldered Kite; Layard, *Annals Natural History*, 1853, page 104.

Western Province, hill district of south-west and flat country of the south-east; occurs at Bópé and throughout the Rayigam and

Pasdun Kóralés; frequents citronella grass estates and open lands in the Galle district, more numerous however in the Kataragama country, and probably frequent throughout the Eastern Province. I did not observe it in the north-east, though Layard, *loc. cit.*, records it from Jaffna as one of our rarest Raptors.

9. *CIRCUS SWAINSONII*, *A. Smith.*—The Pale Harrier; Swainson's Harrier. Layard, *Annals Natural History*, 1853, page 104.

Local in distribution, common in parts. In the Southern Province on large tracts of paddy land and open hill sides near Galle, in parts of Tangalla and near Hambantota, and round the south-east coast generally; in the north-west and about Trincomalee, where it is common.

*Note.*—The Harriers, which are all winter visitants to this country, arrive in September mostly in young plumage, and are more numerous some years than others.

10. *CIRCUS CINERACEUS*, *Mont.*—Montague's Harrier. Layard, *Annals Natural History*, 1853, page 105.

Inhabits open bushy plains in dry parts of the country, differing in its choice of habitat from the foregoing species, which frequents by choice marshy and paddy lands in company with *Circus Cæuginosus*. Found about Colombo, but is rare; more numerous on the south-east coast, tolerably frequent in the Kataragama district.

11. *ATHENE CASTANEONOTA*, *Blyth.*—The Chesnut-winged Owl. *Athene Castanotus*, *Blyth.*—Layard, *Annals Natural History*, 1853, page 105; also Kelaart, *Prodromus Faunæ Zeylanica*, page 110.

This little owl, which is our only raptorial bird peculiar to the Island, is local in its distribution. Inhabits both low and high country; have seen it in Upper Dimbula; common in the Knuckles district, where it is found about mountain streams at sunset; numerous in the south-west, particularly up the Gindurah; found about Colombo at times, frequenting also the Negombo districts. Recorded from Nuwara Eliya (Kelaart, *Prodromus Faunæ Zeylanica*, *Natural History of Nuwara Eliya.*)

12. *NINOX HIRSUTA*, *Temm.*—The brown Hawk-owl. *Athene Scutellata*, *Gray.*—Kelaart, *Prodromus Faunæ Zeylanica*, page 110. *A. Scutellata*, *Raffles.*—Layard, *Annals Natural History*, 1853, page 106.

This is the rarest owl. Found in the wooded districts round Bó pé and Avisáwella, also in the neighbourhood of Puttalam. I am unable to say whether it is found in the hills, but I have seen it once in the wooded country of the south-west.

13. *EPHIALTES BAKKAMUNA*, *Forster*.—The little-eared Owl. *Ephialtes Lempigii*, *Horsf.*—Layard, *Annals Natural History*, 1853, page 106; Kelaart, *Prodromus Faunæ Zeylanica*, page 116.

Numerous throughout all the low country, abundant in the neighbourhood of Galle; common round Colombo, also in the north; extends to considerable elevation in the hills. Frequents rows of trees in towns, church steeples, also bamboo thickets and low jungle, native gardens, &c.

14. *SYRNIUM INDRANEE*, *Sykes*.—The brown Wood Owl. *Bacha Muna*, *Sinh.*

Affects forest (Múkalána) in the low country and in the hills; ranges up to 5,000 feet in Central Province; found in the forests near Hapwella in the Western Province, also in all forests of the south-west of the Island; frequents the low jungle of the Mannár district. (Holdsworth's *Catalogue Ceylon Birds*, 1872, No. 27.)

*Note*.—It is as difficult to define accurately the range of *Strigidæ* and to note the particular districts they affect most, as it is to acquire a thorough knowledge of their economy. Their nocturnal habits lead to their being passed over in some instances by all but the most diligent observers, particularly if their notes are not well known. Until the past few years the Forest Eagle Owl of the South of India (*Huhuæ Pectoralis*, *Jerdon*) which has, of course, always been resident in this island, was not known to inhabit it, but since Mr. Bligh procured his specimens in the Central Province, a good many of the species have been either shot or seen. I met with it in the great forests of the north-east last January, and find that it inhabits the higher "Múkalána" all throughout the south-west.

15. *CAPRIMULGUS ASIATICUS*, *Latham*.—The Indian Night-jar.

Abundant in the scrubby country along the sea border at Trincomalee, also in all similar localities on the north and west coast, for instance, in the Cinnamon Gardens near Colombo; not so plentiful as the next species in the south; very plentiful in the jungles of Hambantota and in the Mágam Pattu.

16. *CAPRIMULGUS ATRIPENNIS*, *Jerdon*.—The black-winged Night-jar. *Bassa*, *Sinhalese*, for this family as well as for small Owls. *Caprimulgus mahrattensis*, *Sykes* (erroneously).—Layard, *Annals Natural History*, 1853, page 166; Kelaart, *Prodromus Faunæ Zeylanica*, page 117. Vide Holdsworth, *Catalogue Ceylon Birds*, No. 46.

Numerous in the low country and subsidiary hill districts of the south-west (notably round Wakwella and Baddegama), in the

low jungles of the Hambantota and Kirinda country, and tolerably plentiful in the north-east near Trincomalee; occurs sparingly in the Western Province, and almost absent from the North. (Layard, *loc. cit.*)—I presume he speaks of the Jaffna district.

*Note.*—This species, unlike the foregoing, perches much on trees; the male when uttering at sunset the remarkable note, so much heard in the south, is always perched on a branch of a tree.

17. *CYPSELUS BATASSIENSIS*, *Gray*.—The Palm Swift. *Wahælâyna*, *Sinh.* *Cypselus* “*Balassiensis*,” *Gray*—Layard, *Annals Natural History*, 1853, page 167. Kelaart, *Prodromus Faunæ Zeylanica*, page 117.

Equally numerous in all parts of the country, and extending into the hills to the elevations of Nuwara Eliya and Horton Plains. I observed it less numerous in the north-east monsoon about the neighbourhood of Kataragama than elsewhere, which may have been owing to their having been collected in other parts to breed. It ranges throughout the Morowak Kóralé, and other southern hills. Kelaart omits it from his list of Nuwara Eliya birds, *Prodromus Faunæ Zeylanica*.

18. *DENDROCHILIDON CORONATUS*, *Tickell*.—The Crested Swift. *Macreptenyx*, *Swainson*; *M. coronatus*—Layard, *Annals Natural History*, 1853, page 167; Kelaart, *Prodromus Faunæ Zeylanica*, page 117.

Resident all the year round in the south, but not always affecting the same localities; migratory to the Western Province in the north-east monsoon, occurs about Trincomalee at the same season, probably more numerous there in the other monsoon. Abundant generally in the vicinity of Galle; affects precipitous hill-sides and open clearings where there are dead trees, on which it perches much.

19. *CORACIAS INDICA*, *Linn.*—The Roller. “Jay” of Europeans. Distributed throughout the low country, but very local in its habitat. I have never met with it in any part of the south-western hill-country. Most numerous about Jaffna and the “peninsula,” and in the open country near the tanks throughout the north coast from Trincomalee to Anurádhapura. Near Colombo it occurs at Bópé, Pora, and many parts of the Rayigam Kóralé.

20. *HARPACTES FASCIATUS*, *Forster*.—The Trogon. *Harpactes fasciatus*, *Linn.*—Layard, *Annals Natural History*, 1853, page 171.

Throughout the whole Island where there is primeval forest or “Múkalána;” abundant in such spots in the Rayigam Kóralé, being found near Haywella, within twelve miles of Colombo; in all



the forests of the Gangaboda and Hinidum Pattus and Kukulu and Morowak Kóralés, as regards the south of the Island; throughout all the coffee districts and highest hills of the Central Province, and in the great forests between the north road and Trincomalee.

21. PELARGOPSIS GURIAL, *Pearson*.—The Cape King-fisher, Buff-breasted King-fisher. Maha Pilihudua, *Sinh.*; vide Holdsworth's Catalogue Ceylon Birds, P.Z.S. 1872, No. 54; Halcyon Capensis, *Linn.*—Layard, Annals Natural History, 1853, page 171; Kelaart, Prodrum Faunæ Zeylanica, page 119.

Throughout the low country wherever there is water. In the Western Province it is found about Bolgoda Lake and up the Kalu Ganga; in the Southern Province it is abundant on the Gindurah and Nilwelle rivers, extending to the foot of the hills; numerous on all tanks of the Eastern Province and about all the swamps and inland waters of the Northern Province, from Trincomalee to Anurádhapura; abundant about Batticaloa, according to Layard.

22. HALCYON SMYRNENSIS, *Linn.*—The Smyrna King-fisher, White-breasted King-fisher. Pilihudua, *Sinh.*—Layard, Annals Natural History, 1853, page 172.

Common throughout the low country, extending into the hills to 4,000 feet, and Kelaart includes it in his Nuwara Eliya list of birds (Prodrum Faunæ Zeylanica); abundant in the Western and Southern Provinces, occurring in the Morowak Kóralé sparingly, not so numerous in the south-east.

23. ALCEDO BENGALENSIS, *Gmelin*.—The Indian King-fisher, Little King-fisher. Pilihudua, *Sinh.*

Distributed throughout the whole Island, extending into the Central Province to the plains of Nuwara Eliya, very abundant about paddy fields, rivers and streams in the Western and Southern Provinces, and less numerous in the south-eastern district; plentiful in the Northern Province and in the neighbourhood of Trincomalee; common close to Galle; believed may at times be seen on the rocks at the entrance to the Dutch Canal; occurs in Colombo lake in numbers.

24. CERYLE RUDIS, *Linn.*—The Pied King-fisher—Layard, Annals Natural History, 1853, page 172.

Numerous on canals, streams, and the stiller parts of rivers in the Southern Province, extending inland to the foot of the hills; tolerably frequent in the Western Province, at Kalutara, near Bentota, on Bolgoda lake, and the like spots; found on the salt lagoons of the Hambantota and Trincomalee districts. In the



south it is particularly numerous on the Gindurah as far up as the "Haycock."

25. *MEROPS PHILIPPENSIS*, *Linn.*—The Blue-tailed Bee-eater. "Fly-catcher" of Europeans. Layard, *Annals Natural History*, 1853, page 173. Kelaart, *Prodromus Faunæ Zeylanica*, page 119.

Migratory to Ceylon, arriving at the beginning of September in the north, and reaching the south about the middle of that month. Spread throughout the Central Province up to 6,000 feet, at which elevation I have found it numerous near Pussellāwa and in the Knuckles; exceedingly abundant throughout the low country of the south-west and about the Fort at Galle; scarce in the Morowak Kōralé, and not plentiful in the south-east; tolerably numerous in parts of the Trincomalee country and in the extreme north. Kelaart records it from Nuwara Eliya in his list from that part. It is rare about Colombo. Leaves the south about the 1st of April, though stragglers remain some years as late as the middle of that month. Holdsworth also records it as very numerous at Aripo; says it leaves the north during the same month.

26. *MEROPS VIRIDIS*, *Linn.*—The Green Bee-eater.

This charmingly tame little bird is partial to certain districts of the low country, and does not extend into the hills. It prefers the dry and hot portions of the Island, is absent from the south-west, but exceedingly abundant from Tangalla round the south-east and east coasts to Trincomalee and the extreme north. It is more numerous in the neighbourhood of Hambantōta than about Trincomalee, and is, I imagine, resident in that district throughout the year. Holdsworth says it is abundant at Aripo, and mentions it being seen sometimes about Colombo. I have not remarked it there.

27. *MEROPS QUINTICOLOR*, *Vieill.*—The Chestnut-headed Bee-eater.

Very local in its distribution. Affects the borders of rivers, in particular, in the south-west up to thirty or forty miles from the sea, but does not extend to an elevation of more than 1,000 feet. Notably numerous on the Gindurah, from where the banks become hilly to beyond the Haycock, also on the Kaluganga to Ratnapura.

*Note.*—I confess I cannot look on this as a strictly hill species; it is very partial to rivers with hilly banks, and follows them up into or just to the foot of the mountains; although it has been found in the vicinity of Kandy, it must be far scarcer there than on the rivers of the south-west, where it breeds in numbers. When Layard says, *Annals Natural History*, 1853, page 174, "Whilst the two former frequent low open plains and are rarely,

if ever, seen in the elevated districts, the present species on the contrary affects the hilly forest region;" I cannot but think that he must have been mistaken in his identification. These remarks of a certainty do not apply to *M. Philippinus*, which I have found on all elevated patanas from the Knuckles to Upper Dimbula, in which localities I have never seen a sign of the Chestnut-headed bird. I do not think it extends above the elevation of Kandy. I have never met with it in the south-east, though it is found sparingly near the borders of jungle in the Trincomalee districts. Holdsworth records it in his catalogue from near Kandy.

28. *TUCKUS GINGALENSIS*, *Shaw*.—The Ceylon Horn-Bill. "Toncan" of Europeans. *Kēndētta*, *Sinh.*; *Buceros* apud, *Shaw*. *Buceros Gingalensis*, *Shaw*.—Layard, *Annals Natural History*, 1854, volume 13, page 260. Kelaart, *Prodromus Faunæ Zeylanica*, page 126.

Affects all forests on the south-west and north-east, the high jungle of the Morowak and Kukulu Kóralés and all parts of the Central Province up to 2,000 feet, likewise the jungle in the north-west, according to Holdsworth; but I did not observe it in the analogous district of Kataragama, though it is possible it inhabits the forests along the rivers of that part. It is numerous near Galle in the Kottowe Múkalána and in the great Opaté and Udugama, as well as in the Morowak Kóralé and Hinidum forests; also common in the jungles between Anurádhapura and Trincomalee, and probably in the wild country between Ratnapura and Avisáwélla.

29. *LORICULUS INDICUS*, *Gmelin*.—Ceylon Lorikeet. Girawa Malitchia, *Sinh.* Vide Holdsworth's *Catalogue Ceylon Birds*, P. Z. S., No. 66; *Loriculus Asiaticus*, *Lath.*—Layard, *Annals Natural History*, 1854, page 261; Kelaart, *Prodromus Faunæ Zeylanica*, page 127.

Very abundant in the south-west (which part is its head quarters) in the cocoanut districts throughout all the cultivated parts of the interior, and also in the forests at certain seasons when various species of timber trees are in flower; common in the Central Province, about wooded patanas in the Pusselláwa, Dumbara, Knuckles, and other districts of similar elevation. Occurs in the Pasdun and adjoining Kóralés in the Western Province, but not so abundantly as in the south. Layard traced it as far east as Hambantota, but I believe it is absent from the country beyond that, as also from the Eastern Province. I did not meet with it in the districts between Anurádhapura and Trincomalee, where I found so many of our peculiar Ceylon birds (*vide Note* on *Phænico-phyrrocephalus*), but I should not be surprised if it were added to my list from that locality before long.

30. *PALÆORNIS ALEXANDRI*, *Linn.*—The red-shouldered Parokeet. Loku Girawá, *Sinh.*—Layard, *Annals Natural History*, 1854, Volume 13, page 262.

Appears to be chiefly confined to the east coast, always abundant in the Batticaloa country, and at seasons near Trincomalee; occurs as a straggler in the low country from Pánaduré down to Má tara, but I did not meet with it in the south-east.

31. *PALÆORNIS TORQUATUS*, *Bodd.*—The Rose-winged Parokeet. Rana Girawá, *Sinh.* *Palæornis torquatus*, *Briss.*—Layard, *Annals Natural History*, 1854, page 262; Kelaart, *Prodromus Faunæ Zeylanica*, page 127.

Very abundant round Trincomalee, particularly about Tampalakámam; numerous near Hambantota and about Taggalla; very abundant down north-west coast (Puttalam, Chilaw, &c.) According to Layard, this Parokeet frequents maritime districts for the most part. I have not met with it in the interior, it is a low-country bird.

32. *PALÆORNIS ROSA*, *Bodd.*—Purple-headed Parokeet. *Palæornis Cyannaphalus*, *Linn.*—Layard, *Annals Natural History*, 1854, page 264. Kelaart, *Prodromus Faunæ Zeylanica*, page 127.

South-western and central hill districts. Common all through the low wooded country of the south-west, up to highest parts of Morowak Kóralé, where however it is less numerous than at lesser elevations; abundant about the patanas of the Knuckles, Pusselláwa, and Deltota districts, and in fact all through the Central Province up to 3,000 feet. Absent from the south-east.

33. *PALÆORNIS CALTHROPÆ*, *Layard.*—Ceylon Parokeet. Alloo Girawá, *Sinh.*

*Note.*—Kelaart seems to have reversed the English names of this and the last species (*Prodromus Faunæ Zeylanica*, page 127) when he calls this bird the “Purple-headed Parokeet,” and the former the “Ashy-headed Parokeet.”

Ranges from the hills north of Kandy to the subsidiary ranges at the Upper Gindurah, down to 700 or 800 feet above the sea; this latter is the lowest point at which it is found. Common round Kandy, in the valley of Dumbara, and about the lower patanas in the Knuckles and Pusselláwa districts; exceedingly abundant in the Sinha Rájah forests and on the south of the Kukulu Kóralé (the head-quarters of so many “Ceylon” birds), and tolerably abundant in parts of the Morowak Kóralé. Kelaart notes it at Nuwara Eliya (*List of Nuwara Eliya Birds*, *Prodromus Faunæ Zeylanica*.)

34. *MEGALAIMA ZEYLANICA*, *Gmelin*.—The Ceylon Barbet, Kottóruwá, *Sinh.*; *Megalaima caniceps*, *Frank*, (the Indian species);—Layard, *Annals Natural History*, 1854, page 446.

Very abundant throughout most parts of the low-country, more so in the south than the north however; extends up to about 2,000 feet in the Central and Southern Provinces. I did not find it in the Kataragama districts, nor did Mr. Holdsworth in the north-west; it is however tolerably numerous in the north-eastern jungles between the Central road and Trincomalee. It is more abundant some little distance inland from the vicinity of Colombo than anywhere else.

35. *MEGALAIMA FLAVIFRONS*, *Cuvier*.—The yellow-fronted Barbet; Kottóruwá, *Sinh.*

Southern, Western, and Central Provinces. Occurs in the Rayigam Kóralé, some little distance from Colombo, and ranges into the Central Province up to 3,000 feet, being particularly abundant in all the coffee districts and patanas of that part; but, common as it is there, it is nowhere so numerous as in the Kukulu Kóralé, Sígha Rájah, and Uđugama forests of the Southern Province. Those magnificent reserves of timber too low for coffee cultivation, and which sweep up and down the hills and valleys of that part, stretching away for miles in an unbroken sea of green, without scarcely a kurakkan clearing to arrest the eye, are the choice resorts of most of our peculiar Ceylon species, and there they are found in greater abundance than elsewhere. *M. Flavifrons* inhabits all the hills on the banks of the Gindurah down to Kottowe forest, ten miles from Galle.

36. *XANTHOLÆMA INDICA*, *Lath.*—The red-breasted Barbet, "Copper-smith" of Europeans; *Megalaima Philippensis*, *Briss.*—Layard, *Annals Natural History*, 1854, page 447; Kelaart, *Prodromus Faunæ Zeylanica*, page 127.

Very abundant throughout the north, extending beyond Trincomalee towards Batticaloa on the east, and down to the forests between Kurunégala and Puttalam on the west. It is rare in the latter district and very numerous in both jungle and cultivated country between the Central road and Trincomalee. Holdsworth records it as common at Aripu.

37. *XANTHOLÆMA RUBRICAPILLA*, *Gmelin*.—The red-headed Barbet, "Copper-smith" in the Western Province. *Megalaima rubricapilla*, *Gmelin*.—Layard, *Annals Natural History*, 1854, page 448; Kelaart, *Prodromus Faunæ Zeylanica*, page 127.

Most parts of the low-country, except in the dry and hot districts of the south-east and north-west, extending into the hills to about 1,000 feet. Layard records it from Batticaloa and Jaffna. The



Western and Southern Provinces are however its head quarters, in all districts of which it is exceedingly abundant; occurs throughout the wooded country of the north-east, but is not plentiful there.

38. *YUNGIPICUS GYMNOPTHALMOS*, *Blyth*.—The Pigmy Wood-pecker. Layard's Wood-pecker. *Picus Gymnophthalmos*, *Blyth*.—Layard, *Annals Natural History*, 1854, page 448. Kelaart, *Prodromus Faunæ Zeylanica*, page 128.

Western and Southern Provinces. In the Colombo district it is found some little distance inland, particularly about the wooded country round Hapwella; in the Southern Province it is more numerous, and affects all the low hill-country up to 2,000 feet in the Morowak Koralé. In the Central Province I have traced it up to 2,000 feet in the Pussellawa coffee districts.

39. *CHRYSOPHLEGMA CHLOROPHANES*, *Vieill.*—The Southern Yellow-naped Woodpecker; *Gecinus Chlorophanes*, *Vieill.*—Layard, *Annals Natural History*, page 448; Kelaart, *Prodromus Faunæ Zeylanica*, page 128.

Sparsingly distributed throughout the north-east, west, and south-west of Ceylon, and extending into the hills, where Kelaart procured it as high as Nuwara Eliya. Found within ten miles of Colombo; tolerably frequent up the valley of the Gindurah, and rare in the north-east near Trincomalee. It most likely affects the Anurádhapura, Vanni, and the country to the east of the central mountain zone.

40. *BRACHYPTERNUS CEYLONUS*, *Forster*.—The Ceylon red Woodpecker; Kéralá, *Sinh*.

Widely distributed throughout the low-country of the southern half of the Island and in the north-east, and extending into the hills up to 3,000 feet or more in the Pussellawa and Knuckles districts. The headquarters of this Woodpecker are from a little south of Colombo round the south-west to Mátara; in this locality it is exceedingly abundant, especially in the cocoanut lands of the maritime districts. I did not observe this species as frequent in the Morowak Koralé as I should have expected.

41. *BRACHYPTERNUS PUNCTICOLLIS*.—The Lessen Golden-backed Woodpecker. Vide Holdsworth, *Catalogue Ceylon Birds*, P. Z. S., 1872, No. 73, *bis*.

Jaffna peninsula and Vanni district, and in the maritime districts of the north-east. I found this Woodpecker near the sea coast in the neighbourhood of Trincomalee, and likewise in the forests between the Central road and that place; it is nowhere common, unless the bird mentioned by Layard under the name of *B. Aurantius*, as being so numerous in the Jaffna peninsula, be this species.



*Note.*—Mr. Holdsworth says with justice, *loc. cit.*: “A further examination of the golden-backed Woodpeckers of Ceylon appears desirable, as the species generally met there is more likely to be *B. Puncticollis*, common in Southern India, than *Brachypternus Aurantius*, which has a more northerly range.” I think that it is extremely probable that future investigation will shew that the Jaffna bird, spoken of by Layard, as so numerous there, is the former species and not the latter, as noted in his Catalogue, *Annals Natural History*, 1854, page 448, under the name of *B. Aurantius*. I received two specimens from Doctor Ondaatje in 1870, which were shot in the peninsula, and presented by him to the Society's Museum, and these proved to be *B. Puncticollis*, and not *B. Aurantius*.

42. *CENTROPUS RUFIPENNIS*, *Illiger*.—The red-winged Ground Cuckoo, “Jungle Crow.” *Ēti-kukulá*, *Sinh.* *Centropus Philippensis*, *Cuvier*.—Layard, *Annals Natural History*, 1854, page 450. Kelaart, *Prodromus Faunæ Zeylanica*, page 128.

Numerously distributed in the low-country, and extending up to 3,000 feet in the central zone and in the Morowak. Kóralé. Kelaart has it in his list of Nuwara Eliya birds (*Prodromus Faunæ Zeylanica*.) This Cuckoo is specially numerous throughout the Western Province, among the low wooded hills and cultivated lands of the south-west, and in the maritime districts of the north-east. Holdsworth found it once even in the north-west about Aripu. It is also an inhabitant of the jungles on the south-east coast.

43. *POLYPHASIA PASSERINA*, *Vahl*.—The Plaintive Cuckoo. *Cuculus apud*, *Blyth*, in his Catalogue, *Birds in Asiatic Society's Museum*. *Cuculus tenuirostris*, *Gray*.—Layard, *Annals Natural History*, 1854, page 453; Kelaart, *Prodromus Faunæ Zeylanica*, page 129.

Migratory to Ceylon, appearing, according to Layard, about Jaffna in February, and in the north-east (about Aripu), according to Holdsworth, in January. They were however plentiful in the neighbourhood of Trincomalee in October last, so that they would appear to frequent the eastern side of the Island at an earlier date than the entrance north. Particularly abundant in the Northern and Eastern Provinces and south-eastern districts; frequents the Euphorbia jungles about Hambantota in numbers. It is rare in the south-west and likewise in the Western Province.

44. *SURNICULUS DICRUROIDES*, *Hodgson*.—The Drongo tailed Cuckoo. Omitted from both Layard and Kelaart's lists.

Inhabits inland jungles in the Western and Northern Provinces (Trincomalee district), and has been procured in the lower hills

near Kandy, (Holdsworth, Catalogue Ceylon Birds.) I have not met with it either in the south-western hills or in the low-country of that part; but it probably occurs on the south-east coast in the jungles there. It occurs rarely in all these localities. Also found as near Colombo as Kótté, and has been procured in several places in the Hévágam Kóralé and in the Kurunégala district. All examples that have been brought to me, or that I have myself shot, have occurred in the north-east monsoon. If it is resident in Ceylon, which I doubt, it is most probably migratory from the eastern side during that season.

44 *bis*. COCCYSTES JACOBINUS, *Bodd.*—The Crested Cuckoo. *Oxylophus Serratus*, *Spars.*—Kelaart, *Prodromus Faunæ Zeylanica*, page 128. *Oxylophus Melanoleucos*, *Gmelin.*—Layard, *Annals Natural History*, 1854, page 451.

Abundant in the north and south-east, where the country is covered with low jungle; sparingly distributed through the low-country of the south-west; occurs in the Trincomalee district in the north-east monsoon; it is decidedly migratory to the south-west during that season. It extends into the hills, being found in Dumbara.

45. EUDYNAMIS HONORATA, *Linn.*—The Koel: Kohá, Kavadi-kohá, *Sinh.* *Eudynamis Orientalis*, *Linn.*—Layard, *Annals Natural History*, 1854, page 451; Kelaart, *Prodromus Faunæ Zeylanica*, page 129.

Very numerous in the south-west, where it is resident all the year round; common in the Hambantota and Trincomalee districts during the north-east monsoon; tolerably plentiful in the Western Province, where I have procured it in the south-west monsoon not far from Colombo. I am not aware that this species extends to any considerable elevation into the hills.

*Note.*—Holdsworth says (Catalogue Ceylon Birds, No. 88) that he never met with this bird after April, and that he believes it to be “a true migratory bird.” This, as it appears from the above distribution, is erroneous. I have shot it in the Galle district at the end of June, and seen it during the whole of the south-west monsoon. It is possible that it may, like some few of our birds, notably *Dendrochelidon Coronatus* and *Tephrodorius Pondiceriana*, migrate from the south to the north of the Island at certain seasons.

46. PHÆNICOPHÆUS PYRRHOCEPHALUS, *Forster.*—The red-faced Malkoha. Mal Këndettá, *Sinh.*

This rare and beautiful bird I have discovered lately to have a much more extended range in Ceylon than has hitherto been supposed. It inhabits the high tree jungles and forests situated some distance

inland in the Western Province, those of the south-west from Baddégama to the foot of the hills, and the vast stretches of timbered country between the Northern road and Trincomalee. I have never seen or heard of any examples of this Cuckoo from the Central Province or southern hills, and am therefore of the opinion that it is exclusively confined to the low-country.

*Note.*—The discovery that I made last January of this and other Ceylon birds hitherto only recorded from the Southern and Central Provinces, such as *Oreocincla spiloptera*, *Chrysocolaptes Stricklandi*, *Drymocataphus fuscicapillus*, and the present species, in the northern forests between Anurádhapura and Trincomalee, very agreeably surprised me, and it only shews how imperfectly the more remote parts of the Island have been worked, and how much information as regards some peculiar Ceylon birds there is yet in store for the persevering naturalist.

47. *ZANCLOSTOMUS VIRIDIROSTRIS*, *Jerdon*.—The green-billed Malkohá. Mal-kohá, *Sinh*.—Layard, *Annals Natural History*, 1854, volume 13, page 453; Kelaart, *Prodromus Faunæ Zeylanica*, page 129.

Widely distributed throughout the low-country; tolerably frequent in the south-west in low, thick, scrubby jungle near the sea (Watering Point, &c.); abundant in the districts of the south-east, also in the maritime districts near Trincomalee, and, according to Holdsworth, in the neighbourhood of Aripu and Mannár. It occurs, but not very frequently, in the Western Province.

48. *NECTAROPHILA ZEYLONICA*, *Linn*.—The yellow-breasted Honey-eater. “Sunbird,” “Humming bird” of Europeans; *Leptocomo* apud Cabanis, *Nectarina Zeylonica*, *Linn*.—Layard, *Annals Natural History*, 1853, page 175; Kelaart *Prodromus Faunæ Zeylanica*, page 119.

Found in abundance in all parts of the Island (except the north-west, where Holdsworth and Layard did not observe it) up to 4,000 feet in the Central Province. Most abundant in the Western and Southern Provinces; tolerably numerous all throughout the north-east up to Jaffna; found on all patanas of the coffee districts, and frequents the forests of the low-country when certain trees are in flower.

*Note.*—Layard, *loc. cit.*, remarks that *Nectarina minima* replaces this species in the north. It is not clear what part he writes of, except it be the north-west. I did not meet with it anywhere in the Trincomalee district, nor have I even been fortunate enough to procure a specimen in Ceylon, so that I imagine it is very rare. *N. Zeylonica* is common enough about the Naval Port.



49. *ARACHNECHTHRA LOTENIA*, *Linn.*—The Long-billed Honey-eater, Purple Honey-eater, “Humming bird” of Europeans.

Equally widely distributed with the above, but not so common in the hills; abundant in the Western and Southern Provinces; not so numerous in the Hambantota country or in the north-east.

*Note.*—It is singular that the other species of this genus, *A. Asiatica*, should be almost absent from the south-west, where its place is taken by the last named, when it is so common on either side of that district, viz., in the Western Province and in the south-east.

50. *DENDROPHILA FRONTALIS*, *Horsf.*—The Creeper.—Layard, *Annals Natural History*, 1853, volume 12, page 176.

Distributed throughout all the hill districts, from Nuwara Eliya, where Kelaart and Holdsworth procured it, to the low-country, in which it occurs sparingly and at uncertain times. It is very common in the Udugama and Morowak Kóralé forests as well as in the central mountains.

51. *UPUPA NIGRIPENNIS*, *Gould.*—The Hoopoe. *Upupa Senegalensis*, *Swains.*—Layard, *Annals Natural History*, 1853, page 174; Kelaart, *Prodromus Faunæ Zeylanica*, page 119.

Abundant in the north-west (Aripu district) in the winter months, according to Holdsworth; common in the Jaffna peninsula, where I found a pair breeding in January; abundant in the Kataragama district in the north-east monsoon, where it frequents the edges of the scrubs surrounding the salt lakes. It is rare in the Western Province.

52. *HEMIPUS PICATUS*, *Sykes.*—The little Pied Shrike.

Distributed throughout the low-country of the Western, Southern, and part of the Northern Provinces, and likewise extending into the hills of the Central Province to the highest altitudes. The only part of the low-country where it is common is among the woods and low hills of the Southern Province, becoming still more abundant in the intermediate forests of the Gindurah. It is found all through the Kukulū and Morowak Kóralés, and is common in all districts in the central zone that I have visited. It is rare about Colombo, affecting the wooded country near Hanwella, and it is sparingly located in the forest country between Trincomalee and the central road. It affects the finer and more verdant strips of jungle along the rivers of the south-east coast. Layard records it from Jaffna.

53. *VOLVOCIVORA SYKESII*, *Strickland.*—The lesser Cuckoo Shrike. *Campephaga Sykesii*, *Strick.*—Layard, *Annals Natural History*, 1854, page 128; Kelaart, *Prodromus Faunæ Zeylanica*,

omitted; vide Holdsworth, Catalogue Ceylon birds, P. Z. S., 1872, No. 106, as to female.

Found throughout all the low-country, and extending into the Central Province and southern hills to an elevation of 3,000 feet; rare in the Western Province, where it appears confined to certain districts; common in the south-west up the valleys of the Gin-durah and its tributaries, plentiful on the south-east coast, abundant in the bushy lands surrounding some of the salt lakes of the north-east, and, according to Holdsworth, very common in the north-west (Aripu.)

*Note.*—My experience of the plumage of the female of this bird accords with that of Mr. Holdsworth, *loc. cit.* I have never obtained or seen a single example with the black head and neck.

54. *GRAUCALUS LAYARDI*, *Blyth*.—The large Southern Cuckoo. *Campephaga Macei*, *Lessen.*—Layard, Annals Natural History, 1854, page 128; *Graucalus Pussellus*, *Blyth*.

A rare bird in Ceylon; Layard mentions it as found in the Southern Province, Annals Natural History (*loc. cit.*), but I have never yet met with it here. It occurs in the Western Province between Colombo and Ratnapura, and is likewise procured now and then in Dumbara.

55. *PERICROCOTUS FLAMMEUS*, *Forster*.—The Scarlet Minnivet. "Fly-catcher" of Europeans. "Sultan" of Coffee planters.—Layard, Annals Natural History, 1854, volume 13, page 127; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

Widely distributed, inhabiting the hills in numbers and descending into the low-country in some parts, though not occurring near the sea. Abundant in the Knuckles and Pussellawa districts, affecting mostly the high jungle in "múkalana," and very numerous in all the fine Southern forests. Holdsworth says it is abundant at Nuwara Eliya, where however Kelaart did not seem to have observed it. I have not met with it nearer Colombo than the small tract of forest at Poré, where the Trogon is also common. It is found in the north-eastern forests.

56. *PERICROCOTUS PEREGRINUS*, *Linn.*—The little Minnivet. Layard, Annals Natural History, 1854, volume 13, page 127; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

Common throughout the Island from the maritime districts up to 3,500 feet, according to my observation, and extending in the north-east monsoon up to Nuwara Eliya, where Holdsworth found it plentiful, and from where it is recorded in Kelaart's list, *loc. cit.* It is common at all seasons in the Galle district, and I have met with it in the Fort at Jaffna.



57. *ARTAMUS FUSCUS*, *Vieill.*—The Wood Swallow. Layard, *Annals Natural History*, 1854, volume 13, page 128; Kelaart, *Prodromus Faunæ Zeylanica*, page 124, also gives in addition, by some mistake, *A. Leucorhynchus*, a Philippine Islands species.

Abundant in many localities of all parts of the low-country, notably round the Bolgoḍa and Pánaduré lakes in the north-east monsoon, up the valley of the Gindurah at all seasons, and about Trincomalee in the winter season. Rare about Colombo and common in the north-west, according to Holdsworth. It does not appear to extend far inland, being found mostly along the sea border.

58. *LANIUS CRISTATUS*, *Linn.*—The Rufous Shrike. “Butcher bird” of Europeans. *Lanius superciliosus*, *Linn.*—Layard, *Annals Natural History*, 1854, page 130; omitted from Kelaart’s list, *Prodromus Faunæ Zeylanica*.

Although Layard does not mention it, I am sure this bird is migratory in the north-east monsoon to Ceylon. Holdsworth and myself have only procured it in that season. Abundant on all dry, bushy, open lands throughout the low-country, particularly so at Hambantota and parts of the south-west in the vicinity of Galle, near Trincomalee, and according to Holdsworth, at Aripu. I have found it in patanas in all the coffee districts, and Mr. Holdsworth obtained it at Nuwara Eliya. It sometimes remains in the Southern Province as late as the last week in April.

59. *TEPHRODORNIS PONDICERIANA*, *Gmeln.*—The Wood Shrike, *Tephrodornis affinis*, *Blyth.* (Vide Holdsworth, *Catalogue Ceylon Birds*, P. Z. S., 1872.) *Tephrodornis affinis*, *Blyth.*—Layard, *Annals Natural History*, 1854, page 131; Kelaart, *Prodromus Faunæ Zeylanica*, page 124.

Resident all the year round in the south of the Island, and appears to migrate to the north and west in the north-east monsoon; common in the valley of the Gindurah, also in the Western Province, and at Trincomalee in the north-east monsoon; likewise on the south-east coast at the same season. I have never seen it at Colombo in the south-west monsoon, nor has Mr. Holdsworth observed it in the north-west during the prevalence of that wind.

*Note.*—The movements of this and some few other birds in our list, are extremely puzzling; they would seem (these apparently adventuresome individuals) to move in part from the south, where they are resident throughout the year, to the north and west in the face of the north-east monsoon, or else those we have here do not migrate to the east during the south-west monsoon, finding shelter enough from the wind among the countless little hills of which this corner of the Island is composed, and hence are stationary here at all seasons, whereas their congeners, inhabiting the

north and west, are driven from those more exposed parts to the other side of the Island, and return again with the influence of the north-east monsoon. If this latter is the correct hypothesis, and I am inclined to think it is, no migration takes place at all up the west coast in the north-east monsoon from this district, those parts being supplied only from the eastern side; but I regret to say my knowledge of what species frequent the Eastern Province from May until October is not sufficient to enable me to arrive at any definite conclusion in the matter.

60. *DISSEMURUS LOPHORHINUS*, *Vieill.*—The Ceylon crested Drongo. “Kaputu báale” Sinhalese name for all the family. *Di-crurus Edolifornis*, *Blyth.*—Layard, *Annals Natural History*, 1854, page 129; Kelaart, *Prodromus Faunæ Zeylanica*, page 124.

Exclusively confined to forests and has its head-quarters in the south-west, where it is found in the “Mukalana” up all the lower hills up to 3,000 feet or more in the Sigga Rájah ranges and in the Morowak Kóralé; occurs also in the jungles of the Héwágam and Kuruwiñi Kóralés. Layard procured it at Ambaganuwa, but I did not meet with it in the coffee districts of the Central Province, and therefore I would put it down as one of the most locally distributed birds we have.

61. *BUCHANGA LECOPYGIALIS*, *Blyth.*—The Ceylon Drongo “King Crow” of Europeans.

Confined to the Western, Central, and Southern Provinces; very abundant all through the hilly country of the south-west, affecting cultivated lands in the valleys, clearings, copses, &c. I found it in one or two of the coffee districts at an elevation of 3,000 feet, and I met with more examples in the Pupuressa district than elsewhere to the south of Kandy.

62. *MYIALESTES CINEREO CAPILLA*, *Vieill.*—The grey-headed Fly-catcher. *Cryptolopha Cinereo capilla*, *Vieill.*—Layard, *Annals Natural History*, 1854, page 127; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

An inhabitant of the upper hills of Ceylon. I have failed to find this little bird anywhere out of the Central Province, but in the higher parts of the Morowak Kóralé. In India, Jerdon says that it visits the plains in the cold weather, but however it must be looked upon as strictly a hill species. It is abundant all through the coffee districts down to about 3,500 feet, affecting especially the edges of the forests above the estates. Holdsworth has it as very common at Nuwara Eliya.

63. *LEUCOCERCA AUREOLA*, *Lesson.*—The White-fronted Fan-tail. *Leucocerca compressisostriis*, *Blyth.*—Layard, *Annals*

Natural History, 1854, page 126; Kelaart, *Prodromus Faunæ Zeylanica*, page 123. *Leucocerca Albofrontata*, *Franklin*.—Holdsworth, *Catalogue Ceylon Birds*, P. Z. S. 1872, No. 119.

A rare species in Ceylon, being found sparingly here and there, both in the low-country and Central Province, up to 3,000 feet. It occurs in the south-west, the specimen in the Museum having been shot at Mātara, and I have procured it at Baddégama; frequent about tanks in the south-eastern Province, affecting the magnificent tamarind trees which grow on those spots. I have seen it in the Knuckles in November, and Mr. Neville writes of some species of this genus (J., R. A. S., C. B., 1867-70) inhabiting the neighbourhood of Nuwara Eliya, but whether it be this bird or *L. fusciventris*, is not as yet quite clear.

64. *TCHITREA PARADISI*, *Linn.*—The bird of Paradise Fly-catcher. “Bird of Paradise” of Europeans. “Gini-hora,” *Sinh.* (in the red stage) “Redi-hora (in the white stage). Layard, *Annals Natural History*, 1854, volume 13, page 136; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

Migratory to Ceylon in the north-east monsoon, very numerous in the north-east about Trincomalee as early as the first week in October; in the Western and Southern Provinces at the end of that month. In the latter district it is abundant until March, particularly on the tanks of the Gindurah as far as the “Haycock;” I found it on the rivers of the south-east in March.

65. *ALSEONAX LATIROSTRIS* *Raffles.*—The Brown Fly-catcher. *Butalis Latirostris*, *Raffles.*—Layard, *Annals Natural History*, 1854, page 127; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

A winter visitant to Ceylon, and distributed throughout all parts of the low-country and the hills up to 4,000 feet. It is nowhere numerous, isolated examples being now and then met with in the season, affecting detached clumps of trees, native gardens, the edges of woods, and such like spots.

66. *CYORNIS JERDONI*, *G. R. Gray.*—The Blue Red-breast. omitted from Layard and Kelaart’s lists, but perhaps *C. Rubeculoides*, *Vigors.*—Layard, *Annals Natural History*, 1854, page 125, as it is doubtful what species he wrote of at the time.

Occurs plentifully in forests in the Western Province (Héwágam Kóralé) where it breeds; numerous in the jungles round Trincomalee, even close to the sea, and in the forests between the Central road and that place; common in the hill forests of the south-west, but not found in the maritime districts of that part.

*Note.*—The bird found in the Southern Province has more blue at the chin and along the side of the throat than my Western and Northern Province examples, corresponding in fact to the description Holdsworth gives (Catalogue Ceylon Birds, P. Z. S. 1872, No. 125.) of the peculiarity in the throat, of Ceylon examples of *C. Rubeculoides*. I however have examples of this species from the north with the entire blue throat and not with “the orange colouring of the breast running up the centre” of it. Can there be a third species peculiar to the Island, which has been mistaken for *C. Rubeculoides*, inhabiting the forests of the south-western hills?

67. *PITTA BRACHYURA*, *Jerdon*.—The Pitta. The Short-tailed Ground Thrush; “*Avichiyá, Sinh.*”

Migratory to Ceylon, arriving here in September, distributed over the whole Island up to Nuwara Eliya, and almost equally common in all parts. It is perhaps less numerous in the hills and in the cultivated parts of the Western Province than in the low jungles of the south-west, north-east, and south-east. In the neighbourhood of Hambantota and Trincomalee I have found it more abundant than in this district. It seems especially fond of the low Euphorbia scrub in the Kataragama district.

68. *OREOCINCLA SPILOPTERA*, *Blyth*.—The Spotted Mountain Thrush.

I have lately discovered this bird to have a much more extended range than hitherto supposed. It is distributed throughout parts of the Central Province, not mounting as high as Nuwara Eliya according to Holdsworth, over the Morowak and Kukulú Kóralés, and occurs plentifully in places in the Northern Province in the north-east monsoon. I met with several in one spot in the splendid forests on the road from Trincomalee to Anurádhapura. It doubtless occurs in the low-hill forests of the Gangaboda Pattu in the Galle district. I have once or twice got a glimpse of a bird along the rocky streams of those jungles which could have been no other than this species. It is, as regards the Central Province, especially common in Dumbara.

69. *ALCIPPE NIGRIFRONS*, *Blyth*.—The Ceylon Wren-babbler. *Battichchá, Sinh.* Layard, *Annals Natural History*, 1853, volume 12, page 269.

Numerous in jungles all over the Island, except perhaps the dry country of the north-west (Aripu), where I observe Mr. Holdsworth did not find it. It is however abundant in parts of the Trincomalee district, and likewise occurs (though not in jungle near the sea) in the neighbourhood of Hambantota and Kataragama. In the Central Province it is numerous up to the highest points, and it is especially abundant in the bamboo thickets of the low-



country near Galle, becoming perhaps a little less plentiful in the Morowak Kóralé and higher parts of the Hinidum Pattu. It is found close to the Cinnamon Gardens, as regards Colombo, and is numerous in all the woods and jungles of the Western Province.

70. *DUMETIA ALBOGULARIS*, *Blyth*.—The White-throated Wren-babbler; “Pig Bird” of Europeans in India; *Battichchá*, *Sinh*.—Layard, *Annals Natural History*, 1853, volume 12, page 272.

Great mistakes have been made about the range of this babbler owing to its shy and skulking habits. I have discovered it to be widely distributed throughout the Island and in some localities common, although Layard remarks, *loc. cit.*, “confined to the vicinity of Colombo,” and Holdsworth (*Catalogue Ceylon Birds*, P. Z. S. 1872, No. 138) says that he only saw it in the vicinity of the Cinnamon Gardens. It appears, it is true, to be rather numerous in that particular locality, but it occurs in various parts of the Western Province, and all through the low wooded districts of the south-west, as well as in the Central Province up to 2,500 feet, at which elevation I met with it near Madulkélé in the Knuckles.

71. *DRYMOCATAPHUS FUSCICAPILLUS*, *Blyth*.—The whistling Wren-babbler; *Battichchá* *Sinh*.—Layard, *Annals Natural History* 1853, volume 12, page 269.

Another bird hitherto passed over and considered very rare. Exceedingly numerous all through the low-country of the south-west up to 2,000 feet in the Morowak Kóralé and Hinidum Pattu, and equally so in the Trincomalee district. Holdsworth remarks of it in his *Catalogue*, No. 139, “I only know of three specimens having been obtained, two of them by Layard in Colombo and on the central road leading northwards from Kandy, and one by myself also from the latter part of the Island.” It has hitherto escaped observation owing to its shy habits and frequenting thick jungle, and I might have missed it as well as my predecessors, had not my attention, on first collecting in this district, been directed to the very remarkable note or whistle resembling the words, “to meet you,” which I found on procuring a specimen emanated from this bird. Having once identified its voice, I found it an inhabitant of every bit of jungle and thicket in the neighbourhood. It occurs rarely, I imagine, in the Western Province, and will be found also in the lower parts of Sabaragamuwa. Mr. Bligh of Kandy has procured it in the Central Province, but I am not aware at what elevation.

72. *POMATORHINUS MELANURUS*, *Blyth*.—The Ceylon Scimitar Babbler.

Numerous in the jungles of the Héwágam Kóralé and interior of the Western Province generally, throughout the wooded country



of the south-west, but not so plentiful as I expected, in the upper parts of that district, in the Kandy country, and all throughout the Central Province as high as Nuwara Eliya. In the low-country of the south-west it affects by choice bamboo jungles.

73. *GARRULAX CINEREIFRONS*, *Blyth*.—The Ashy-headed Babbler.

Distributed sparingly throughout the Western, Central, and Southern Provinces (south-west), and inhabiting the damp and gloomy “múkalána” only. It is somewhat common in parts of Dumbara, I am told, and I have met with it in the Kukulu Kóralé, where I have no doubt it is more numerous than anywhere else, as the great Sinha Rájah forest contains so many of our peculiar Island species in abundance.

74. *MALACOCERCUS STRIATUS*, *Swainson*.—The striated Babbler, “Dung Thrush” of Europeans; Demalichchá, *Sinh.*; *Malacocercus Bunalensis*.—Layard, *Annals Natural History*, 1853, page 271; *Malacocercus Striatus*, *Swainson*; Kelaart, *Prodromus Faunæ Zeylanica*, page 122.

Throughout all the low-country in great abundance, especially numerous in the maritime districts of the Western and Southern Provinces, extending both into the Central and Morowak Kóralé hills to an elevation of about 2,500 feet; common up the valleys of the Gindurah and other southern rivers, numerous in the north-east; in fact, Layard says, *loc. cit.*, “it is one of our commonest birds,” to which I would add also, *Allcippe nigrifrons*, *Pycnonotus hæmorrhous*, *Ixos luteolus*, *Orthotomus longicauda*, our two species of *Corvidæ*, and a few others.

75. *LAYARDA RUFESCENS*, *Blyth*.—The Rufous Babbler, “Red Dung Thrush” of Europeans; Kalu-parandal, *Sinh.*; *Malacocercus Rufescens*. *Blyth*.—Layard, *Annals Natural History*, 1853, volume 12, page 271; Kelaart, *Prodromus Faunæ Zeylanica*, page 122.

Central, Western, and Southern Provinces. In the former it is common in parts of Pusselláwa, Deltota, Dumbara, Knuckles, and, according to Holdsworth, at Nuwara Eliya in the north-east monsoon, in the Western Province; it is abundant in the jungles and sometimes in the native gardens of the Héwágam, Rayigam, and Kuruwiti Kóralés (I noticed it particularly plentiful at Labugama during the Kraal in 1871); in the Southern Province it is numerous all through the low wooded country on either side of the Gindurah up to the Sinha Rájah and Morowak Kóralé forests, where I found it at the latter end of the south-west monsoon. It is remarkable that out of the seven species of Babblers found in this Island, five are peculiar to it.

76. *HYPSIPETES GANEESA*, *Sykes*.—The Cinereous Bulbul; The Neilgherry Bulbul; *Hypsipetes*, *Neilgherrienses*, *Jerdon*; vide Holdsworth, Catalogue Ceylon Birds P.Z.S., 1872, No. 144; Kelaart, *Prodromus Faunæ Zeylanica*, page 123; Layard, *Annals Natural History*, 1854, page 125.

Western, Central, and Southern Provinces. More abundant in the latter than elsewhere, frequenting the Morowak Kóralé, Kukulu Kóralé, Upper Gindurah, Uđugama, and Kođuwa forests in vast numbers. It is perhaps more numerous in the latter low hill-forest ten miles from Galle than in the other parts; affects the chena-covered hills between that place and the sea and those on the banks of the Lower Gindurah, above Baddégama. Common in the low hill-jungles of the Western Province and in the Central Province on wooded patanas. Holdsworth found it at Nuwara Eliya in February, and Kelaart has it in his list from that place.

77. *CRINIGER ICTERICUS*, *Strickland*.—The yellow Forest Bulbul.—Layard, *Annals Natural History*, 1854, volume 13, page 124.

Abundant in many parts of the Island: throughout the Central Province to an elevation of 3,500 feet, in all the coffee districts, and in all parts of the low-country where there is forest. In the west it is found in all the forests of the Héwágam and Rayigam Kóralés, in the south-west in the “múkálana” of Kottowe (ten miles from Galle), Uđugama, Opata, and in all the high-tree jungle of the Hinidum Pattu and Kukulu and Morowak Kóralés. It is more abundant at the medium altitudes of the above southern forests than elsewhere in the Island. In the north-east it is common in the district between Trincomalee and the Central road, and, as regards the south-east, it frequents the luxuriant parts along the Kirinde Ganga, and other rivers. This species together with *Harpactes fasciatus*, *Dissemurus lophorhinus*, *Brachyptenus Stricklandi*, and one or two others, is exclusively confined to forests.

78. *IXOS LUTEOLUS*, *Lessen*.—The White Bulbul, “Cinnamon Thrush” of Europeans. *Pycnonotus flavirictus*, *Strickland*.—Layard, *Annals Natural History*, 1853, page 128; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

Western, Northern, Southern, and Central Provinces up to 4,500 feet. Very abundant throughout all the low-country, particularly in the neighbourhoods of Colombo, Galle, Hambantota, and Trincomalee, and (according to Holdsworth) Aripu. It is common at all elevations up to that abovenamed, but decreases in numbers as it ascends.

79. *PYCNONOTUS HÆMORRHOUS*, *Gmelin*.—The common Bulbul, Madras Bulbul, “Dysentery Bird” of Europeans; *Koṇḍa Kurullā* of the Sinhalese.

This may perhaps be styled the commonest of Ceylon birds; it is abundant in all parts of the low-country except where there are large stretches of forest, and is numerous in the Central Province up to an altitude of about 4,000 feet. It is less numerous in the Morowak and Kukulu Kóralés on account of their being so heavily timbered, than at corresponding heights in the Kandy country. It is found throughout the low scrubby districts of the Mágan Pattu, and in the north it is as abundant as anywhere else.

80. *RUBIGULA MELANICTERA*, *Gmelin*.—The Black-headed Bulbul.—*Pycnonotus atricapilus*; Layard, *Annals Natural History*, 1854, volume 13, page 125. *Pycnonotus nigricapillus*; Kelaart, *Prodromus Faunæ Zeylanica*, page 123.

Tolerably plentiful in the woods of the Héwágam Kóralé, and exceedingly abundant in all situations in the south-west from the sea border up to 2,000 feet in the Morowak and Kukulu Kóralés; throughout the Central Province up to the same altitude, and occurring in considerable numbers in many parts of the wooded country between Trincomalee and the Central road. It will be found in the damper parts of the south-east, in all probability, but it is most likely absent from the arid tracts of the north-west.

81. *PHYLLORNIS JERDONI*, *Blyth*.—The Green Bulbul.—Layard, *Annals Natural History*, 1853, volume 12, page 176; omitted from Kelaart's list, *Prodromus Faunæ Zeylanica*.

Northern, Western, Southern, and lower hills of the Central Province; numerous in the low cultivated country of the Western and Southern Provinces, occurring also in the forests of those parts; tolerably plentiful in some districts of the north-east; occurs in Dumbara, in company with many other low-country species, but I have not heard of it from higher parts.

82. *PHYLLORNIS MALABARICUS*, *Latham*.—The golden fronted Bulbul.—Layard, *Annals Natural History*, 1853, volume 12, page 176.

Not nearly so common as the last species, but much more widely distributed than has been supposed. Found in the north-eastern forests between Anurádhapura and Trincomalee, likewise in the Kottowe and Udugama “múkálana,” along the sources of the Gindurah, and in the Sinha Rájah and Kukulu Kóralé forests, throughout the Hinidum Pattu, and in the jungles of the Morowak Kóralé. Mr. Laurie of Madulkelé has procured it in the Knuckles district. Layard, *loc. cit.*, remarks that Dr. Kelaart got

this species at Nuwara Eliya, but that naturalist does not include it in his list from the sanatorium. Layard himself got it at Gillywally.

83. *IORA ZEYLONICA*, *Gmelin*.—The black-headed Bush Bulbul; the “Ceylon Bush-creeper” (Kelaart).—Layard, *Annals Natural History*, 1853, volume 12, page 267.

Abundant throughout the whole low-country both north and south, and extending into the hills of the Central and Southern Provinces to an elevation of about 1,000 feet; as far as I have observed this is one of the most strictly low-country species of its order that we have.

84. *ORIOLOUS CEYLONENSIS*,—The Southern Oriole “Mango bird” of Europeans; “Kaha Kurullá, *Sinh*.”

Throughout the low-country; generally common in the north-west (Holdsworth), likewise in the north-east, frequenting the forests there by choice; occurs in the Western Province in some districts more than others; numerous in the south-west, frequenting there open cultivated lands studded with clumps of trees, native gardens, and the like; occurs in the interior of the south-east.

85. *COPSYCHUS SAULARIS*, *Linn*.—The Magpie Robin; Pollichcha, *Sinh*.—Layard, *Annals Natural History*, 1853, volume 12, page 263.

Throughout the low-country and extending into the hills to an elevation of 3,500 feet. It may be often seen in the latter part, about the patanas near the bungalows of coffee estates; very numerous in the south-west and north-east, but somewhat occurs in the Hanbantota, and Kataragam districts, where its place is in a great measure taken by the equally charming and familiar little species, *Thamnobia fulicata*.

86. *KITTACINCLA MACRURA*, *Gmelin*.—The Shama. The Long-tailed Robin, Long-tailed “Thrush.”

Western, Northern, Central and Southern Provinces. The districts in which this bird is most abundant are the Kataragam country (Mágam and adjoining Pattus) and the jungles of the north-east, particularly in the neighbourhood of Trincomalee. As it is a shy bird and frequents the densest part of the woods, it is seldom seen, but its melodious notes are heard on all sides in both those parts. Rare in the south-west, frequenting the bamboo jungles of the country round Baddégama, but rarely or ever seen owing to the thickness of the scrub; occurs in the interior of the Western Province, ranging up to the altitude of Kandy, where it is more plentiful; it probably occurs in the higher parts of the south as well. Holdsworth notices that it is abundant along the Kandy and Trincomalee road.



87. *THAMNOBIA FULICATA*, *Linn.*—The Black Robin.—Layard, *Annals Natural History*, 1853, volume 13, page 266.

Distributed throughout the whole of the low-country. According to Holdsworth is numerous at Aripu on the north-west; it decreases then towards the Western Province, being found there about chena clearings in the interior; becomes more plentiful in the same localities of the south-west, and abounds in the dry maritime districts from Hambantota round to the north-east. It is more plentiful in the south-east than in the latter district. I have not traced it, in the hills, to a greater elevation than 1,000 feet.

88. *PRINIA SOCIALIS*, *Sykes.*—The Bluish Wren Warbler.—Layard, *Annals Natural History*, 1853, volume 12, page 263; omitted from Kelaart's, *Prodromus Faunæ Zeylanica*.

Northern, Western, Central, and Southern Provinces. Sparingly distributed in all these parts, frequenting grass fields in the Western Province, sugar-cane fields about Galle and Baddégama, and patanas in the Central Province, up to, as far as I have observed, 3,000 feet. I did not find it in the north-east, but it most probably occurs there, as Layard, *loc. cit.*, found it at Point Pedro.

89. *CISTICOLA SCHÆNICOLA*, *Bonap.*—The Rufous Grass Warbler. *Cisticola Cursitans*, *Blyth.*—Layard, *Annals Natural History*, 1853, volume 12, page 262; Kelaart, *Prodromus Faunæ Zeylanica*.

Widely distributed over the whole Island from the sea coast up to Nuwara Eliya and the Horton Plains, in both of which districts it is said by Kelaart and Holdsworth to be very abundant, equally so on all patanas of the Central Province, and in paddy fields and grassy lands in most parts of the low-country. Less numerous than elsewhere in the south coast, there being but little land in that part suited to its habits.

90. *DRYMOIPUS VALIDUS*, *Blyth.*—The Ceylon Wren Warbler. *Drymoica Valida*, *Blyth.*—Layard, *Annals Natural History*, 1853, volume 12, page 262.

Western, Southern, and Central Provinces, and likewise in the north-eastern districts. This species, according to my observation, is not so abundant as *D. Jerdoni*, the common species about Colombo; it occurs in the Central Province in hill paddy fields, in the southern parts of the Island, in clearings in the valleys, and in the upper districts of the Hinidum Pattu in "kurukkan" fields. Not observed in the south-east.

91. *PHYLLOSCOPUS NITIDUS*, *Latham.*—The Green Tree Warbler. *Phyllopneuste nitidus*, *Blyth.*—Layard, *Annals Natural*



History, 1853, page 263. Omitted from Kelaart's list.

Migratory, appearing in September, and leaving in the latter part of April. It affects the tops of high trees in the forests of the Central Province, and in the jungle bordering the patana streams; the same in the southern and north-eastern parts of the Island; and affects pieces of detached jungle where the timber is large in the low-country of the south-west. It is met with near Colombo, about Póré, Hanwella, Bópé, and such parts as are wild and uncultivated.

92. *CALOBATES SULPHEUREA*, *Beckst.*—The Grey and Yellow Wagtail, the Grey Wagtail. *Motacilla boarula*, *Linn.*—Layard, *Annals Natural History*, 1853, page 268; Kelaart, *Prodromus Faunæ Zeylanica*, page 121.

Migratory, as are all the Wagtails, arriving in September and leaving in May. I have found it in the Western, Central, and Southern Provinces; it remains about the coast for the first three weeks, during which time I have often seen it on the rocks of the sea shore, and then ascends to the hills, where it is found on every stream up to 6,000 feet. Mr. Holdsworth procured it at Nuwara Eliya; it is scarcely ever seen about streams at intermediate heights under 2,000 feet.

93. *LIMONIDROMUS INDICUS*, *Gmelin.*—The Indian Wood Wagtail. *Gomaritá*, *Sinh.*—*Nemoricola*, *Blyth.*; *Motacilla indica*, *Gmelin.*—Layard, *Annals Natural History*, 1853, volume 12, page 268; Kelaart, *Prodromus Faunæ Zeylanica*, page 121.

Migratory to the Northern, North-Eastern, and Western Provinces; common in the jungles from Dambulla to Trincomalee and especially numerous in the vicinity of the latter and along the Anurádhapura road, affecting alike jungle paths and roads through the forest and open glades; very rare in the Western Province, having once or twice been procured near Colombo, and occurs no doubt in the jungles of the northern part of the Seven Kóralés.

*Note.*—This is, without any exception, in my opinion, the most charming of our birds. Fearless and most inquisitive in its disposition, it is the constant companion of the naturalist in his wanderings through the lonely jungles of the Northern Province, exhibiting on all occasions the most familiar and confiding character; often when I have been resting in some silent spot, the branches of the trees forming a thick canopy overhead and the open ground beneath strewn with dead leaves, this little denizen of the woods has come to within a couple of yards of me, busily searching about, running to and fro, and ever and anon “balancing” its elegant little body in the peculiar manner common to all its genus, and after surveying me for a moment with the quietest

curiosity, has hopped up, with its lively little "chuck, clink," to the nearest branch, and, after running along it for an instant, has again commenced feeding within a few yards of the murderous weapon lying across my arm. I never could find it in my heart to shoot more than two specimens of it.

94. *BUDYTES VIRIDIS*, *Gmelin*.—The Indian Field Wagtail. *Budytes viridis*, *Scop*. Layard, Annals Natural History, 1853, volume 12, page 268.

Migratory, as the others of its family; common in all open grass lands in the Northern, Western and Southern Provinces; frequents newly-ploughed paddy fields, at times, in great numbers, and is especially noticeable on the esplanades of Galle, Colombo, and Trincomalee.

*Note*.—These birds remained very late this year, occurring at Galle as late as the 6th May.

95. *CORYDALLA RICHARDI*, *Vieill*.—Richard's Pipit. *Anthus Richardi*, *Temm*.—Layard, Annals Natural History, 1853, page 268.

A winter migrant to the Northern, Western, and Southern Provinces, arriving in September, and departing as late as the first week in May; common on all such open lands as those cited for the last named species; not so numerous in the Southern as in the Western Province and north-eastern districts. Found plentifully in the Jaffna peninsula.

96. *CORYDALLA RUFULA*, *Vieill*.—The common Indian Pipit. Layard, Annals Natural History, 1853, page 288.

Abundant all over the Island, to an elevation from the sea coast; frequents plains and patanas in the Central Province, and open grass lands, paddy fields, &c., in the low-country. It appears to be nowhere as plentiful in the south-west as in the north-east monsoon.

97. *ZOSTEROPS PALPEBROSUS*, *Temm*.—The common White-eye; "Tit" of Europeans. The *Zosterops*.

Widely distributed over the whole Island, and found in the hills of the Central Province up to 3,400 feet, at which elevation it is common in the Pussellawa district. Abundant at times in the trees in the Colombo and Galle forts, and found in both open groves and jungle where there are large trees.

98. *ZOSTEROPS CEYLONESIS*, *Holdsworth*.—The Ceylon White-eye. Ceylon *Zosterops*; vide Holdsworth, Catalogue Ceylon Birds, P. Z. S., 1872, No. 181, (Plate xx, Fig. 2.)

*Zosterops annulosus*, *Swains.* Layard, *Annals Natural History*, 1853, page 267.

One of our late additions by Mr. Holdsworth, and confounded hitherto with *Z. Annulosus*, *Swainson* (an African species), as well as with the subject of the forgoing note by Layard, *loc. cit.* Inhabits the hills from Nuwara Eliya, down to an altitude of about 2,000 feet in the Southern Province; abundant in the higher forests of the Knuckles, Upper Dimbula, and Pussellawa, as well as in the high mountain jungle round Nuwara Eliya. In the Southern Province it inhabits all the high parts of the Morowak Koralé, and is very abundant in the great Sinha Rāja forest and other similar localities in the Kukulu Koralé and Hinidum Pattu; occurs sparingly on the highest parts of the Uḍugama and Opata hills (2,000 feet.)

99. *PARUS CINEREUS*, *Vieill.*—The Indian Titmouse, “Coffee bird” of Planters.—Layard, *Annals Natural History*, vol. xii, 1853, page 267.

Distributed throughout the hills of both the Central and Southern Provinces, affecting much coffee bushes in the plantations. Not resident much below 2,000 feet, and scarcer above that altitude in the Morowak Koralé than in the central zone. Descends to the low-country at times in the North-East monsoon, occurring rarely along the west coast, at Colombo, Pánaduré, Kalutara, and Ambalangoda.

100. *CORVUS SPLENDENS*, *Vieill.*—The Grey Crow, *Karavy-kákká*, *Sinh.*—Layard, *Annals Natural History*, volume 13, 1854, page 214.

Abundant in the low-country of the north, north-west, and north-east, likewise at Colombo, and all down the west coast as far as Bentota, where, according to my experience and that of Mr. Neville (J., R. A. S. Ceylon, 1870–71, page 33) it suddenly ceases, and is replaced entirely on the south-west by the next species, *Corvus Levaillanti*. At Hambantota I believe it occurs now and then, but the prevalent species at that place is the same as at Galle.

101. *CORVUS LEVAILLANTI*, *Lessen.*—The Carrier Crow. *Goyagamma-kákká*, *Sinh.* *Corvus Culminatus*, *Sykes.*—Layard, *Annals Natural History*, 1854, page 213; Kelaart, *Prodromus Faunæ Zeylanica*, page 124.

Distributed throughout the low-country and occurring in the hills up to 5,500 feet, at which altitude it is scarce. Common in the north and west, and very abundant in the extreme south, where it takes the place, as a citizen, of the last species.

In places where the grey bird is abundant, as at Colombo and along the west coast generally, this bird frequents rather inland districts, being invariably found about native villages and detached cottages in the woods.

102. *CISSA ORNATA*, *Wagler*.—The Ceylon Jay. *Cissa puella*, *Blyth*.—Layard, *Annals Natural History*, 1854, page 213; Kelaart, *Prodromus Faunæ Zeylanica*, page 124.

Throughout the Central Province and Morowak and Kukulu Kóralé hills. It affects the upper forests in the north-east monsoon, coming down in the other season much lower. I have found it on the Gindurah, in the interior part of the Hinidum Pattu, perhaps under 1,500 feet. It is very numerous in parts of the Rakwána districts and towards the Sinha Rája forest at all seasons.

103. *EULABES RELIGIOSA*, *Linn.*—The Hill Myna, “Sela-léníyá,” *Sinh.*; *Gracula Religiosa*, *Linn.*—Layard, *Annals Natural History*, 1854, page 216; Kelaart, *Prodromus Faunæ Zeylanica*, page 126.

Western and Southern Provinces and lower parts of mountain zone; commences at some little distance from the sea in the south-west, and occurs up the valley of the Gindurah in abundance, and in all the subsidiary hill forests up to about 1,700 feet in the Morowak Kóralé and Hinidum Pattu. It is found about Negombo, in the Western Province. Compared with other Indian species inhabiting the Island, its distribution is very local.

104. *PLOCEUS BAYA*, *Blyth*.—The common Weaver Bird, the “Baya.” Tattéh Kurullá, *Sinh.* *Ploceus Philippinus*, *Linn.*—Layard, *Annals Natural History*, 1854, volume 13, page 257.—*P. Bengalensis*, *Linn.*; Kelaart, *Prodromus Faunæ Zeylanica*, page 126.

Western, Northern and Southern Provinces. Numerous in the north-west, in the Mannár district, breeding there, according to Holdsworth, in December; frequents the Western Province about Kótté and other localities not far distant from Colombo, breeding there in May and June; abundant in the south-west, breeding in all parts of that district from Ambalangoḍá to Mátara, from May until August; the same in the north-east, breeding about Trincomalee in the north-east monsoon from October till December.

105. *MUNIA UNDULATA*, *Lath.*—The spotted Munia, *Amadina undulata*, *Lath.*—Layard, *Annals Natural History*, 1854, page 258; Kelaart, *Prodromus Faunæ Zeylanica*, page 125.

Entire low-country, North and South, and Central Provinces, and southern hills up to 3,000 feet, at which elevation I have observed



it on the patanas of all the coffee districts. It is equally abundant in all parts of the low-country (except perhaps in the Kataragama district) wherever the features of the locality suit its habits.

106. *MUNIA MALACCA*, *Linn.*—The Black-headed Munia, The Cinnamon-backed Munia; *Amadina Malacca*, *Linn.*—Layard, *Annals Natural History*, page 258; Kelaart, *Prodromus Faunæ Zeylancia*, page 125.

Northern, Western, and Southern Provinces. Appears not to ascend into the hills, and is not very abundant anywhere in the low country. Found in the Western and Southern Provinces about inland paddy fields, surrounded with wild jungle, and occurs in such like localities in the north-east, about Trincomalee. In the south-west it occurs near Galle, when the paddy is in ear, coming down from the interior, and evidently retiring again after the harvest. Layard found it at Jaffna, *loc. cit.*

107. *MUNIA STRIATUS*, *Linn.*—The White-backed Munia. “Wí-kurullá,” Sinhalese name for all the Munias. *Amadina Striata*, *Linn.*—Layard, *Annals Natural History*, 1854, page 258; Kelaart, *Prodromus Faunæ Zeylanica*, page 126.

Throughout the low-country of the north-west and south and probably the east, and ascending up to 3,000 feet on the patanas of the Central Province. In the western district occurs about Kótté and its neighbourhood, and throughout the country at the same distance from the sea down to the Galle district, where it is numerous about Baddégama and such places. Affects grassy, scrubby clearings and overgrown gardens in preference to paddy fields. Not abundant in the north-east.

108. *MUNIA KELAARTI*, *Blyth.*—The Ceylon Munia. Kelaart’s Munia. *Amadina pectoralis*,\* *Jerdon*; Layard, *Annals Natural History*, 1854, volume 13, page 258.

Common in the Central Province from Nuwara Eliya down to as low as 2,500 feet, where I have seen it in the same patana with *M. Undulata* and *M. Striatus*. I have not met with it in the Kukulu or Morowak Kóralé, and doubt if it occurs in the Southern hills.

109. *ESTRElda AMANDAVA*, *Linn.*—The Amaduvad. Red Wax-bill. *Vide* my notes (J., R. A. S., C. B., 1870-71.)

Neighbourhoods of Colombo and Galle. No doubt this bird has become acclimatised in, or rather been introduced into, the Island

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\* An Indian species, allied to our bird, which has been separated from it since Layard wrote.



from having escaped from cages brought from India to both the above towns. I have only seen it twice in Galle, and that was at the Esplanade close to the Fort.

110. *PASSER INDICUS*, *Jerd. and Shelby*.—The Indian House Sparrow. *Gé-kurullá*, *Sinh.*

Throughout the whole island wherever there are inhabitants.

111. *MIRAFRA AFFINIS*, *Jerdon*. The Southern Bush-Lark.—Layard, *Annals Natural History*, 1854, volume 13, page 258.

On dry, open grass and scrubby land in the northern, western, and south-eastern districts; scarce in the Western Province, occurring in the Cinnamon Gardens; absent from the south-west; abundant in the lowlands of the south-east, particularly near the sea, and from thence round the east coast to Trincomalee and the north; very numerous about the grassy margins of tanks in the north-east. Layard found it at Point Pedro, and Holdsworth records it as plentiful at Aripu, just the kind of country to suit it.

112. *PYRRHULAUDA GRISEA*, *Scop.*—The Indian Finch Lark.—Layard, *Annals Natural History*, 1854, volume 13, page 259.

Abundant in the Northern Province, in the south-east, and probably all round the east coast to Trincomalee, where it is numerous; also strays into the Central Province. Jaffna, the north-east coast, and the Kataragama and Hambantota country are the localities where I have found this bird numerous, and on the 17th November, 1870, while riding up the Ramboda Pass I was astonished to find a *male feeding in some grass by the road side at an elevation of 6,000 feet!* I was within ten yards of it, and watched for five minutes; so I made no mistake when noting this extraordinary occurrence down. In India I am not aware that it has ever been recorded at such an elevation, being essentially a low-country, plain-and-desert-loving bird.

113. *ALAUDA GULGULA*, *Frank.*—The Indian Sky-Lark.

Northern, western, and south-eastern districts, and probably throughout the Eastern Province; migratory to the south in the north-east monsoon. It is abundant throughout the dry districts of the north, north-west, and north-east, and occurs on the western and south-western coasts in such places as the "Galle Face" at Colombo, and esplanade at Galle, or on any similarly situated open land. I did not find it anywhere on the hill patanas, and am of opinion that it never leaves the low-country.

114. *OSMOTRERON BICINCTA*, *Jerdon*.—The Orange-breasted Fruit Pigeon, “Green Pigeon” of Europeans. *Batagoyá*, Sinhalese name for all the genus. *Treron Bicincta*, *Blyth*.; Kelaart, *Prodromus Faunæ Zeylanica*, page 130.

Northern, Western, Central, and Southern Provinces. Occurs rarely in Dumbara; tolerably numerous in Trincomalee district; scarce about Colombo, becoming more plentiful a little distance inland, and towards the south, where it is (in the Galle district) almost as numerous as *Turtur Suratensis*. It extends in that part, up the valley of the Gindurah, to about 30 miles in a straight line from the sea, and then seems to be replaced almost entirely by the next species. This pigeon visits certain districts according as its favourite fruits abound; common along rivers in south-east.

115. *OSMOTRERON POMPADOURA*, *Gmelin*.—The Maroon, Maroon-backed Fruit Pigeon; vide Holdsworth, *Catalogue Ceylon Birds*, P. Z. S., 1872, No. 20.

Northern, Western, Central, and Southern Provinces. Local in its distribution through these parts. Common about Trincomalee and inland from thence to the Vanni district; abundant in parts of the south-western hill country, commencing some distance inland, and extending up to 2,000 feet in the Hinidum Pattu and Morowak Kóralé; plentiful on the Kirinde Ganga and other rivers of the Kataragama district; occurs in the country round Kurunégala, and in the wilder parts of the Hévágam and Pasdun Kóralés. Layard found it in the central mountain zone, but I do not think that it ranges about 2,000 feet.

116. *CARPOPHAGA SYLVATICA*, *Tickell*. — The Green Imperial Pigeon, “Wood-pigeon” of Europeans in the low-country. *Maha Nil Goyá*, *Sinh*.—Kelaart, *Prodromus Faunæ Zeylanica*, page 130. *Carpophaga*, *Pussilla*, *Blyth*.—Layard, *Annals Natural History*, volume 14, page 59?\*

Throughout the forest-covered and heavily-wooded districts of the Island: more abundant below 2,500 feet than above that height; common in the district between Anurádhapura and Trincomalee; abundant in parts of the Eastern Province and also in the south-east, especially in the vicinity of Tissamaharáma; in all the forests of the south-west from the Kukulu Kóralé to the neighbourhood of Galle; likewise in the wilder parts of the Western Province, between Ratnapura and Colombo.

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\* Unfortunately the few pages containing Layard's notes on this and one or two other pigeons are torn out of the volume in the Royal Asiatic Society's Library.

117. *TURTUR SURATENSIS*, *Gmelin*.—The spotted Turtle-dove. “Kobeyá,” *Sinh*.—Kelaart, *Prodromus Faunæ Zeylanica*, page 130.

Common throughout the whole Island up to 2,000 feet in the Central Province; especially abundant in the north, north-east and south-west. I have not met with it above 1,500 feet in the Hinidum Pattu and Morowak Kóralé, although it occurs at greater elevations than that in the Kandy country.

118. *CALCOPHAPS INDICA*, *Linn*.—The Ground Dove, Green Dove. “Green Pigeon,” “Bronze Wing,” and Beetle-winged Pigeons of Europeans. “Nil-Kobeyá,” *Sinh*.—Layard, *Annals Natural History*, 1854, volume 14, page 62.

North-east, Central Province, West, and whole of the South. Very common in the Bamboo chena country from Galle inland to the Hinidum Pattu and parts of the Morowak Kóralé.

119. *GALLUS STANLEYI*, *Gray*.—Ceylon Jungle Fowl. “Weli-Kukulá,” *Sinh*.—Layard, *Annals Natural History*, 1854, volume 14, page 62. *Gallus Lafeyetti*, *Lesson*.—Kelaart, *Prodromus Faunæ Zeylanica*, page 131.

Found on the whole Island, extending from all parts of the coast where there is jungle up to Nuwara Eliya; less numerous in the cultivated maritime districts of the west and south-west coasts than elsewhere; not very abundant in the hill country of the south-west, becoming exceedingly numerous east of Tangalla, through all the flat country of the Hambantota and Kataragama districts round to the north; equally so in the Trincomalee district, particularly in the jungles along the sea coast; abundant in the upper hills, especially when the “nelloo” (*Strobilanthes viscosus*?) is in flower, at which time I am informed the jungles round the Horton Plains swarm with this species.

120. *GALLOPERDIX BICALCARATA*, *Foster*.—The Spur-fowl, Spurred Partridge. Haban-kukulá, *Sinh*.—Layard, *Annals Natural History*, 1854, volume 14, page 105; Kelaart, *Prodromus Faunæ Zeylanica*, page 131.

Central, Southern and Eastern Provinces. Does not appear, as far as the low-country is concerned, to extend north of Negombo on the west and Batticaloa, although on the northern slopes of the Knuckles its range would of course extend beyond the latitude of those places. It may occur in the forests of the north-east, but I was not successful in tracing it there. Abundant throughout the Central Province, in the north-east monsoon especially, frequenting the jungle above the coffee estates to an altitude of about 5,000 feet. I noticed it particularly numerous in Upper Dimbula.

Common in the Sabaragamuwa district. It is more numerous in the south-western hill groups than in other parts of the Island, this part being its headquarters ; it frequents all the bamboo and chena scrub, secondary jungle, and primæval forest from close to Galle up to the highest parts of the Morowak Kóralé. I did not meet with it in the maritime districts of the south-east, but it is doubtless found at some little distance inland, as it occurs in the Friar's Hood district of the Eastern Province.

121. ORTYGORNIS PONDICERIANA, *Gmelin*.—The grey Partridge. Oussa Watuwá, *Sinh*. *Francolinus Ponticerrinus*, *Gmelin*.—Layard, *Annals Natural History*, 1854, volume 14, page 107 ; Kelaart, *Prodromus Faunæ Zeylanica*, page 131.

Northern and Western Provinces. Common from Jaffna along the west coast down to Puttalam, not found at the east coast however ; tolerably numerous near Colombo about the Cinnamon Gardens, where I imagine it has introduced itself by escaping from confinement. Layard, *loc. cit.*, says it is found at Taggalla ; I have however not heard of it from that part, and did not meet with it further round to the south-east. Kelaart procured it at Nuwara Eliya.

122. EXCALFATORIA CHINENSIS, *Linn*.—The Chinese Quail. Blue-breasted Quail. “Wenella-watuwá,” *Sinh*. *Coturnix Chinensis*, *Linn*.—Layard, *Annals Natural History*, 1854, page 107, volume 14, page 107.

Western and Southern Provinces ; abundant in all the paddy fields of the south-west, and extreme south as far round as Mátara, not extending far inland however ; common in swampy fernbrakes in the Cinnamon Gardens near Colombo and in like situations down the West Coast.

123. TURNIX TAIGOOR, *Sykes*.—The Black-breasted Quail. “Rain Quail.” Panduru Watuwá, *Sinh*. *Turnix Occellatus*, *Scop*.—Layard, *Annals Natural History*, 1854, volume 14, page 107 ; *Coturnix Coromandelica*, *Gmelin*.—Kelaart (erroneously) *Prodromus Faunæ Zeylanica*, page 131.

Throughout all the low-country north and south, where the features of the land suit its habits. Abundant in the north-west, and tolerably common on the other coast near Trincomalee ; inhabits low copses, overgrown clearings, &c., in the low hills and intervening flats of the south-west. It is not numerous in the Hambantota district, being probably found more in the open “park” country than near the sea.

*Note*.—Layard, *loc. cit.*, says this species is abundant in the south, and the variety which Mr. Blyth designates as *T. Bengalensis*.



sis, in the north. *P. Bengalensis* is however synonymous with *P. Taigoor*; I did not see any difference, in examples procured in the Trincomalee district, from many south country specimens, and I notice that Holdsworth, Catalogue Ceylon Birds, P. Z. S., 1872, No. 223, does notice the fact of another variety existing in the north.

124. *CHARADRIUS FULVUS*, *Gmelin*.—The Indian Golden Plover. “*Oleya*,” “*Rana Watuwá*,” *Sinh.*; *Charadrius longipes*, *Temm.*—*Charadrius Virginicus*, *Beck.*—Layard, Annals Natural History, volume 14, page 109.

Migratory to Ceylon, appearing in September and leaving in April, generally distributed in the low-country and found where there are open lands; more numerous between Baddégama and Galle than anywhere else in the south; occurs near Colombo in hot weather; found in the maritime districts of the south-east, but not in any great numbers. This species wanders about a good deal in hot weather, being found there in spots which it never frequents at other times.

125. *ÆGIALITES MONGOLICUS*, *Pallas*.—The Lesser Sand Plover; “*Watuwá*,” *Sinh.* *Hiaticula Leschenaulii*, *Lesson*.—Layard, Annals Natural History, volume 14, page 109; Kelaart, Prodromus Faunæ Zeylanica, page 133.

Around the whole coast of Ceylon, arriving in October and departing as late as the first week in May. Frequents sandy banks of rivers and open lands in the south-west; found after rain in such spots as the “Galle Face” at Colombo, and the esplanade at Galle; numerous round all the salt lakes and lagoons from Hambantota to Trincomalee, and very abundant north of that on Niláveli, Kumburaputty, Periya Karrety, and Mullaittivu back-waters and in all lagoons to the extreme north. At the west coast it is numerous from Jaffna down to Negombo lake.

126. *ÆGIALITES DUBINS*, *Scop.*—The Indian Ringed Plover. *Ægialites Philippensis*, *Scop.* *Hiaticula Philippina*, *Scop.*; Layard, Annals Natural History, 1854, volume 14, page 109.

North, west, east, and south-east coasts. Not nearly so abundant as, and more local than, the last species; common in the north-west, where Mr. Holdsworth thinks it is resident; occurs at times down the west coast on grass lands near the sea; absent from the south-west and not frequent on the salt pans of Hambantota and Kirinda; more numerous, as far as I have observed, along the north-east coast than elsewhere, where it affects the shores of all the salt lagoons beyond Niláveli to Mullaittivu. All these small species of *charadrinæ* are met with on the lagoons and estuaries of Jaffna.



127. *LOBIVANELLUS INDICUS*, *Bodd.*—The Indian Lapwing, Red-wattled Lapwing; Kibulla, *Sinh.* *Lobivanellus* *Gœnsis*, *Gmelin*; Layard, *Annals Natural History*, volume 14, page 109; Kelaart, *Prodromus Faunæ Zeylanica*, page 132.

Abundant throughout all the low-country both in the maritime districts and at some distance inland, wherever there are open lands, swamps, tanks, paddy fields, &c. Less plentiful in the south-west, perhaps, than in other districts. In the south-east frequents borders of tanks and the flat lands around the salt pans.

128. *ÆDICNEMUS CREPITANS*, *Temm.*—The Stone Plover. Norfolk Plover. "Thick-knee."—Layard, *Annals Natural History*, 1854, volume 14, page 108; omitted from Kelaart, *Prodromus Faunæ Zeylanica*.

Northern, Western, and Eastern Provinces, and south-eastern districts. Common on both coasts in the north, being numerous about Trincomalee. In the south-east it is plentiful at Kirinda and all that neighbourhood; in the west it is scarce, occurring in the Cinnamon Gardens during the first part of the north-east monsoon. I have never met with it in the Galle district; it appears to be migratory to those parts of the south which it frequents.

129. *STREPSILAS INTERPRES*, *Linn.*—The Turustone.—Layard, *Annals Natural History*, 1854, volume 14, page 110; *Cinclus Interpres*, *Linn.*—Kelaart, *Prodromus Faunæ Zeylanica*, page 133.

Migratory; very local in its distribution, and our rarest wader. Layard records it, *loc. cit.*, at Point Pedro in the month of January. Occurs down the north-west coast, and probably on the salt lakes and lagoons of the Mullaitivu and Trincomalee districts. It is absent from the south-west, and more numerous, I am of opinion, in the south-east than elsewhere; I found it in that district in pairs, frequenting the shores of the salt lagoons.

130. *GALLINAGO STENURA*, *Temm.*—The Pin-tailed Snipe. Indian Snipe. Kas-watua, *Sinh.*—Layard, *Annals Natural History*, 1854, volume 14, page 266; Kelaart, *Prodromus Faunæ Zeylanica*, page 135.

Found throughout the Island up to an elevation of 3,000 feet, beyond which a few stray to the upper hills. Arrives in the Western Province as early as the 20th September, and remains as late in the Southern Province as the 6th of May; these are of course only individual instances. Especially numerous in the Kurunégala district, at Tamblegam in the north-east, about some of the tanks in the Eastern Province, and at Udugama in the south western forest district.

131. *RHYNCHŒA BENGALENSIS*, *Linn.*—The Painted Snipe. “King Snipe.” “Rajah-watuwa,” *Sinh.* — Kelaart, *Prodromus Faunæ Zeylanica*, page 135; Layard, *Annals Natural History*, 1854, volume 14, page 266.

Found throughout the whole of the low-country, arriving about the same time as the “Pin-tail,” and leaving in May, although many individuals remain here to breed.\* It is locally numerous, being common in some districts where there are marsh and deserted paddy lands, and rare in others equally favourable to its habits of concealment. Numerous about Pánaduré and Bolgoḍa lakes, near Kalutara and Wakwella, Mátara, &c.; likewise in the north-east about Tamblegam, the “salt lake,” and other localities in the vicinity of the Naval Port. In this latter district it affects much the salt marshes near the edge of the tidal flats round the salt lagoons. Tolerably frequent in the Jaffna district. I am not aware whether it frequents the south-eastern parts of the Island in any quantity.

132. *ACTITIS GLAREOLA*, *Gmelin.*—The spotted Sandpiper. “Watuwa,” *Sinh.*

On salt marshes, near and on tidal flats, along margins of brackish lagoons, on the borders of tanks, and in paddy fields newly ploughed all round the shores of the Island, extending into the interior where there are tanks and cultivated fields; more numerous perhaps in the north-west, about Jaffna, and all down the north-east coast, and also all the salt-pans of the south-east, than in the Western Province and south-western districts; in these latter parts, however, it is generally distributed, being, in company with the next species, the only waders found on the dreary shores of the mangrove-lined lagoons of Amblangoḍa, Rogalla, and the like places.

133. *ACTITIS HYPOLEUCOS*, *Linn.*—The common Sandpiper; *Totanus hypoleucos*, *Linn.*—Layard, *Annals Natural History*, 1854, volume 14, page 265; Kelaart, *Prodromus Faunæ Zeylanica*, page 134.

Throughout all the low-country and up to 3,000 feet in the hills, frequenting the borders of rivers far inland, the shores of the salt lagoons and brackish lakes, and the rocks of the seashore round the Island. For the greater part migratory, arriving very early in September and leaving in May, but some few remain throughout the year; whether they breed or not, I am unable to state.

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\* This bird has been known to breed at Anurádhapura, Kalutara, Uḍugama, and Póré, near Colombo, from which latter place the “nestling” in the Society’s Museum was procured.

134. *HYDROPHASIANUS CHIRURGUS*, *Scop.*—The Pheasant-tailed Jacana, the “Water Pheasant;” Ballat-saarū or “Cat Teal” of the Sinhalese.—Layard, *Annals Natural History*, 1854, volume 14, page 267. *Hydrophasianus Sinenses*, *Waghter.*—Kelaart, *Prodromus Faunæ Zeylanica*, page 135.

Throughout the whole of the low-country, on all fresh water tanks, swamps, and lakes. Very numerous on all the inland tanks of the Vanni and Trincomalee districts, in Bintenna lake, on the tanks of the east and south-east (particularly Tissa Maha Rama and Sittrawella in the Kataragama country); about Mátara, on Bolgoḍa lake, and on Kottē lake, and other sheets of water in the Western Province.

135. *PORPHYRIO POLIOCEPHALUS*, *Lath.*—The Blue Coot, Purple Coot. Kittala, *Sinh.*—Layard, *Annals Natural History*, 1854, volume 14, page 268. Omitted from Kelaart’s *Prodromus Faunæ Zeylanica*.

Throughout the low-country generally. Rare on Bolgoḍa, Amblangoḍa lakes, frequenting secluded nooks; occurs about the marshes near Mátara; more common on the tanks of the south-east and throughout the Eastern Province, and abundant on the tanks of the Western Province and on Bintenna lake.

136. *GALLINULA PHŒNICURA*, *Forster.*—The white-breasted Water-hen. “Korowaka,” *Sinh.*—*Gallinula Phœnicura*, *Pennant.*—Layard, *Annals Natural History*, 1854, volume 14, page 268; Kelaart, *Prodromus Faunæ Zeylanica*, page 135.

Abundant throughout the low-country, and occurring in the valleys of the Central Province at about 2,000 feet. Affects swamps, marshes, paddy fields, tanks, ditches, and all spots where there is water permanently.

137. *GALLICREX CRISTATUS*, *Lath.*—The Water-cock. “Kora” in India. “Willi-kukula,” *Sinh.*—*Gallinula cristata*, *Lath.*—Layard, *Annals Natural History*, 1854, volume 14, page 268; Kelaart, *Prodromus Faunæ Zeylanica*, page 135.

Occurs sparingly in all marshy districts throughout the low-country. In the Western Province at Kóttē, and in Pánadurē and Bolgoḍa lakes; in the south-west about Amblangoḍa, Wákwellā, and Mátara; on Tissa Maha Rama and all tanks of the south-east and Eastern Province; in similar localities in the neighbourhood of Trincomalee, where it is tolerably plentiful. It appears to be migratory to the south.

*Note.*—This species is always found in damp places covered with long grass.

138. *RALLINA CEYLONICA*, *Gmelin*.—The Banded Rail. *Porzana Zeylonica*, *Gmelin*.—Layard, *Annals Natural History*, 1854, volume 14, page 267. *Covettuera Zeylanica*, *Brown*.—Kelaart, *Prodromus Faunæ Zeylanica*, page 135.

Migratory to the west coast, coming in with the long shore wind in October. It extends to the Kandyan country, being occasionally found in Dumbara. I have not heard of it from the east coast.

139. *PORZANA FUSCA*, *Linn*.—The Ruddy Rail; Layard, *Annals Natural History*, 1854, volume 14, page 267. Omitted from Kelaart, *Prodromus Faunæ Zeylanica*.

Western and Central Provinces. This is a very rare species; Layard got it at Kotte, near Colombo, and I have heard of individuals from the Kandy district, these being the only places where it has as yet been observed.

140. *ARDEA PURPUREA*, *Linn*.—The Purple Heron; Blue Heron. “Karawal Koka,” *Sinh*.—Layard, *Annals Natural History*, volume 14, page 110; Kelaart, *Prodromus Faunæ Zeylanica*, page 133.

Throughout the marshy, well-watered districts of the Island, but more numerous down the west coast than on the opposite side of the Island, where the Grey Heron takes its place in some measure. Numerous about Kalpitiya, Negombo, Bolgođa and Amblangođa, lakes and marshes to the south of the latter, and about Mátara; occurs on the tanks in the Kataragama district, and generally throughout the Eastern Province; more plentiful again towards the north, frequenting Topur tank and all the salt lakes from Trincomalee and Nilaveli northwards through Terria and Mullaitivu to Jaffna.

141. *BUPHUS COROMANDUS*, *Bodd*.—The Cattle Egret. “Paddy Bird” of Europeans. “Gelevi Koka,” *Sinh*.—*Ardea bubulcus*, *Javig*.—Layard, *Annals Natural History*, 1854, volume 14, page 111; Kelaart, *Prodromus Faunæ Zeylanica*, page 133.

Throughout the low-country; more abundant in the south and west than on the east side and in the Northern Province. Inhabits paddy fields and open lands in the vicinity of streams and swamps between Colombo and Ambépussa, throughout the Rayigam and Pasdun Kóralés, and in the Galle and Mátara districts; occurs in similar localities, but not so plentifully, in the neighbourhood of Kataragama and throughout the Eastern Province, likewise in the vicinity of all the salt lagoons between Trincomalee and the Jaffna district, and occurs frequently in Dumbara.

142. *ARDEOLA GRAYII*, *Sykes*.—The Pond Heron. “Paddy Bird.” “Kanna Koka,” *Sinh*.—*Ardeola leucoptera*, *Bodd*.—



Layard, *Annals Natural History*, 1841, volume 14, page 112; Kelaart, *Prodromus Faunæ Zeylanica*, page 133.

Throughout all the low-country and extending into the Central Province to 2,500 feet; abundant in all marshes and paddy fields and in the vicinity of fresh water; perhaps less numerous in the dry districts of the north-west and south-east than elsewhere.

*Note.*—There is a small colony of these Herons in the Fort at Trincomalee, around which they may be seen perched on the rocks catching fish. This is the only place where I have ever observed the species in such situations.

143. *BUTORIDES JAVANICA*, *Horsf.*—The Little Green Bittern.—Layard, *Annals Natural History*, 1854, volume 14, page 113; omitted from Kelaart's List, *Prodromus Faunæ Zeylanica*.

Throughout the low-country generally, but most numerous in the north, north-east, and south-west. In the north it is found in the Fort ditch at Jaffna and other similar spots, and frequents the borders of all salt lagoons in the Trincomalee district which are immediately surrounded by underwood and jungle, in which it lurks by day, coming out just before sunset to feed. Occurs on Colombo lake and about Kótté, likewise on Bolgođa and Amblangođa lakes; numerous on the banks of some of the south-western rivers to a distance of thirty or forty miles from the sea. Layard, *loc. cit.*, remarks that it replaces *Ardetta Sinensis* in the north, and appears to have overlooked it in the south. It affects the immediate banks of rivers, hiding during the day under the overhanging bushes and jungle, and is thus likely to be passed over in places, where, as on Gindurah river, it is common.

144. *ARDETTA FLAVICOLLIS*, *Lath.*—The Black Bittern; Layard, *Annals Natural History*, 1855, volume 14, page 113; omitted from Kelaart's list, *Prodromus Faunæ Zeylanica*.

Migratory to the west and south of Ceylon during the north-east monsoon; frequents the swamps in the vicinity of Colombo, where it first arrives; occurs in reedy, grassy spots on the borders of all the lakes of the Western Province. I did not meet with it either in the south-east or in the Trincomalee district. Layard, *loc. cit.*, says it is "not uncommon about Mátara."

145. *ARDETTA CINNAMOMEA*, *Gmelin.*—The Chesnut Bittern. "Nati-Korowaka," also "Meti-Korowaka," *Sinh.*—Layard, *Annals Natural History*, 1854, volume 14, page 113; Kelaart, *Prodromus Faunæ Zeylanica*, page 133.

Western and south-western districts. Common in the Cinnamon Garden fernbrakes and in paddy fields throughout the Rayigam



Kóralé, and in the neighbourhood of Bolgođa and Amblangođa lakes; likewise in the Galle district as far east as Mátara. I did not meet with it in the north-east, but it most likely inhabits that district, which has much in common with the south.

146. *NYCTICORAX GRISEUS*, *Linn.*—The Night Heron. “Ra-Kana Koka,” *Sinh.*—Layard, *Annals Natural History*, 1854, volume 14, page 114; omitted from Kelaart’s list, *Prodromus Faunæ Zeylanica*.

On the borders of secluded lakes and tanks throughout all the low-country; frequents sequestered spots, living in “colonies” on Amblangođa, Bolgođa, and Taggalla lakes, Sittrawella and Uđuwella tanks in the Kataragam country, and similar localities in the north-east.

147. *GOISACHIUS MELANOPHOLUS*, *Raffles.*—The Malay Bittern. *Tigrisema Melanophila*, *Raffles.*—Layard, *Annals Natural History*, 1854, volume 14, page 114; omitted from Kelaart’s list, *Prodromus Faunæ Zeylanica*.

An occasional visitor occurred in the vicinity of Colombo in November, 1852, vide Layard, *loc. cit.*; at Aripu in the north-west, during the same month of 1866; and, finally, near Colombo, where the Society’s specimen was obtained during last November. It has generally been obtained in marshes, the natural abode of Bitterns, the only exception to that rule having been in the case of Mr. Holdsworth’s example, which was found lurking among some thick bushes in his compound at Aripu, and had, in all probability, not been more than a few hours in the Island.

*Note.*—The occurrence of this Malayan form, in Ceylon, which appears to be migratory to the country with the north-east monsoon, is extremely interesting. It has never yet been procured on the Indian coast, and would seem to be drifted to the south-west from the opposite side of the Bay of Bengal purely by the influence of the wind from that quarter. Its visits certainly are few and far between, and it must accordingly be viewed in the light of an “occasional visitor, and not a regular migrant.” It has always, it will be observed from the above remarks, been found here at the beginning only of the north-east monsoon, but this is easily explained by the fact, that birds on first arriving in a new country are always more readily procured than afterwards, when they have wandered into their accustomed haunts. It has moreover been shot, in each instance, on the west side of the Island—that farthest removed from its natural habitat, Malacca, but this, I think, is entirely owing to the absence of any very diligent researches into the avifauna of the east coast during the north-east monsoon or at any other time of the year.

148. *ANASTOMUS OSCITANS*, *Bodd.*—The Shell Ibis “Shell-eater” of the Indian sportsmen. Gombelli-koká, *Sinh.*—Layard, *Annals Natural History*, 1854, volume 14, page 115.

Throughout the low-country, but rare along the western coast. There is a “colony” on the lake near Amblangoḍa, and the specimen in the Society’s Museum (a young bird) was procured in the Keḷani-gaṅga. Very abundant in the south-east, frequenting Sittrawella, Tissa Maha Rahma, Uḍuwella, and other tanks in the Kataragam district, and extending from thence through the Eastern Province. It is rare in the north-east, occurring on Tóppu tank. Probably numerous on the Paderia and other inland sheets of water in the Northern Province.

149. *DENDROCYGNA JAVANICA*, *Horsf.*—The Whistling Teal. “Teal” of Europeans. Saaru, *Sinh.*—*Dendrocygna arcuata*, *Cuv.*—Kelaart, *Prodromus Faunæ Zeylanica*, page 136; Layard, *Annals Natural History*, 1854, volume 14, page 269.

Throughout the whole of the low-country, not extending into the hills. In the Western Province particularly abundant at times, about Bolgoḍa and on the borders of the Bentota river; about Mátara and in the neighbourhood of Baddégama in the south; likewise on all the eastern and northern tanks.

150. *PODICEPS PHILIPPENSIS*, *Bonn.*—The Indian Grebe “Dab-chick”; Layard, *Annals Natural History*, 1854, volume 14, page 270; *Podiceps nimor*, *Lathun.*—Kelaart, *Prodromus Faunæ Zeylanica*, page 137.

Common in the Northern, Eastern, and Western Provinces, somewhat scarce in the south. Found on Colombo lake, and numerous on many of the tanks in the north.

151. *STERNA NIGRA*, *Linn.*—The white-winged Black Tern. *S. Leucoptera*, *Temm.*—Holdsworth, *Catalogue Ceylon Birds*, P. L. S., 1872, No. 310.

North-west coast. Procured by Holdsworth near Aripu in May 1860; and a very rare visitor to our shores. *Hab.* “India, China, North Africa, and South Europe.”

152. *HYDROCHELIDON LEUCOPARCIA*, *Natt.*—The small Marsh Tern. *Hy. Indica*, *Stephens.*—Layard, *Annals Natural History*, 1854, volume 14, page 270.

On inland marshes, paddy fields, and tanks in the vicinity of the sea round the whole coast. Abundant also on the salt lakes of the north-east, and extending inland in that part to the tanks of the Vanni district; frequents the salt-pans near Hambantota; more numerous in paddy fields in the south-west than in other localities; common on Bolgoḍa lake.

153. (?) *THALASSEUS CRISTATUS*, *Stephen*.—The large Sea-Tern. May be *St. Bergii*, *Licht.*—Hume, "Stray Feathers," volume 1, page 283; Layard, *Annals Natural History*, 1854, volume 14, page 270; omitted from Kelaart's list, *Prodromus Faunæ Zeylanica*.

Chiefly along the west and south coasts. Numerous at Colombo and Galle, and frequenting all parts where there are isolated wells at a little distance from the shore; less so on the south-east, and not so abundant along the north-east coast as the next species.

154. *THALASSEUS MEDIUS*, *Horsf.*--The Lesser Sea Tern. *Thalasseus Bengalensis*, *Lesson*.—Layard, *Annals Natural History*, volume 14, page 270; omitted from Kelaart's list, *Prodromus Faunæ Zeylanica*.

Equally abundant on parts of all our coasts: Aripu, Colombo, Galle, on the west; Hambantota, Batticaloa, and Trincomalee, on the east; the Jaffna peninsula on the north. More numerous than any other species of Tern, with perhaps the exception of *Gelochelidon anglica*.

Galle, 20th May, 1873.

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## BRAND MARKS ON CATTLE.

BY JAMES D'ALWIS.

CATTLE, as considered by all Oriental nations, are a necessary part of a man's substance. It was therefore that Abraham is said to have been "*rich in cattle*, as well as, in *silver and gold*." (Gen. xiii. 2.) Not only from the esteem in which the possession of cattle was anciently held, as a part of man's wealth, but from considerations of policy the destruction of the animal was prohibited, and visited with severe punishment. In process of time people ceased to kill cattle for food, and cattle-stealing became a crime unknown in the land. The force of this habit however became gradually so strong that the Sinhalese had as much aversion to beef as a Moorman has a dislike for pork. There are not few in this island, especially in the Kandyan provinces, who have not tasted, and would not taste, beef. We have known instances where noblemen, invited to the houses of their friends, have refused to partake of food, simply because there was beef on the table. When, in one of our visits into the interior, many years ago, we accepted an invitation of Mahavalatenne Ratémahatmayá, though the Kumárihámi of the late Adigar did the company the honor to be present, she nevertheless abstained from partaking any food, simply on account of *geri-mas* 'beef.' '*Gerimaha-gulámálá*' was, as we learn from history, the opprobrious term with which the Sinhalese reproached Europeans for a long time after the British conquest.\*

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\* See Marshall's Conquest of Ceylon.



The laws and usages relating to cattle were universally the same in the East. Those of the Singhalese were particularly identical with the Institutes of Manu.

The principles, as laid down in that primeval law, are briefly as follows:—If cattle, fed and kept in one's house, trespass, by day, the blame falls on the herdsman; if by night, on the owner. But, if the place in which they are secured be different, the keeper alone is responsible for any damage. He, too, is responsible for the loss of a beast, which, for want of due care on his part, has strayed, has been destroyed by wild animals, or has died by falling into a pit. He is exempted from all responsibility when a loss is occasioned by *vis major*; but, even in such a case, he is required to give prompt notice to the owner, and to make diligent search soon after the loss. So great seems to have been the jealousy with which the acts of herdsmen were watched over, that he was required, upon the death of any cattle in his charge, to produce to his master their ears, hides, tails, limbs, &c.—a practice still rigidly observed in all parts of Ceylon, by the production of the hide containing the familiar “brand-mark” of the owner.—*Manu* viii. 299. *et seq.*

The punishment for violence against cattle was the same as if the injury was inflicted on man. The offender received punishment as severe as the presumed suffering; and, where such injury resulted in “hurting a limb, wounding, or fetching blood,” the offender was also to make good the expense of a perfect cure.—*Ib.* viii. 236, 7.

Besides punishment adequate to the offence, which was inflicted in ordinary cases of cattle-stealing, thefts of cattle belonging to temples, &c., were punished more severely.—*Ib.* 324, 5.

These regulations were not less salutary in a moral point of view—putting cattle-stealing beyond all temptation—than in the promotion of agriculture. Even after the



destruction of the agricultural prosperity of this island by foreign invasions and internal commotions during the long period which preceded the British conquest in 1815, the number of cattle in the Island, as we gather from casual observations of travellers, diplomatists, and historians, was greater at that date than they are now. It is a positive fact that the Island now produces, annually, less than the number slaughtered by honest or foul means. Though, perhaps, the number killed by the butcher exceeds that which falls a prey to the knife of the cattle-stealer, yet, few—very few, people have a correct conception of the great loss which the country, and the interests of agriculture in general, have suffered, and suffer by cattle stealing.

To prevent this great evil, or rather to promote the agricultural interests of the land, various enactments have been ordained from time to time by the legislature of this country. Two proclamations declared it penal to introduce into healthy districts cattle, suffering from contagious diseases. When, in 1816 and 1828 an extraordinary murrain produced an extensive mortality among cattle, the Government unconditionally prohibited the destruction for a time of “cows and cow-calves,” under a penalty of Rds. 50. In 1836 cattle-stealing increased so much that the legislature prevented the private killing of cattle by restrictions of different kinds, of which the description of the animal by its “marks” was made a condition precedent for obtaining a ticket authorizing its slaughter. Besides other measures, by which even the possession of beef, unless satisfactorily accounted for, was made criminal, a provision was made by the Ordinance No. 2 of 1835, amongst other things, for the registration and the *branding* of cattle [see cl. 7.] However leniently this law is enforced, the practice of branding cattle is carried on by all parties

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By Vellalley from N<sup>o</sup> Hoti

N<sup>o</sup> 21



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Pahimbizye

N<sup>o</sup> 22



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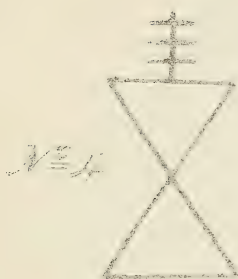
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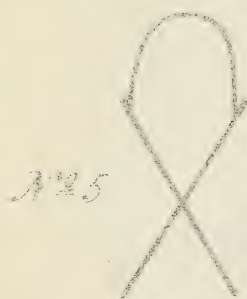
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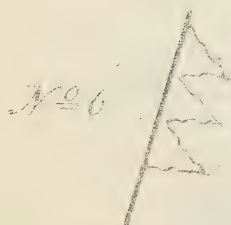
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*Toundaloo Pahimbiye*



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*Pier-Pelle*



စော့မိတ်

*Codie Hanne*



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ယတုဝူဟန

*Yatooroo Hanne*N<sup>o</sup> 8

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*Neloom Mall*N<sup>o</sup> 9

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*Neloom. Hall Addichande*

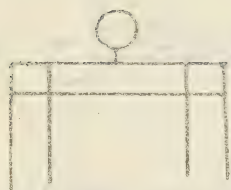
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Boopate Addehande

N<sup>o</sup> 11



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Ippolay or Wijedana

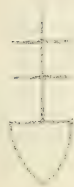
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Toondaloo Hanna

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Holyn

N<sup>o</sup> 14



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Pasmulla

By Mahabaddes from N<sup>o</sup> 15 to 17

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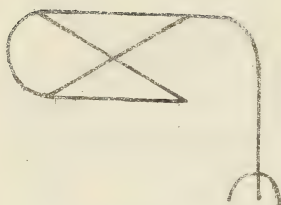
Mada Hana

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*Madoo Kerelle*

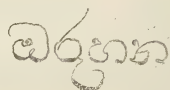
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*Laroo Kerelle*

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*Oroo Hana*

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Modere Alle

Modere Alle

Nº 20



Modere Alle

Modere Alle

Nº 21



Modere Alle

Modere Alle



By Chandos from N<sup>o</sup> 22 to 24.

N<sup>o</sup> 22



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Ittie Hanné

N<sup>o</sup> 23



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Akoosce' or Hendoowe

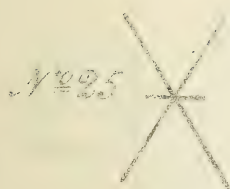
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Wit-Cavite

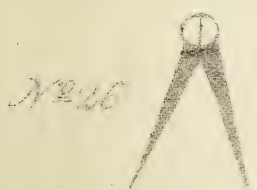
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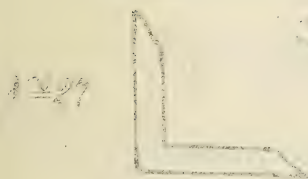
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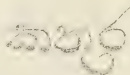
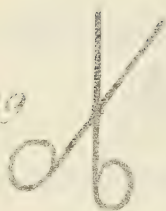


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Wadie Heliyé

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Doonoo Hanne



N<sup>o</sup> 37

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Palemastoriye

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Kammadaye or Calanyu

By Moormen N<sup>o</sup> 49 & 50

N<sup>o</sup> 49.



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Sam Cadoove

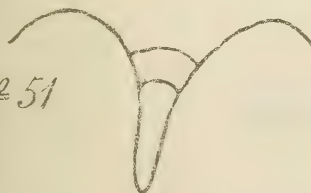
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Ande Haride or Ellenpoore

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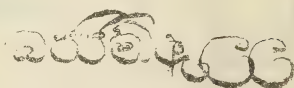
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Jamijadoo



*By Paduas N<sup>o</sup> 52*

*N<sup>o</sup> 52*



*Badjam Alle*

*By Moormen of Chilaw*

*N<sup>o</sup> 53*



*Dagger*

*Sarnoo-Saadoo*

*N<sup>o</sup> 54*



*Crescent*

*Illam Tirrei*

as it was done from great antiquity;\* and it serves as a more powerful check to cattle-stealing than any which the owner may devise.

Shortly after the enactment in question, when Mr. (since Sir) William Ogle Carr became the Queen's Advocate, he found some difficulty in retaining the different names given for cattle-brands, during prosecutions for cattle-stealing, and requested an officer of the Court to collect the names in a descriptive catalogue. The following is the result of that officer's labours, which I have the honor to present to this Society.

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#### NOTE.

The plates are given in the Appendix in the integrity in which they were found in the original. I regret that I have not been able, as I intended, to add explanatory notes to the names.

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\* Arrian states that an Indian nation called Sibæ marked their oxen with a club to distinguish them.—Vol. 2, p. 195.

NOTES ON THE OCCURRENCE OF A RARE EAGLE NEW  
TO CEYLON; AND OTHER INTERESTING OR RARE  
BIRDS.

BY S. BLIGH, ESQ., *Kotmalé.*

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I HAVE the great pleasure of recording the occurrence of that rare and beautiful eagle, "*Limnaetus Kienieri*," of De Sparre, called by Jerdon ("*Birds of India*," page 74) the "*Rufous-bellied Hawk Eagle*." I shot a fine male example of this splendid-looking bird on the 20th October last; and as it has not hitherto been recorded as occurring in Ceylon, and is rare even in India, the following particulars of its capture and description may be of interest and worth recording.

An hour before sundown, as I was walking by the skirts of a narrow belt of jungle surrounded by patanas, I heard the call-note of a Java Sparrow; being desirous of obtaining a specimen, I went in search of it, and soon discovered a small flock of these birds on the top of a very high tree, evidently enjoying the beautiful evening as much as myself after so many weeks of rain, as they were piping their pleasant notes incessantly. Whilst waiting for the chance of a shot, I saw a large bird of prey leisurely sailing just above the trees in circles, in a very buoyant and graceful manner, rarely flapping its wings, evidently hunting for a supper (on dissection the stomach proved to be quite empty). My little terrier was frisking about some thirty yards off, and on arriving over the spot, the bold bird at once altered its flight, hovering in small circles, with a heavy flapping of the wings, evidently with a view of examining the dog--giving me an opportunity of making a clear but long shot. I brought it down with a broken wing. On going to pick it up, I saw it was an unknown species to me. It put itself in an attitude of defence

at once, and a formidable bird he looked, with beak open, head thrown back, wings spread, and talons ready for action, and its beautiful brown eyes looking so fierce. Securing it with some difficulty, I should have wished to have kept it alive, but found the wing too much fractured. I may here remark, as it may not be generally known, that a good plan of killing large birds, when wounded and desired as specimens, is to tightly press the thumb on the trachea just by the roots of the tongue. I killed the eagle so very quickly without injuring a feather.

I look upon the capture of this rare Indian eagle in Ceylon as not only a highly interesting addition in itself, but also as full of promise that some of the more commoner kinds found in India may yet be added to the local list, as yet not half the species of diurnal raptores found in India have been recorded as occurring in Ceylon.

Jerdon records two specimens only as existing in Indian Museums. My specimen agrees most accurately with Jerdon's description as to plumage, but differs in measurement, mine being smaller and a male. I presume his was a female, as the sex of the specimen he describes is not given, the difference being no more than what is usual between the sexes of raptorial birds, the female being the larger. The species may be readily distinguished from others of the same family in the adult state, having but three colours, each well defined and separate, the whole upper parts black, chin, throat and breast white, a few feathers on the side of the breast having oblong streaks or spots of black, the rest of the under parts rufous, each feather having a faint line or streak of black in the centre, excepting those of the tarsus which are much paler and without streaks, the larger under wing-coverts having but a very narrow inner edge and tip of rufous, the rest black form a very conspicuous band of that color across the wing when extended, the base of the crest feathers pure

white, that of the rest of the body not so pure or tinged with grey; I noticed that the bird did not elevate its crest but slightly above the level of the head. Wings when closed reach within  $1\frac{3}{4}$  inch of the end of the tail; weight,  $1\frac{3}{4}$  lb.; spread of wings, 45 inches; carpal joint,  $14\frac{1}{2}$  inches; length,  $19\frac{1}{2}$  inches; tail, 9 inches; longest crest feather,  $2\frac{1}{4}$  inches; tarsus, 3 inches; greatest spread of foot, 5 inches; depth of closed beak, 1 inch; eye rich dark brown and  $11\text{--}16\text{th}$  of inch in diameter.

A few of the upper wing-coverts and the 5th to the 10th primaries have a decided brownish tinge; the 9th and 10th also have a terminal edge of albescent. These feathers I should say, though quite perfect and shew no signs of abrasion, and are quite consistent with adult plumage, indicate that the bird has lately worn a browner livery. Probably the plumage of the first two or three years may bear a resemblance to that of commoner species, and in which stage may not be readily distinguished from them, and thus possibly this rare bird has been overlooked, and suffered their too often inglorious fate in this Island of being stuck on a tall pole as a warning to their congeners that an Appu's rusty gun is only too ready to protect his master's fowls.

#### NINOX HIRSUTA, *Temm.*

On the 12th November about noon, when making my way through a dense jungle, I suddenly came upon three owls sitting together on a horizontal branch of a low-tree, well shaded with foliage. The instant they knew they were observed, they dashed off in a sudden manner in different directions. I secured one which proved to be an adult male of this species. Three years since, I received a pair in the flesh from Kótté near Colombo, shewing that it frequents both the low and hill country; they are said to be rare in Ceylon. The above are the only instances I have met



with the species. The stomach contained the remains of beetles and grasshoppers.

*CUCULUS CANORUS*, *Linn.*—The “Cuckoo.”

Now the name recalls “Home” and floods the memory with recollections of far different scenes to those where I procured the second recorded specimen of this rare visitor to Ceylon. The only other specimen was procured by Layard near Colombo many years since. My specimen was flitting from bush to bush on the Harangolla patanas, and was very shy. Its stomach contained the remains of large hairy caterpillars.—(Shot on October 7th, a male in good plumage.)

*HIEROCOCYX VARIUS*, *Vahl.*

On the 7th of November I shot a male of this species. Its flight is so like that of a small hawk, that I at first mistook it for one. It seems to prefer the skirts of the jungle bordering grass land to the open country. I flushed it several times before obtaining a shot. The plumage is partially moulting. The stomach contained the remains of grasshoppers.

*TRINGILLA ORIZIVORA*. “The Java Sparrow.”

This well-known cage-bird I believe is often seen in a wild state near Colombo. I have frequently seen them in the jungle here. They are so wild and keep so much to the tops of the highest jungle-trees, in inaccessible places, that I have not yet been able to obtain a specimen. They seem to be quite at home in this wild district, and I think the species is entitled to a place in the future local collection in the Colombo Museum.

*ERYTHROSTERNA HYPERYTHRA*, *Cabanis.*

So little seems to be known of this lately discovered species, that I watched for its appearance this season with interest, and first observed it on the 12th of October. I heard two on that day in a field of coffee. I was well

acquainted with its call note, having procured specimens in Haputalé in 1869. Not knowing at the time that it had only recently been made known, I looked upon it then as a winter visitor to this Island; now I have no doubt but they leave this for more northern climes for nesting purposes. As I have noticed with many other species of small migratory birds here, so with this; the males precede the females and immature males by several days. By the 24th of the month, their robin-like notes could be heard on all sides, and seemed to be the commonest bird here. Now (18th November) the greater number seem to have moved on, but still they are to be found in every suitable locality. Three or four are now chirping round the bungalow. Their most favourite haunts seem to be thick rocky chenas, interspersed with a few trees bordering on open ground. They are very restless birds; in habit they have much more affinity to the robins and chats than to fly-catchers. Its most common notes are like, "*hwit, jur, tick, tick, tick,*" indifferently uttered, separately or all together, and it has a pleasant little song. When the "*tick, tick,*" is uttered, the bird always elevates the tail, and reminds one most forcibly then of the familiar robin. They are the earliest birds to get up that I know of here; they are early enough to see the bat off to bed, and the other evening when watching one of those creatures breaking its day's fast on a luscious guava, the robin-chat was chirping his goodnight in an orange tree hard by.

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[Read 3rd February, 1873.]

EXTRACTS FROM THE RECORDS OF THE DUTCH  
GOVERNMENT IN CEYLON.

BY R. VAN CUYLENBERG, ESQ.

I BEG to lay before the Society certain notes I have taken from the Dutch Records preserved in the Government Record Office. They comprise extracts from Minutes of Councils held by the Dutch during some time of their rule in this Island. It may be mentioned that their Council proceedings were always opened with prayer.

*November 13, 1658.*—At a meeting held this day it was resolved that the Council do place on record their gratitude to God for their success in having conquered the Portuguese. They set apart the 20th of that month as a special day of thanksgiving and supplication for His further aid—to be observed by all, under a penalty of one hundred Rix-dollars for neglect of the order. Clergymen required to announce the same from their pulpits.

My next extract is from a Minute of Council bearing date the 10th June, 1659, where the Council after due deliberation on the subject of the welfare and prosperity of the Dutch and Native Burghers come of opinion that it was principally owing to their general apathy that their means were small and accordingly suggest a remedy. They propose that the body of Burghers should have a Captain over them. The qualifications necessary for a person holding this position having been discussed, it was agreed that George Blume the Captain of the Cinnamon Department be selected to fill the post, he being a man of active habits, and one possessing an intimate acquaintance with the people of the country and would be sure to incite them to the pursuit of useful and honest occupations.

Another measure brought before the Council on this day was one having reference to the baking of bread, and it was ruled that the best white bread should weigh 8 ozs., and mixed brown bread 16 oz., and that the price of a loaf was to be 2 stivers\* when the parrah of wheat was sold at Rds. 1 18 stivers. Eight Dutchmen and eight Natives (whose names are mentioned) were to have licenses as bread-bakers, and the Captain of the Burghers was to make inquiries and find out what was the number of Christians who were engaged in baking bread, and none were for the future to have licenses to carry on this trade unless they were known to be pious men and regular attendants at divine worship.

*20th December, 1659.*—At a meeting held this day it was brought to the notice of the Council that out of those villages in the Belligam and Galle Kóralés that yield a revenue to Government, no less than sixty were found to be inhabited by dancing women and other useless people by which the Company suffered a loss. It was therefore decided that they be expelled from thence, and that 300 recently enlisted Lascoryns be sent there on a monthly allowance of one laryn each, and one parrah of rice.

*May 24, 1664.*—At a meeting held this day it was decided that all Storekeepers and Cashiers employed under Government were to be called upon to give security for the due discharge of their duties, and when neglect of duty was brought home to them they were to be deprived of situation and rank and employed as soldiers.

*July 18, 1664.*—It was brought to the notice of the Council that there were frequent complaints by Clergymen of the evils resulting from the practice, which was daily gaining ground, of Dutch soldiers marrying women of the country,

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\* Stiver—a Dutch coin of the value of 2 cents,

and it was resolved that these marriages should not be permitted to take place for the future, unless a certificate from the Clergyman was produced shewing that the woman professed the Christian religion.

It was also ruled that native women, wives of Dutch soldiers, were to be required to attend the weekly services of the church. The penalty for neglect of this order was that their husbands should forfeit their wages.

*October 4, 1667.*—Amongst other things that came before the Council on this day was the subject of agriculture in the Galle District, and it was resolved to reward those who were chief in promoting the same in the following manner.

To the Commander, a silver jug weighing 200 Rds.

To the Dissawe, a silver gorget and tray weighing 35 Rds.

To his Assistant, 150 Rds. in cash.

To Lieut. Hans Jacob Boeff, 100 Rds. in cash.

To the Native Chiefs, 150 Rds. in cash.

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I BEG to place before the Society certain notes I have made from the Dutch Records, in continuation of the paper presented by me on the 3rd February last. They comprise Minutes of Councils held by the Dutch from November, 1667, to August, 1669.

*November, 1667.*—The Council resolve to purchase the house of the late Assistant Engineer, Adriaan de Leeuwe, situated in the east end of the street called Prince Street east of the Fort of Colombo, in breadth along the street over against the Fort, six Renish (?) roods, and in length along Prince Street, fifteen roods, for the sum of Rix-dollars 875\*. This is interesting as serving to shew the value of property at that time as compared with the present.

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\* A rix-dollar = usually from 4s. to 4s. 8d.



*November, 1667.*—The Council permit Adriaan Baach, as a special favour, to disembark some rice brought from Tutu-coreen, the same being contrary to express orders and very detrimental to the progress of cultivation here.

The Council receiving an application from one Clara Van Der Hart, requesting that she may be exempted from paying the duty of 20 per cent., on imported cloth, grant her request, but on the distinct understanding that for the future none should be exempted.

*January, 1668.*—The Council learning that the ship “Vlaardingen” was sea-worthy, resolve to despatch her to Holland with a cargo of Saltpetre, Pepper, and Cinnamon, along with two other ships. These three vessels to be manned with 185 to 190 men, and to be supplied with all the necessaries for a ten months’ voyage.

It is also resolved that the two ships, the “Wassende Maan” and the “Wapen Van Der Jour,” that have arrived from Amsterdam, were to be sent back laden with Pepper, and one of them was to carry a chest of Pearls of the late fishery that was bought in for the Hon’ble Company at 38,582 guilders.\* The Council moreover learning that these two vessels had performed their voyage to Ceylon in seven and six months respectively, direct that the half reward of 300 guilders be given to the former, and the half reward of 600 guilders to the latter, as ordered by the Hon’ble Company, which was to be expended in procuring necessaries for the return voyage.

The Council also set apart the 2nd of February as a day of supplication and fasting, owing to the departure of these ships for Holland.

The Council learning with pleasure that a new arrival by one of these vessels, in the person of Serjeant Cornelius

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\* Guilders, Dutch coin=38 cents, or 1s. 9d., Rs. 14,661 and 16 cents.

Seybol, was a Lawyer and an Advocate, it was decreed that he be made a member of the Council of Justice, and receive the salary of a junior merchant.

*March, April, 1668.*—Amongst other instructions by the Council on ecclesiastical matters, were the following. The native languages were to be learnt by all Clergymen. The Sindhalese and Tamil languages were to be used instead of the Portuguese, which was to be discontinued.

Slaves were not to be permitted to wear hats or long hair, who were not able to speak the Dutch language intelligibly.

*August, 14, 1668.*—The Council on hearing that certain fishermen were about to relinquish their calling, and being of opinion that the same would be prejudicial to the public, appoint a Committee to revise the list of the fishers, and to enjoin these men to continue to pursue their calling according to ancient usage.

*May, 1669.*—The Council finding that the cocoanut plantation at (Souti Tangh) yields a revenue of not more than 1,260 rds. per annum, against an outlay of 620 rds. per mensem, resolve on renting it out to the Burgher Louis Tramble at 900 rds. per annum from the 21st June next to the end of February, 1671.

*July, 1669.*—The Council offer a reward of 400 laryns\* to the person who shall produce the body of a certain murderer, alive or dead.

*August 5, 1669.*—The Council commute the sentence passed by the Court of Justice on Cappure Camby Chetty of Hunnupittia for adultery, which was, that he be hanged by the neck until he is dead, and his corpse be put into a sack and thrown into the sea: thus—that he be whipped severely beneath the gallows, branded and banished from the Island, and interdicted from returning to it on penalty of forfeiting his life.

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\* Laryn. —A Portuguese coin.

## THE STATURE OF GOTAMA BUDDHA.

BY JAMES D'ALWIS, M. R. A. S.

THERE is no statement in any part of the Buddhist Canon regarding the stature of Buddha, or the ordinary stature of man in his age. Nor, so far as my investigations have extended, have I found any allusion to them in any of the Commentaries to the Canon. Dimensions, however, are recorded of habitations, furniture, clothes, &c., designed for the priesthood; and they are generally expressed by the terms “sugata vidatthi.” At the place, where it is first mentioned (vide *Vinaya Pitaka*, lib. 1, chap. 4) Buddhaghosa defines the measure thus:—

Sugata vidatthi nāma idāni majjhimassa purisassa tisso vidatthiyo vaḍḍhakī hatthena diyaddho hattho hoti—i. e. ‘*Sugata vidatthi*, is three spans of a middle-size person of this (age), and one and a half cubits by a carpenter’s cubit.’

Upon the above authority, and on the supposition, I believe, that by sugata, “Buddha’s” was meant, the calculation of his height is in this wise. Taking Buddha’s span to have been the length of “three spans of an ordinary person,” and giving nine inches to the ordinary span, the *sugata* span is put down at (three by nine, equal to) twenty-seven inches. Two spans being generally considered to be a cubit, or the length of the lower-half of a man’s arm; and four times that length being the average height of a well-proportioned man—Buddha’s stature is said to have been (twenty-seven  $\times$  two  $\times$  four, equal to two-hundred and sixteen inches, or) eighteen feet.

It is not easy to ascertain with precision if Buddhaghosa in his gloss meant, by sugata vidatthi, “Gotama Buddha’s

span," and thereby intended to give his height. He does not anywhere state, on what authority he, nine and-a-half centuries after the sage's death, fixed the standard of this measure, by which he would assign to Buddha's stature three times the average height of a middle-size man of his age. It is indeed extremely doubtful, that in this explanation he simply translated what Mahinda had previously stated in his Sinhalese Comment; for Buddhaghosa unquestionably refers to the size of a span of *this, i. e.*, his age; and it will be observed, that 700 years had then elapsed since Mahinda wrote his Sinhalese Commentary. That Buddhaghosa was therefore led into an error, from a misapprehension of the expression *sugata*, there is less reason to doubt, than that he was misled by any traditional account that might have come down to his own times; for, there is abundant testimony in the *Tepitaka* to prove that Gotama was an ordinary man of his age. What, therefore, was the height of man in the 6th century B. C., or what was meant by *sugata vidatthi* in the *Institute* already noticed, will form the subject of investigation in this paper which I respectfully submit to this Society.

Anciently people wrote the most extravagant things of man and his nature. Their books abound in the marvellous. We read of giants, and gigantic men. Even the Old Testament, using the current phraseology of the times, alludes to them in different places, in the same way that the *Mahavansa* speaks of them as once existing in Ceylon. But, I believe it may safely be affirmed that these giants were no more gigantic than the *Yakkhas* of *Mahánama*; or that the latter were no more devils than the "evil demons," who, according to Buchanan's *History of Scotland*, "having been allied to the daughters of Dioclesian, begot giants, whose descendants remained even at the landing of Brutus." The giants of the Bible, and the *Mahavansa* were

doubtless extraordinary men, both in stature, valour<sup>1</sup> and strength, like a Nimrod, a Níla, or a Porus.<sup>2</sup> That they were great in stature we readily believe; but that they were three times taller than men are at present, to say the least, has not been proved. That "the mighty men of old" were in stature greater than mankind of the present day, may, moreover, be conceded on the ground that they were also long-lived. But, when the average age of man came down in round numbers to 100 years, that man generally retained his abnormal stature cannot be easily credited. All that can be safely predicated of such, is, that people of extraordinary stature have appeared from time to time, like men of extraordinary mental calibre. Not a single statement in any book authorizes the conclusion that mankind were altogether gigantic in stature after the date assigned to the flood. If Goliath was ten feet seven inches high,<sup>3</sup> Moses was by no means of the extraordinary height which he records. If, again, the ten warriors of Dutthagámini were

<sup>1</sup> Mahawanso calls them "warriors," p. 137.

<sup>2</sup> Arrian says that when Alexander saw Porus "he stopped his horse, and was seized with admiration at his tallness, for he was above five cubits." Five cubits are equal to about seven and half feet of our measure. Plutarch, p. 37, says, that, according to most authors, he was reckoned to be four cubits and a hand's breadth; but Raderus thinks that his four cubits ought to be five; because Eustathius in his notes to Dionysius, ver. 1027, tells us, that many of the Indians were above five cubits high. Curtius gives us no certain rule by which we may guess at his stature, he only affirming, lib. viii., chap. 13, 7, "that Porus exceeded the common height of men, and that his elephant as far surpassed the rest of the elephants in bulk, as he did the rest of his army in strength and stature." Diodorus, p. 559, adds, that "his body was so big, that his breast-plate was twice the dimensions of the rest."—See *Arrian's History of Alexander*, vol. ii, p. 37.

<sup>3</sup> 1. Sam., xvii., 4.



strong men, it is nowhere stated that they reached even the alleged height of Goliath.

It may be perfectly true that, anciently, men varied in stature in different regions of the world, as they do now. Those who were of Anak's race might have been of such extraordinary height that the Israelites looked like grasshoppers before them.<sup>1</sup> Some of the European nations may excel the Londoners of the present day. So likewise, the Indians might have been a well formed people, measuring much above the average height of other nations. We may go farther, and admit, that even in one and the same region, the distinctive character of each race of man was, and is highly variable.<sup>2</sup> It has been also noticed that there was a difference in stature between the Polynesian Chiefs, and the lower orders within the same islands.<sup>3</sup> In like manner, the Prussian Grenadier Guards present a striking difference to the rest of the same nation. Further, the self-same Indians of the time of Alexander, as Arrian states, were "taller in stature than all the rest of the Asiatics."<sup>4</sup>

But, we can by no means believe that they were eighteen feet high. For, the utmost height which the self-same historian gives to "many of them" (*i. e.*, the class of Indians just above described) is "little less than five cubits." Five cubits, however, is not a very marvellous height of man even in modern times.

The result of modern investigations is, that the tallest man who ever lived was no more than nine and-a-half feet high. The skeleton that was found on the site of the

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1 This is simply a form of expression, or figure of speech to heighten the idea of extraordinary height.

2 Darwin's *Descent of Man*, 1, p. 225.

3 *Ibidem*, 115.

4 Arrian's *History of Alexander*, vol. ii., p. 9.

Roman camp at St. Alban's was only eight feet high.<sup>1</sup> A Swede, once in the Prussian army, was found eight and-a-half feet high. Charles Byrne, or O'Brien, an Irishman, whose skeleton is in the Museum of the College of Surgeons, London, was eight feet four inches high when alive.<sup>2</sup>

Now, there is no satisfactory evidence to shew that Gotama exceeded in height, any of the above persons. Nor, on the other hand, can we believe that he was of the height of the "many" Indians, whom Arrian describes as having been "little less than five cubits high;" for, he is unquestionably represented in the Buddhist canonical works, as we shall hereafter shew, as an *ordinary man* of his age; and Arrian himself records that "five cubits" was such an extraordinary stature, that Alexander the Great "was seized with admiration" (amazement?) at the tallness of Porus (for he was above five cubits high), as well as at his beauty, and the justness of the proportion of his body."

The maximum age to which people lived in the times of Gotama was in round numbers one century;<sup>3</sup> and it is the same that is assigned in Buddhist works to men of the present day. The fact is indeed undoubted, that he had not attained the age of a Mathusela, or that of any other antediluvian, or other ancient personage mentioned in Buddhist works; or much less the age of Henry Jenkins of Yorkshire, who was 157 years old at his death in 1670.<sup>4</sup> For, Gotama died in the "fulness of time," when he was only "four-score" years of age; and it must be borne in mind that the

1 Philosophical Trans., No. 333.

2 Penny Cyclopaedia.

3 See *Parinibbāna Sutta*, translated by Turnour in the Bengal Asiatic Society's Journal.

4 See Lardner's Annual Physics, p. 693.

Buddhists nowhere venture to state, that the people generally of the age of Gotama were eighteen feet high. We shall now turn our attention to some of the legends regarding Gotama Buddha.

i. It is said that Nanda, Gotama's foster brother, who was four añgulas shorter than Gotama, wore a robe in size equal to that of the sage.

ii. More authorities than one, consisting of the Canon and the Gloss., mention the fact that Gotama exchanged robes with Mahá Kassapa ; and that they both used the robes of each other.

iii. It is expressly stated that Mahá Kassapa was a middle-size man of his age.

iv. When king Ajátasattha visited Maṇḍamálaka, the monastery in Jívakambavana in Rájagaha, he saw, and entered the presence of a large concourse of priests surrounded by Gotama; and yet, seeing nothing extraordinary in Gotama different from those by whom he was surrounded, asked an Ajívaka *where Buddha was?* The Ajívaka replied, "Mahárāja, he is the same (person), who, facing the east, and leaning against the central pillar, is seated, surrounded by the bhikkhus and sañghas."

v. There appears to have been so little, if any, difference between Gotama and his disciples, that when the Bráhmaṇa Sundarika Bháradvāja saw Gotama with his head covered, he approached him, mistaking him for one of his fraternity ; and, when he afterwards saw his bald head, the Bráhmaṇa left the sage in disgust.

vi. When king Pukkusáti of Takkasilá heard of the great renown of Gotama Buddha, he went down to see him ; and on his way, met the sage in a public hall, and entered into conversation. It was not until they had spoken together for a good while that the sage was recognized. Nor even then was it, indeed, from any personal characteristic

which distinguished him from the rest of mankind. It was after he had been told of the fact.

Without multiplying authorities to prove, what is already manifest, that Gotama Buddha was an ordinary man of the 6th century B. C., we may now proceed to consider the passage in the Vinaya, from which it is inferred that he was eighteen feet high.

This inference is drawn, it is believed, from a misapprehension of the meaning of "sugata" in *sugata vidatthi*.

Sugata, it is true, is an appellative for Gotama. The Buddhists in Ceylon, following the definition of Buddhaghosa, interpret sugata as "Bauddha" or "Buddha's," and *sugata vidatthi* as "Bauddha span," or "Buddha's span." A little reflection, however, must convince the reader that such could not be the meaning of this word. Gotama was a man either of extraordinary, or ordinary stature. If the former, and if moreover by sugata his *ownself* was meant, it is quite clear the measures given by the phrases *sugata vidatthi*, and *sugata aṅgula*, were exceptional, and therefore conveyed no correct notion to any person who had not previously known the exact size of Buddha's hand or finger: and it is remarkable that *that* measure is not stated by the law-giver in any part of his Canon, which was intended for priests scattered about in different parts of the Majjhimadesa,—some of whom had never seen the sage,—and for priests who might come into existence centuries after his death. We are, therefore, constrained to distrust, that he meant by *sugata vidatthi* his own span—the size of which is not stated. That he did not mean the ordinary span, which might vary from age to age is sufficiently proved by the use of *sugata* before *vidatthi*.

On the other hand, if, as we may abundantly prove, Gotama was an ordinary person of his age, it is simply absurd to believe that he would speak of an ordinary

common measure by reference to his own span; or by qualifying it by the word *sugata*. It would be far more reasonable to believe that he had referred to a particular measure in use, or to any other that was then sanctioned by usage or authority. Indeed it may be believed that he meant, not an ordinary measure, but one of several measures which were known in his time. It may be then inquired; if *sugata* does not mean *Bauddha*, can it have any other sense? We are not at a loss to assign to it that "other sense." *Sugata*, from *su* 'well,' and *gata* 'taken, received, accepted,' besides being a name for *Buddha*, means 'approved,' 'accepted,' 'well received;' equal to 'standard, imperial.' With this interpretation before us let us investigate the meaning of the expression *sugatassa* and *sugata* in the following passage in the *Vinaya*, lib. 2, chap. i., section 5.

Yo pana bhikkhu *sugata* *cīvarappamānaṃ* *cīvaraṃ* *kāraṇe* *ya* *atirekaṃ* *vā* *chedanaṃ* *pācittiyaṃ*—*tatrī* *daṃ* *sugatassa* *sugata* *cīvarappamānaṃ* *dīghaso* *nava* *vidatthiyo* *sugata* *vidatthiyā* *tiriyaṃ* *cha* *vidatthiyo*—*idaṃ* *sugatassa* *sugata* *cīvarappamānaṃ* . . *ti* .

Before critically examining the meaning of *sugata* in the above Institute, it is necessary to examine the cause which led to its enactment. Nanda, Buddha's foster brother, who was a priest, once wore a robe as ample as the one usually worn by Buddha. Other priests, seeing Nanda at a distance, and mistaking him for Gotama, evinced the usual marks of respect; but soon found out their mistake, and expressed their disapprobation of the conduct of one of their fraternity. Now, it was to meet the wishes of those who had been deceived, that Gotama enacted the above rule. If then we translate *sugata* as *Bauddha*, the above rule will run as follows:—

"Should a priest cause to make a robe of the size of Buddha's robe, or in excess, [he would commit] *Pācittiya*, and [the excess]



should be cut off. Here; this is the size of Buddha's *bauddha* robe—nine vidatthi long in Buddha's vidatthí, and six in width. This is the size of Buddha's *bauddha* robe."

From a careful perusal of Buddha's edicts we find that, where one matter or thing is stated in one set of words, the same set of words is repeated, as in an old act of Parliament, where the same matter or thing is again referred to. In the edict before us, however, we have a deviation from this principle of Buddhist composition. We have *sugata cívāra* in the beginning, and *sugatassa sugata cívāra* twice repeated afterwards. But, where vidatthi is mentioned *sugata* alone occurs here as elsewhere,—shewing clearly an omission of *sugatassa* before the first *sugata*; and shewing, moreover, that a different meaning was intended by *sugata* when used adjectively. If we render *sugata-cívāra* as Buddha's robe, we can assign no meaning to the word *sugatassa* which precedes the expression. That word, moreover, is a noun in the genitive case, and is not given as an attributive of *cívāra*, which *sugata* is. Taking then *sugatassa* to mean "Buddha's," *sugata* which follows must have a different meaning, and we perceive no reason whatever not to assign to it the meaning of "the accepted," in the sense of the "authorized robe," i.e., the robe approved by usage, or prescribed by rule.

By supplying the supposed omission, which, I must not omit to state, is found in all the books, to which we could gain access—and assigning to *sugata* the meaning of 'approved,' or 'the imperial,' the Pali text may be translated, thus:

"Should a priest cause to make a robe [exactly] to the dimensions of Buddha's approved robe, or in excess, he shall be guilty of *pácittiya*; and the excess [over the prescribed dimensions<sup>1</sup>] shall

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1 We have supplied the words by reading the text in connection with the following rule, which prescribes the dimensions of a priest's robe :

be cut off. Here,—this is the size of Buddha's approved robe,—nine vidatthi long, in *imperial* vidatthi, and six in width. This is the size of Buddha's approved robe."

Applying, therefore, to the word *sugata* the same sense when it is added to *vidatthi* or *aṅgula*, we cannot, we apprehend, be far wrong if we interpret *sugata-vidatthi* as the "accepted span," "the legally prescribed span," as opposed to "the span measured by the extended thumb, and little finger."

Let us then venture to ascertain what this, if I may so call, *imperial* measure was? It is stated that twelve *aṅgulas* make a *vidatthi* or span; and two *vidatthi*'s a *hâstha*, [or *ratana*, Pāli] "the lower half of the arm."

*Vidatthi* is a Pāli form of the Sanskrit word *vitasthi*. It was a measure known to Brāhmins as well as Buddhists. According to both, it is "a long span, measured by the extended thumb and little finger"; *Asvalāyana Grihyas* iv. 1. Both are agreed as to a *span* being considered "equal to twelve *aṅgulas* or fingers." [*i. e.*, finger's breadth.]

Now, to determine the exact value of *aṅgula* mentioned in any system of lineal measure, one must naturally look to the unit from which it is raised. This unit, according to the *Abhidhānapadīpikā*, is a *likkhā* or dot; and, according to the *Amarakōsa*, a *yava*, or "barley corn." It is however impossible to form a correct idea as to what this *likkhā* was, or what was the size of the *yava*, "proceeding downwards to the *paramānu*, or the 'most minute atom,' according to the authoritative works of the Hindus."<sup>1</sup> The Greek writers on India have given extraordinary accounts of the size of

Pacchimantena saṅghāti dīghato mutṭhi pañcakaṇ.

Mutṭhittikaṇ ca tiriyaṇ tato ūṇaṇ navattati:

'The outer robe [shall be], at least, five short (cubits) in length, and three short (cubits in width—less [shall be] unlawful.'

<sup>1</sup> Princep's *Ind. Antiq.*, vol. ii. Part 2, p. 122.

grains. Herodotus speaks of "a sort of Indian seed about the size of the panicum in a cod."<sup>1</sup>

Being thus compelled to abandon all attempts to arrive at a satisfactory conclusion by "beginning from the beginning," we shall next resort to some intermediate measure, which, as it refers to, and is descriptive of, a member of the human body, may be looked upon as the basis of all measures in ancient times. This is *aṅgula*, or finger being one-twelfth of a *vidatthi* or span—twice its length being equal to a *hâstha*, San., or *ratana* Pāli, "a cubit." Princep, in his Useful Tables, treating on the subject says, "That the cubit was of the natural dimensions (of eighteen inches more or less) can hardly be doubted. [?] Indeed, where the *hâth* is talked of, to this day, among the natives, the natural human measure is both understood and practically used, as in taking the draft of water of a boat, etc. In many places also, both in Bengal and in South India the English cubit has been adopted as of the same value as the native measure."<sup>2</sup> Here, it may be conceded that the *hastha* was also of the natural dimensions of the lower half of an ordinary well-proportioned man's arm; but, we are not therefore warranted in putting down its length in ancient times as having been *eighteen inches*, especially in an investigation to ascertain through its means, the stature of ancient Indians, which is variously stated by different writers. And this difficulty is the more increased, when we find that the linear measure in ancient India was totally altered during Akbar's administration, and that "the introduction, since, of European measures in the British Indian territories, and in the Dutch and Portuguese settlements before them"<sup>3</sup>

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1 Herodotus, Thalia iii., § 100.

2 Princep's Ind. Antiq. ii., Part 2, p. 122.

3 *Ibid.*

has contributed not a little to confound all calculations upon the basis of the natural dimensions of the *hâstha*.

It is, therefore, I apprehend necessary that we should fall back upon *āṅgula* "finger's breadth." Upon this too, no accurate calculations can be made. For that too must have varied according to the size of the men of a particular age or locality. Treating on this subject, says Thomas in his Useful Tables :

"The *gaz*, or yard, now in more general use throughout India, is of Muhammadan introduction: whether this is derived also from the cubit (for the Jewish cubit is of the same length) is doubtful; but, like the *hasta*, it was divided into 24 *tasûs*, or 'digits,' corresponding more properly to inches.

"Abû-'l-Fazl in the 'Ayin-i Akbarî,' gives a very full description of the various *gaz* in use under the emperors, as compared with the earlier standards of the Khalîfs. He expresses their correct length in finger's-breadths, which may be safely taken as three-quarters of an inch each.

"For facility of reference, his list is here subjoined, with the equivalents in English measure at this rate :—

ANCIENT GAZ MEASURES ENUMERATED IN THE 'AYIN-I AKBARI.'

The *Gaz-saudâ* of Hârûn-al-Rashîd =  $24\frac{2}{3}$  (some MSS.

have  $25\frac{2}{3}$ ) fingers of an Abyssinian slave, the same *English*.

used in the Nilometer of Egypt<sup>1</sup> ..... =  $18\frac{1}{2}$  in.

The *Kasbah gaz*, of Ibn Abîlîlah = 24 fingers ..... = 18 „

The *Yûsufî gaz*, of Baghdâd = 25 „ ..... =  $18\frac{3}{4}$  „

1 The cubit of the Nilometer is supposed to be the same as that of the Jews, which is exactly two feet English:—if so, the 24 digits will be, precisely, inches. Volney, however, makes it  $20\frac{1}{2}$  French, or 22 English inches. Some allowance must probably be made for the broad hand of a negro, but the other measures will not be affected by the same error, as they must be referred to the ordinary delicate hand of a native of Asia.



| The small Hashamah gaz <sup>1</sup> of                                                                         |                     | <i>English.</i>             |
|----------------------------------------------------------------------------------------------------------------|---------------------|-----------------------------|
| Abú Músa Asharí.....                                                                                           | = $28\frac{1}{3}$ „ | ..... = $21\frac{1}{4}$ in. |
| The long Hashamah gaz of Man-<br>súr 'Abbás.....                                                               | = $29\frac{2}{3}$ „ | ..... = $22\frac{1}{4}$ „   |
| The Umriah gaz of the Khalif<br>Umr .....                                                                      | = 31 „              | ..... = $23\frac{1}{4}$ „   |
| The Mámúniáh gaz of Mámún<br>'Abbási ....                                                                      | = $69\frac{1}{2}$ „ | ..... = $52\frac{1}{8}$ „   |
| The gaz Masáhat.....                                                                                           | = 28 „              | ..... = 21 „                |
| Sikandar Lodi's gaz of $41\frac{1}{2}$ silver<br>Sikandarís' diameter, modified<br>by Humáyún to 43 Sikandarís | = 32 „              | ..... = 26 „                |
| This was used in land measurements till the 31st year of Akbar.”                                               |                     |                             |

Major-General Cunningham<sup>2</sup> also puts down the Indian *añgula* at “somewhat under three quarters of an inch,” and, adds :—

“By my measurement of 42 copper coins of Sikandar Lodi, which we know to have been adjusted to fingers' breadths, the *angula* is .72976 of an inch. Mr. Thomas makes it slightly less, or .72289. The mean of our measurements is .72632 of an inch, which may be adopted as the real value of the Indian finger, or *angula*, as I found the actual measure of many native fingers to be invariably under three-quarters of an inch. According to this value the *hasta*, or cubit, of 24 *angulas* would be equal to 17.43168 inches, and the *dhanu* or “bow,” of 96 *angulas* would be 5.81 feet. But as 100 *dhanus* make one *nalwa*, 100 *nalwas* make one *krosa* or kos, it seems probable that the *dhanu* must have contained 100 *angulas* to preserve the centenary scale.<sup>3</sup> According to this view

1 These two are also called the Gaz Mullik and Gaz Zíádiah, because Zíád, the adopted son of Abú Sofián, made use of them for measuring the Arabian Irak.

2 See his *Ancient Geography of India*, p. 575.

3 The same confusion of the numbers 96 and 100 exists in the monetary scale, in which we have 2 *báraganis*, or ‘twelvvers,’ equal to 1 *panchi*, or ‘twenty-fivev.’



the *hasta*, or cubit, would have contained 25 fingers instead of 24, and its value would have been 18·158 inches, which is still below the value of many of the existing *hastas*, or cubits of the Indian Bâzârs."

That this measure falls very far short of the Buddhist *vidatthi* may be proved by the following references to the *Vinaya*.

1. A priest's habitation should be twelve by seven spans from wall to wall.—*Vide* lib. 1, cap. 2.

Taking a span or *vidatthi* at nine inches, the room will prove to be nine, by five and a quarter English feet. Though Gotama enacted this rule with a view to economy, and to shew that large spacious halls, which his followers "had been unable to complete," were inconsistent with the "beggarly" character of the monastic system which he founded; yet, on the other hand, I am inclined to believe that he could have scarcely considered that an apartment of nine by five and-a-quarter feet would be sufficient for the occupation of a priest. At least, the width is such as to render it fit for nothing more than stretching one's self down to sleep.

2. The height of a bed or chair should be eight *aṅgulas*.—*See* lib. 2, cap. 1, rule 5. At the above rate of calculation this height will represent six English inches. There is no doubt that the object of this rule, as stated in the legend, was the prevention of "high seats,"—but at the same time we cannot help thinking that a seat above six inches from the ground was inconveniently low.

3. The regulated dimensions of a cushion or carpet are two, by one and-a-half spans, which will be equal at the above rate, to eighteen, by thirteen and-a-half English inches.

This may not appear to be an unreasonable or inconvenient size, representing as it does the size of an ordinary chair of the present day, but it is very remarkable that the very

rule which follows the above provides for an enlarged cushion or carpet. The reason stated in the legend is not without importance. A priest by the name of Udayí once sat upon a cushion of the above dimensions, and it was thoroughly covered over by his robes, and Buddha altered the above rule by

4. Adding 'a span of fringe to the above dimensions'.—*See* lib. 2, cap. 1. This will raise the dimensions to twenty-seven by twenty-two and-a-half inches—a space which certainly suffices for the stoutest man to occupy. But the next rule, as well as the first, which we have noticed, suggests the propriety of an increased standard for the measurement of the *vidatthi*.

5. It was necessary to provide for those afflicted with cutaneous diseases, with an under-shift, *i. e.*, a coil of cloth round the loins; and the prescribed dimensions of this is four by two spans;—*See* lib. 2, cap. 1, rule 8.

This in English measure will be three feet by one and-a-half feet. Supposing that the object was to prevent the robes being saturated with matter in that part of the body which is generally put into action by sitting down, it is not reasonable to believe that three feet correctly represented the rotundity of an ordinary man; and from experience in this country, we find that that length is barely sufficient to go round the broader part of an ordinary man's body.

6. In examining the provision as regards a bath-cloth of a priest, we find it to be six by two and-a-half spans, or four and-a-half feet by twenty-two and-a-half inches.

The twenty-two and-a-half inches represent the width, that is the space between the waist and the knee; and though four and-a-half feet would be just sufficient to cover the nakedness of the body; yet, it will be granted, that in order to give to all these rules as a body, reasonable effect, we must raise the standard of our measure; especially in

view of the same rule, as adapted to the priestesses, which is—

7. That the bath-cloth of a bhikkuní should be four, by two spans, or three feet by one and-a-half feet.

This is ridiculously low according to our modern notions of propriety. Making all allowances for the narrow and illiberal views of society in general in remote antiquity, and the contempt with which woman was held by mankind in those days, Gotama Buddha not excepted,—we may not be surprised, that, in regulating the size of the garments for women, the sage reduced the dimensions prescribed for the males. Yet, judging from the great good sense which predominates his social ascetic system, we are justified in expecting from the law-giver a rule by which he effectually carried out the object for which a bath-cloth was at all provided—the concealment of shame. Bearing in mind that ablutions in the age of Gotama were performed in public places, and at open ferries (see *Vinaya* lib. 4) we certainly think that the same dimensions of a wrapper, intended as an under shift in the case of males afflicted with cutaneous diseases [vide *Supra*, Case 5], would scarcely suffice for women bathing at public rivers. Not only this, but the following rule which regulates the size of Buddha's robe clearly indicates that the standard of our measure should be raised.

8. The size of Gotama Buddha's robe is nine by six spans, equal to six and three-quarter by four and-a-half feet.

If the height of man in the age of Gotama was six feet, a robe of six and three-quarter feet, making allowances for a coil round the shoulder would scarcely fit him “from neck to ankle,” but the same cannot be said of the *width* of the robe of a “decently clad” priest, which is put down at four and-a-half feet—little above the length for a wrapper provided for by rule given in the fifth case cited above.

Abandoning therefore the standard of nine inches for a *vidatthi*, we shall here notice what has been said on the

subject by a learned Buddhist priest of Siam named Rāṇ-sisūriya-bandhu. He agrees with us that Gotama was an ordinary, or a middle-size man of his age, and cites much of the very circumstantial evidence which we have been at great pains to collect in proof of the fact. He does not, however, understand by *sugata vidatthi* an imperial measure, but takes it for granted, that by it Buddha's span was meant. He ridicules the idea of a *sugata vidatthi* having been, as stated by Buddhaghosa, three times the length of the span of an ordinary man of his age. And, though he holds the ancients in high esteem, and acknowledges that to them we are greatly indebted for much of what we know; he nevertheless affirms that in this respect Buddhaghosa's account cannot be accepted, and concludes that part of the subject by—not calling the ancients, as Lord Brougham did, “children” as compared with the age of moderns,—but, boldly asserting, that “we are not the slaves of the ancients.”

In fixing Buddha's height, he says<sup>1</sup> —“Buddha was by one-fourth taller than an ordinary man of *his* age. That is, when you divide such an ordinary man's height into three, three such parts, plus one more, constituted Buddha's height.<sup>2</sup> Buddha's height, he adds, was, by the carpenter's cubit of the present day, 129 inches.<sup>3</sup> His fathom was of the same length.<sup>4</sup> The height of man in Buddha's age was ninety-two *āṅgulas*<sup>5</sup> and one *kalā*.<sup>6</sup> Their fathom ninety-seven *āṅgulas*.

“Now that twenty-three centuries have elapsed since the death of Buddha, and we are in the twenty-fourth century,

1 Free translation from the Pāli.

2 *i. e.*, He was taller by one-third the height of an ordinary man.

3 *i. e.*, ten and three-quarter feet.

4 He agrees here that the height was four times the *hâstha*.

5 *i. e.*, little more than seven and two-third feet.

6 And yet he says Buddha was an ordinary man.



we find the height of man to be seventy-five *ángulas*<sup>1</sup>; and their fathom, eighty. *Century after century the height of man is reduced by three kalá.* The height of a child born in that age,<sup>2</sup> is fifteen and three-quarter *ángulas*, by the finger's breadth of a man of the present age. *The growth of man is at the rate of two and-a-quarter angula per year, from his birth to the completion of his twenty-sixth year.* Then his height in his twenty-sixth year is seventy-four and-a-quarter *ángulas*. The height of a child born in Buddha's age was eighteen and-a-quarter *ángulas* in Buddha's *ángula*. He grew till thirty-three years of age, at the rate of two and three-eighth *ángulas*; and when he had attained his thirty-third year he was 129 inches by the carpenter's cubit.

“*The maximum age of man in Buddha's time (Ransisuriya-bandhu continues) was 100 years. That of man at present is seventy-seven.* Thirty-four *ángulas* of an ordinary man of Buddha's age are equal to twenty-four and-a-quarter inches of the carpenter's cubit. Seven *masa*, or *undu* seeds constituted the size of the *ángulas* of an ordinary man of Buddha's age. Those kinds of seeds may be taken as equivalent to seeds of paddy. Be it known, that an inch by the carpenter's cubit represented the *ángula* of an ordinary man who lived 150 years after Buddha. The custom in Siam at present is to accept one-fourth of a carpenter's inch as a *kalá*, and one *kalá* as four *anu-kalás*; that is, at the rate of seven seeds for an *ángula*. This agrees with the lineal measure given in *Abhidhánapadipiká*, and *Sammohavino-daniya*.”

Amidst much that is interesting and contradictory, we notice that the writer has made his calculations on the

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1 *i. e.*, six feet three inches,

2 MS. doubtful, contradictory.



supposition that man's stature is reduced by three kalá every century,—a dictum for which there is no more foundation or authority, than for the statement that “the average age of man was greater in Buddha's age” than it is at present. Yet, in testing his measure by the cases already considered we obtain the following results.

Taking the Siamese author's *ángula* (*i. e.*, *sugata ángula*) to represent two inches, that is treating an *ángula* as one-twelfth of a carpenter's two feet rule, we find that

1. A priest's residence was twelve by seven feet.
2. The height of a bed sixteen inches.
3. A cushion or carpet two by one and-a-half feet.
4. The same, with a fringe of one span, will make it three by two and-a-half feet.
5. The under shift four by two feet.
6. A priest's bath-cloth six by two and-a-half feet.
7. A priestess' bath-cloth, four by two feet ;
8. And Buddha's robe measured nine by six feet.

If these results are on the one hand in excess of our notions of propriety, from a general view of the principles of ascetism upon which Gotama seems to have enacted his rules—the evidence which we have adduced on the other, as to the stature of Indians in Buddha's age, leads to the conclusion that the dimensions produced upon the standard of Buddhaghosa's measure is inadmissible ; and that therefore the standard itself must be rejected. For, according to him—*i. e.*, at twenty-seven English inches per span

1. A priest's residence would be twenty-seven by fifteen and three-quarter feet—a spacious hall more than enough for a nobleman's sitting room even at the present day.

2. A cushion or carpet; four and one-third feet, by three feet four-and-a half inches—would be quite an inconvenient appendage for even an ordinary chair, for which the carpet was intended ;

4. The same with a fringe of twenty-seven inches, equal to six and three-quarter feet by five feet seven and-a-half inches, would render its size unreasonably large;—

5. An under shift nine by four and-a-half feet;

6. A bath-cloth, ten feet one and-a-half inches by five feet seven and-a-half inches;

7. The same for a priestess, six and three-quarter feet by three feet four and-a-half inches; and

8. Buddha's robe, twenty and one-third by thirteen and-a-half feet.

In confining our remarks to the last case, it may be stated that the length of the robe is to go round the body, and that its width represents the length to which it is to hang down from the neck. If, therefore, Buddha was eighteen feet high according to the standard measure of Buddhagosa, it is quite evident that the prescribed robe of thirteen and-a-half feet would, with the folds round the neck, scarcely reach his ankle when hung from his shoulder, as it should according to rule; see Vinaya.

Hence, we are again forced to abandon all the measures founded upon the supposed length of the Mohammedan *gas*, or the Indian *aṅgula*, the Siamese standard, and Buddhagosa's lineal measure of twenty-seven inches for a span; and to resort to conjecture founded upon circumstantial evidence, which we shall here notice.

(i.) Both Buddhist and Brahman writers are agreed as to *vidatthi* or *vitasthi* being, not "the span," but "the long span." By "long span" is doubtless meant a measure different from the ordinary span, measured by extending "the thumb and the little finger." That difference consists, moreover, in the *vidatthi* being *longer* than a span, which may be put down as nine English inches. This is further confirmed by Buddha, who lays down in his Canonical Rules, that the *vidatthi* meant by him was the

*sugata*, not the common, but (see ante) the *imperial* measure. The Greeks would also have us believe that the Indians were larger than the ordinary people of other Asiatic regions. It is thence also reasonable to believe that their span was larger; and, they being nevertheless various, a standard measure was doubtless fixed upon, as the *sugata vidatthi* or “imperial span,” two of which made a *hâstha* or “cubit.” This is the same cubit of which Major-General Cunningham says is longer than 18·158 inches, and which, he adds, is still the “*hâstha* of the Indian Bazaars.” This is moreover generally believed to be the “carpenter’s cubit or the carpenter’s two-foot rule,” which to this day is used in Ceylon—par excellence—as “the cubit.”

ii. When again, we find in History that the ancient Indians kept a constant intercourse with the Egyptians, and that between their habits and the Israelites there was scarcely any difference, we are naturally led to resort to Egyptian and Jewish standards for the ascertainment of the standard for the Indian cubit. Thomasz says, “The cubit of the Nilometer is supposed to be the same as that of the Jews, which is exactly two feet English:—if so, the twenty-four digits will be precisely inches”; and it is very remarkable that the constituent parts of a *hâstha* are twenty-four *aṅgulas*; and *aṅgula* or finger is still the word which the Buddhists of Ceylon use to express a carpenter’s inch, or an inch according to the English standard. This measure, when again applied to the height of a man (which is generally four times a *hâstha*, we obtain eight feet as the stature, nearly the height of an Indian’s height, as stated by the Greeks in round numbers, to be “five cubits” or seven and-a-half feet.

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5 FEB 1887













